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Editor
Heather Kilpatrick, Communications Officer
Over the five years that I have Chaired the Council of Westcott House I have seen how the House has adapted and focussed to meet the needs of public ministry in a changing Church. The result has been an excellent Inspection Report from the House of Bishops, recognising the quality of the community life, the teaching and learning and the commitment to the full diversity of the Church of England. The growth and development of Westcott has travelled hand in hand with a developing menu of conferences and roundtable conversations about the Church’s ministry.

It has been an immense privilege to be associated with this House in recent years and to have witnessed its growing confidence and effectiveness in shaping the next generation of the Church’s leadership. Much of this is testimony to the quality of the Principal and his staff and their clear commitment to the task the Church has given them. As I prepare to hand over the Chairmanship of the Council, I shall remember my connection with Westcott as a precious opportunity to experience at first hand how the Holy Spirit continues to touch and beckon gifted people into a whole-hearted self-offering through the Church’s ministry.

The Rt Revd Tim Stevens is Bishop of Leicester and has been Chair of the Council of Westcott House since 2007
I am writing as we emerge from the ‘Golden Summer’ of sport, and can still hear the echoes of praise for the sports men and women, the Olympians and Paralympians, the Gamesmakers, the organisers and the crowds of spectators and supporters. Only a year before the cries were not cheers but laments, as we witnessed cities burning. As the Church, how do we speak of God, locally and nationally, in times of rejoicing and times of distress? How do we prepare clergy to be bearers and articulators of the Gospel in the public realm, and enable others to do so too?

I do believe this is currently one of the greatest challenges we face in theological education, and one the Westcott tradition bids us take very seriously. So you will find in this Review several pieces about our engagement with contexts of challenge and conflict.

Westcott has once again had another remarkable year, with a full and lively House, growing international connections, outstanding degree results, an exceptional report from the Bishops’ Inspectors, and a record intake for this September. All this has indeed been in a wider context of the dramatic rise in university fees, the consequent changes in theological education, perplexing questions about the future shape of ministry, and a Church that continues to struggle with internally divisive issues to the detriment of her public voice.

Yet the energy of the ordinands, in prayer and worship, in rigorous study and in practical placements, is directed outwardly, to becoming priests who will serve the Church serving the world.

Changes and Challenges

The Government’s undergraduate university fee increase will take effect this academic year, 2012-13. This has two consequences for Westcott House. First, we have to raise funds to make up the difference between what Ministry Division is providing from central funds and the new fee. I am delighted that we have been successful in this for this year’s intake, thanks to the generosity of a number of alumni and friends and Cambridge colleges, as well as to negotiating a modest transitional grant from HEFCE. So now we need to look to next year, and building up a bursary fund so that no ordinand is prevented by cost from undertaking the course best suited to their development. What will also be clear in this Review is that not only do we have the challenge of raising funds for bursaries, but also the substantial challenge of raising funds for building expansion to accommodate our present and future needs. I am expecting to spend the next two years dedicated to this effort.

The second impact of the rise in fees has been the decision by Ministry Council to seek a single validating partner for those awards taught within theological colleges and courses (i.e. not university taught or part-university taught awards) rather than the current nineteen validating universities. Ministry Council announced in June that they had negotiated an arrangement to provide validation for these ‘Common Awards’ with the University of Durham. The next step for us is formally to seek an ‘exception’ for our Cambridge University awards, the Tripos and the BTh, which will run alongside the Common Award.
2011 – 2012 THE YEAR IN REVIEW

International Links

We welcomed David ‘Shi’ Li (Executive Associate General Secretary of the Jiangsu Provincial Christian Council) as our first mainland China sabbatical student, and Bertha Gowera, an ordinand from the Diocese of Manicaland in Zimbabwe who spent the year with us. In July staff exchanged with the Wittenberg Predigerseminar. This connection is enabling both institutions to explore together ministerial training in contemporary European society. In April I spent a week in Yale, and a further week in Sewanee, the School of Theology at the University of the South, USA, developing in the former our long-established relationship, and in the latter exploring how our new connection might move forward. One expression of this new relationship was a highly successful Preaching Summer School in July, jointly with Sewanee and the Episcopal Preaching Foundation, and we plan to run a second Summer School next year.

Our Neighbours

In March we learned we were to have a new neighbour. Archbishop Rowan announced he was stepping down and would become the Master of Magdalene College, just round the corner. It was of course with very mixed feelings that we heard this news, since we are profoundly aware of the gift to the Church, in this country and worldwide, that his leadership has been, bringing wisdom, theological depth, humility and prayerfulness to an impossible but vital role. But we are delighted he will be close by, and he has already been in touch to say he is looking forward to spending more time at Westcott. Not only is he our Visitor, and was on the staff, but he was ordained deacon in Westcott Chapel in 1977, so the House holds a special place in his own formation.

In June the Methodist Conference delivered a severe blow to Wesley House and to the Cambridge Theological Federation, announcing their intention to concentrate all their ministerial training at Cliff College in Derbyshire and Queen’s College, Birmingham. Wesley is a founder member of the Federation and has been on Jesus Lane since 1921, and it is very hard to imagine the Federation without a Methodist member. Our thoughts and prayers are with the staff, students and Council of Wesley House.

Comings and goings

In June this year we said farewell to Liz Gordon who retired after seventeen years as House and Conference Manager, and Marie Bull left after five years as Admissions Officer to become the PA of the Ely Diocesan Secretary, Graham Shorter. I am pleased that we have secured two excellent replacements, in Wendy Zych who takes on the new role of Assistant Bursar with a focus on business development, and Alexandra Lesmes as Tutorial Secretary.

We have welcomed a number of new Council members, including the Revd Dr Ian McIntosh, Principal of the Eastern Region Ministry Course, Dr Andrew West who is Director of Student Services at the University of Sheffield, and Dr Stewart Davies (Managing Director of Romec Ltd, a facilities management company, as well as a Reader in the Peterborough Diocese) who has wide-ranging experience to offer us regarding buildings and facilities management. The Rev Canon Robert Cotton (Rector, Holy Trinity and St Mary’s, Guildford) trained at Westcott in the early 1980s and joined Council as our General Synod member. Our huge thanks go to the Revd Vanessa Herrick for her many years of loyal and significant service. She has become rector of Wimborne Minster in Dorset. As he has outlined in the Foreword to this Review, Bishop Tim is stepping down as Chair of the Council and I want to express here my heartfelt thanks and gratitude to him for his leadership both of the Council and for the role he has played on the national stage.

For the first two terms of the year Lindsay Yates, our Chaplain, was on maternity leave, following the birth of Clementine, new sister to Libby and Tansy. We were delighted when the Revd Christopher Woods, Secretary of the Liturgical Commission and National Worship Adviser, covered Lindsay’s leave for us, and he has continued in a part time role as Tutor for Liturgical Formation.

I was on sabbatical from April to September, and I am grateful to Will Lamb who stepped up as Acting Principal, and Tiffany Conlin as Acting Vice-Principal. In September, on my return from sabbatical, I also took up the role as President of the Cambridge Theological Federation.

The Inspection

For a week in November we welcomed a team of Inspectors. I am immensely grateful to our staff (in particular Will Lamb, Victoria Espley and Heather Kilpatrick) and the Council, staff and students for the ease and straightforwardness with which they welcomed the Inspectors and answered their questions. They saw us as we are. The result was being awarded ‘confidence’ in an unprecedented...
fifteen out of sixteen inspection criteria, and a clear ‘overall confidence’ in the House. In particular, the Inspectors commended: the national leadership shown in the area of the formation of potential theological educators, excellent training in pastoral care and practical theology, including the Manchester urban ministry placement programme which stretches ordinands in both understanding and skills, the high standard of corporate worship and opportunities for spiritual growth, attention to working in groups and preparing for collaboration in ministry, and a growing number of ethnic minority students ‘who clearly have a voice and an assured place in the House’.

The Inspectors endorsed the ‘clear direction’ in which the Council is moving the House, in particular the development of our contribution to training and theological thinking in the wider Church, which includes our commitment to the ongoing formation of clergy and lay leaders I refer to below. The experience of the Inspection and the report that followed has been a great boost to the House, and a strong affirmation of the principles and values we seek to embody and practice day-to-day as a community of Christian formation.

Serving the Wider Church

We are moving to provide substantial programming and resources for serving clergy and lay leaders. These plans took a significant step forward when we agreed to take over and develop the activities of the Foundation for Church Leadership under the new name of the Westcott Foundation for Church Leadership. You can read more about this important development in this Review.

Character, Formation and Mission

At the start of this piece I referred to the process of priestly formation in the House, and our impressive academic record. Of course, becoming the priest God is calling each to be is about much more than academic achievement, though the theological in theological education is I believe becoming increasingly crucial if our clergy are to be the distinctive presence in our society which the world needs.

So what sort of priests do the church and the world need today? In March we co-hosted with Ridley Hall a very successful 24-hour ‘roundtable’ for 23 bishops to look at ‘re-imagining ministry’. The discussion turned inevitably to character, and the qualities needed today in clergy. The bishops named, amongst other qualities, a grounded faith and theological mind, holiness, balance, wisdom, joy, enthusiasm, self-awareness, generosity, vulnerability, humility, compassion, courage, resilience, robustness, a prophetic voice, and a collaborative and relational nature. While this may seem rather like the impossible list of qualities for a new vicar that appear regularly in Church Times advertisements, what the list reveals to me is the importance of initial and continuing priestly formation.

We can attend to the growth and development of such qualities in the strongly supportive and reinforcing environment of a theological college, but as a Church we also need to ask how we are sustaining such development of priestly character when so many of our clergy work in isolated and isolating contexts, and in environments that can be inimical to such qualities. We live in a world of conflicting cultures, each forming our character in different ways, a truth that has been underlined once again in recent revelations from some dimensions of the world and culture of banking. In such a world, we are committed at Westcott to working to enable our priests to continue to become the people God is calling them to be.
Highlights of the Year

Westcott Annual Garden Party
Tuesday 19 June 2012

We were extremely relieved when Tuesday 19 June dawned with blue skies overhead, and not the rainclouds we were accustomed to this past summer.

More than 100 alumni, friends and current members of Westcott gathered for an afternoon and evening of events which began in Chapel with a welcome from Martin Seeley (who broke into his sabbatical leave to be present), followed by a talk by Professor Michael Wheeler of the University of Southampton, on ‘St John and the Victorians’ in which he made a great deal of reference to Bishop Westcott and his study of St John’s Gospel. Martin was also able to present Liz Gordon with an iPad as a gift from alumni and friends on her retirement after seventeen years as House Manager. Afternoon tea followed, as well as the opportunity to view a display of photographs from the years when our returning alumni were at the House, kindly provided by Margie Tolstoy, Westcott’s Archivist. After Evensong we celebrated with Westcott’s Vice-Principal Will Lamb and Tutor Beth Phillips as they launched three books between them, and the day was rounded off with a magnificent buffet spread provided by Westcott’s catering team.

SAVE THE DATE
The garden party in 2013 will be on Tuesday 18 June

Liz Gordon retires

Liz Gordon retired in March after seventeen years as House Manager. She reflects here on her time working for the House.

Seventeen years is a long time to have worked at Westcott. How did you secure the job?

I received a call from the Bursar, Keith Ashton-Jones, via a recommendation from an ordinand, Chris Chivers, a family friend who thought I would be the right person for the job. Thank you Chris and to Michael Roberts, the Principal at the time, for giving his seal of approval.

What has been your most memorable experience?

Without any doubt, it has to be the day that the Archbishops of Canterbury and York accepted Martin’s invitation to visit Westcott for the opening event of their three-day pastoral visit to Cambridge in February 2008. The meeting was held in the Seminar Room and Margaret Winterbourne (who was Principal’s Assistant at the time) and myself were asked to serve lunch and attend to the Archbishops’ requirements.

What will you do with your free time now that you have left Westcott?

Spending prime-time with my family, including four grandchildren, and catching up with friends.

What will you miss most about Westcott?

Being part of a wonderful, caring community. I have been truly blessed to have experienced so much support from staff and ordinands over the years. God bless you all.
HIGHLIGHTS OF THE YEAR

Westcott’s Sporting Year

During the past year at Westcott House, the sports programme has seen much development and excitement. In the first term, the football team acquired football kits, which reflect the spirit of solidarity and fellowship embodied by the team and its supporters. Regular scrimmages were played with Ridley Hall each week, in addition to two major games, which were encouraging events for our community.

In the Easter term, Westcott House hosted the first ever Ashes to Ashes Cricket Tournament on the pitch at Jesus College, with participants from the House, Ridley Hall, Cuddesdon and Wycliffe Hall. In spite of the unseasonably cold and rainy weather, Westcott House was happy to encourage and organise this day of sport and fellowship with other theological colleges, in the hope that the event will reflect the common goal of the gospel amongst participating colleges.

Mae Mouk
In July 2011 I was privileged to be one of 25 participants in the Cambridge Inter-Faith Programme’s inaugural summer school, held in the beautiful grounds of Madingley Hall, Cambridge. This groundbreaking venture, overseen by CIP’s Chair Professor David Ford and its academic director Dr Mike Higton, and partly funded by the Sultanate of Oman’s Ministry of Endowment and Religious Affairs, brought together a diverse group of what the invitation for applications termed ‘future religious leaders’, to spend three weeks together undertaking a programme of lectures, shared scriptural study, trips to sights of religious and cultural interest and student-led discussion groups, in addition to shared meals and social time. The focus of the summer school was interfaith engagement between the Abrahamic religions and our very international cohort (I was one of only two participants native to the UK) brought together Jews, Christians and Muslims from a diverse range of denominations and traditions.

The opportunity to engage with so many people who feel called to serve God in a recognisable way within their own faiths was a real joy. Listening to trainee rabbis share their stories of vocation and experiences of seminary provided plenty of opportunities to compare notes on formation for ministry, as did my conversations with an imam from Leicester who had recently graduated from the Cambridge Muslim College. Many of the Muslim participants were already active as imams and muftis in their own countries and despite some significant language barriers there was a very real feeling of constant ongoing theological discussion that at times felt very much like Westcott! At almost every mealtime I was asked questions about how God can be both One and Three, how Jesus can be a human man and also be God, whether that makes a Christian perception of God distinctively masculine, and why the central act of Christian worship seems to involve drinking alcohol, among other things. Needless to say I wasn’t able to answer every question with consummate ease, but I did my best!

One of the most fruitful aspects of the day to day programme for me was the two hours we spent in Scriptural Reasoning every day. Scriptural Reasoning entails groups of believers sitting together with their holy texts and looking together at a theme common to all represented religions, so as to explore together what our scriptures say. It is an act of profound hospitality to open one’s sacred texts to others, and in doing so there is no assumption that we will all agree with one another, indeed it is important to acknowledge our differences. The only thing that is required is a willingness to share our precious scriptures with each other and reflect on them together. The sessions were intense, tiring, but at the same time encouraging, even life-giving, and it is my hope that I will be able to receive further training in Scriptural Reasoning so that I can take the practice with me into my curacy. I believe there is great potential for this type of interfaith engagement in urban, multi-faith parishes.

What was apparent throughout the summer school was that there was a real desire on all sides not just to learn about but learn from the other religions; there was an appreciation that the wisdom of God is too vast to limit to any one religious tradition. The Spirit of God is always drawing us to go further, leading us deeper into the things of God and calling us to reflect upon ‘whatever is true, whatever is pure, whatever is commendable’ (Philippians 4:8).

In this way, the business of Westcott and the business of the CIP Summer School met joyfully together.

Stefan Chrysostomou
Curate, St Mary-at-Finchley, London

For more information about the Cambridge Inter-Faith Programme visit www.interfaith.cam.ac.uk
Missions, Placements and Exchanges

Yale Exchange

Each year students from Westcott and Yale Divinity School are able to participate in our exchange programme. Here Beth Phillips and Christopher Wutscher share reflections of their experiences.

My mind floods with marvelous sights, sounds and smells as I recall my term at Westcott. Some are holy, some tender, some surprising and some delightfullly irreverent. Whether it was enjoying the calm by the Cam, chanting Compline by candlelight, or brutal soccer matches with nearby seminaries, each moment is forever suspended in time in my memory’s eye.

It seems like a dream to me now: the sacredness of Fauré’s Requiem sung exquisitely by one of the more than a dozen college choirs; concerts at the Corn Exchange, glorious Sunday church bells echoing across cobbledstone corridors, the scent of incense on warm wool sweaters, taking time for a play at the ADC theater, a sermon by the poet Geof Hill, meandering walks to the Orchard at Grantchester for scrumptious scones and cream tea, gorgeous Gothic cathedrals just a stone’s throw away, an exhibition on Vermeer, Labradors lounging on the lawn, the smell of Cornish pies baking, the sight of the apple tree freely offering its fruits, a book store owner who kept hours as the Holy Spirit moved her, tutors in tights at the Christmas Revue, and flowers dutifully expressing their vibrant colors in carefully coiffed courtyards. The memory of these things makes my heart swell with gratitude.

I am also grateful for the extraordinary opportunity to live in the exceptional Anglican community of Westcott. It seems that everything at Westcott is geared toward, to paraphrase Ephesians 1:17-19, giving us a spirit of wisdom and perception of what is revealed and to enlighten the eyes of our hearts so that we can see what hope God’s call holds for each of us. The faculty, administration, and staff were dedicated to supporting us so that we could maximize our time and focus on study, prayer, formation and service. Our meals were prepared, rooms hoovered, and linens laundered. The chapel, library, refectory and Common Room, all vital to our life together, were just steps away from our personal studies. I felt so nurtured and nourished in mind, body and spirit.

I was struck by the amount of time the faculty dedicated to mentor and help us cultivate holy habits. The level of personal attention was extraordinary. They are truly invested in the development and success of each one of us living into our call. Every faculty member knew me by name, regardless of whether I had a course with him or her.

Classmates were warm, welcoming and quick to collaborate on projects or loan books for papers. My father particularly enjoyed an impromptu vestment lesson and fashion show when he visited, as well as lunch in the private dining room of the Houses of Parliament with the Chaplain to the House of Commons. I arrived knowing no one, but was never lonely. Hospitality was never farther than a door away and neighbors took me in as one of their own on various outings.

It was an amazing experience. Where else can one spend an afternoon on a private tour of the Fitzwilliam Museum guided by the legendary Eamon Duffy, take a harmonica lesson on the real blues from a man called Karl who makes his home on the street, and then catch Choral Evensong with the famous choir of King’s College and all within the space of four hours and one mile? Each experience was privileged, sacred and holy in its own way as was each person and friendship made. Thank you, and may God bless you one and all.

Beth Phillips
My Year at YDS

August 2011. What I have been preparing for over the last couple of months is finally happening. My Austrian Airlines flight lands in New York. Ahead of me: a full academic year at Yale Divinity School (YDS). Expectations are high; Yale has an excellent reputation for many strands of theological studies.

From the outset the welcome here is warm. During Orientation Week I make contact with others newly arrived; the group is multifaceted – students from all over the US and overseas, from different denominations, religious affiliations, social backgrounds, first and second (and even third) career students, all happily sharing their stories at group-building exercises, meals and other social events. I fit in here from the outset; this second-career Austrian training for Church of England ministry in Cambridge is but another shade of colour enriching the tapestry called YDS.

After the first days of meeting new friends and organizing the practicalities of my time here, academic reality sets in. A huge board, plastered with course syllabi, features many exiting options offered by so many excellent teachers. The choice is a hard one. Luckily there is a shopping period which allows me to look at different classes before making my choice.

And I am not disappointed! The courses are excellent. I choose a mixture of practically focused classes and purely academic courses. I soon realize that my love for liturgical studies is well catered for. But among my courses are such diverse fields as pastoral care, preaching and hymnody, spirituality of the mystics and New Testament exegesis which allows me to meet highly regarded experts in their various fields, lecturing on, and discussing, their subjects of expertise. Soon I have bought too many books, making shipping them back to the UK a challenge!

With the progress of the academic year a lively routine sets in. At 7:30am there is Morning Prayer and Eucharist at Berkeley, followed by coffee to start my day. Berkeley is the Episcopal seminary attached to Yale, I pray and worship with the next generation of Anglican priests here in the US. Fruitful contacts are forged, friendships established. I develop a sense of my future ministry becoming a bit more global.

Mid-morning then, between classes, and a call to Morning Prayer with the whole YDS community. The team of Marquand Chapel led by Maggi Dawn, herself newly arrived from Cambridge, runs a unique and impressive ecumenical worship space. People and traditions are diverse here, so are worship patterns and styles, music repertoires and the preaching ideas of Marquand, which reflect this diversity.

Soon I am involved in making music in various styles for various services. I learn about other denominations, as their representatives are invited to preach and to preside. I am stretched in my understanding of the forms worship can take, and the way in which the quality of its elements are diligently taken care of gives me food for thought.

On Sundays I go down the hill on which the Divinity School is geographically located and worship at a local parish church – a chance to experience a taste of New Haven and its people. I am reminded that the city, dominated by Yale University, was planned and built by Puritans according to Biblical principles, the original nine symmetrical town squares referring to Ezekiel’s vision of the New Jerusalem. I will never hear Psalm 18 again without thinking of the first settlers choosing the location for their town. East Rock reminded them of God, the rock, their haven, leading them to plant their ‘New Haven’ there.

I choose Christ Church as my haven for the year and feel welcomed. High Anglo Catholic worship is combined with a strong sense of compassion for the difficult pastoral needs of the city, a soup kitchen run by the church reflects this awareness that not all is well in New Haven.

Trips to Boston and New York complement the experience, and the occasional visit to the Beinecke Library (Yale’s rare book and manuscript collection) which contains one of the few still remaining copies of a Gutenberg Bible, serves as a reminder of my heritage and future ministry in the European culture. I know I will go away immeasurably enriched.

Christoph Wutscher
Overseas links – China

Westcott marked the start of a new relationship when we welcomed Shi Li in the Autumn of 2011 as our first sabbatical visitor from mainland China.

‘Very quietly I take my leave, As quietly as I came here; Gently I flick my sleeves, Not even a wisp of cloud will I bring away.’ This is the last paragraph of the poem Say Goodbye to Cambridge Again, written by Xu Zhi Mo (1896-1931), a famous poet in China who was a student at King’s College at Cambridge in the 1920s. Because of his poem, Cambridge is well known by the Chinese people, and to study at the University of Cambridge has become the dream for many Chinese young people from generation to generation. You may find a memorial stone of Mr Xu Zhi Mo which is placed alongside the Cam in King’s College.

I come from Nanjing, China. Nanjing is the capital city of Jiangsu province, located at the lower reaches of the Yangtze river. I work at Jiangsu Provincial Christian Council as an executive associate general secretary.

I was honored to be invited as a visiting scholar from the Church in China, and to have a valuable opportunity undertaking a sabbatical term in theology with the Cambridge Theological Federation and the Divinity Faculty of the University of Cambridge at Westcott House from 25 September to 20 December 2011.

When I arrived at Westcott, and read the article of Martin Seeley in the 2009-2010 Year in Review, I discovered the long relationship between the Church in China and Westcott House. The first Chinese bishop of the Anglican Church in China, Bishop Shen Zi Gao (T K Shen), studied at Westcott in 1933 and later he was called the ‘Bishop of the Theological Dictionary’ by the Church in China. So, I am proud that I am the first Chinese student from the Church in mainland China to come back to Westcott House after 78 years. It was a privilege to be among the community, and to be able to share the common life of faith, love, prayer and friendship.

Three months in Cambridge is a short period, but there was plenty for me to learn. Through the life in Westcott House, and attachment at Great St Mary’s Church, I observed that the three major differences between the churches in Britain and China lie in culture, missionary work and structure of believers. In Britain, Christianity is the core component of the nation’s history and culture. Many youngsters nowadays claim they are not Christians, however, their characters and behaviors are still deeply influenced by Christian culture. Christianity has already integrated into the life of British people and become an indivisible part of it. Christianity in Britain is like Buddhism and Taoism in China, both of which are recognized as a part of native Chinese culture by believers and non-believers as well. To the majority of Chinese people, Christianity is a strange new alien religion, which may arouse people’s curiosity, but its social acceptance is still low. The differences in cultural background result in different missionary work. In short, churches in China are leading non-believers and those who have never heard of God into the church, spreading the gospel among them, and eventually helping them accept Jesus Christ as their Saviour, while churches in Britain are often working with those who have left the church. The difference in the structure of believers is mainly caused by education. In China, 70% of the Christian population lives in rural areas, most of whom are elderly.

The average education level of these Christians is low and their understanding of Christian doctrine and the Bible is limited. In Britain, I also met Christians who are senior citizens, but who are mostly well educated.

Although churches in Britain and China have these differences, they share a lot in common, including that they are both eager to carry out ministries in collaboration with various ecumenical bodies based on Christian faith, equality and friendship to the glory of God and benefit of the people.

Shi Li
Overseas links – Zimbabwe

Bertha Gowera came to Westcott from Zimbabwe-Diocese of Manicaland (CPCA) in September 2011 to spend a year preparing for ordination. Here, Bertha writes about her childhood, her journey to faith and her experiences in England.

"I was born in the Diocese of Harare-Mashonaland East Province and was brought up in a Christian family. My father was a teacher, and also the first convert of Arthur Shirley Cripps, an English Anglican priest and missionary who spent much of his life in Rhodesia (Zimbabwe). My mother was the first to bring the Mothers’ Union to the district where we are living now. I was baptised and confirmed in an Anglican church and trained as a primary school teacher for three years, specialising in Religious Education.

"I met and married my husband while teaching and we have two daughters. My husband is the great grandson of the first African Christian Martyr Bernard Mizeki. Mizeki was a missionary who was martyred on 18 June 1896 outside his home at a mission station in Marondera, Mashonaland East Province, during the Mashona and Matebele rebellion. He is honoured by pilgrims from Southern African countries at the shrine, and in the liturgical calendar of the Episcopal church every year on 18 June, and his story as a missionary has played an important part in my life. While I was teaching at an Anglican Mission school I was awakened for the church. I joined the PCC, became a Sub-deacon, and then Evangelist of the Mothers’ Union and church as well as the diocese. In 1988, I created a drama based on the life story and missionary work of Bernard Mizeki and began performing it for the pilgrims at the shrine where he was martyred, every year on the 18 June anniversary. I subsequently became a co-ordinator of visits to South

Africa, Malawi and Mozambique where the drama was also performed.

"I then felt called to the priesthood, something that my father supported. My Bishop, Dr Julius Makoni of the diocese of Manicaland, enabled me to come to Westcott where he trained, to explore this calling further in prayer and study. Coming to England meant leaving my family behind, but they know how dedicated I am to my calling and they supported me. Bishop Julius supported me too.

"I really enjoyed all aspects of life at Westcott. The prayers in particular are a model guide. I felt at home and the staff and the students were so helpful in many ways, such as helping me with my studies and making me comfortable in Winter with the provision of warm clothing. I also found other women in training bold and very determined, and this has encouraged me also to be so brave and follow through my vocation.

"The situation of the church at home might be difficult but I am not afraid; with support in terms of prayers from here, and in other ways, God will help us through. I will follow God’s trails and he will lead my ministry."

Bertha Gowera
HIGHLIGHTS OF THE YEAR

Wittenberg Partnership

Three members of Westcott staff took a little trip to the mediaeval university city of Wittenberg in Germany at the beginning of July to begin forging some closer links with the Lutheran Predigerseminar (seminary). Christopher Woods and Vicky Raymer took a painfully early flight on 1 July to Berlin and then a short train ride to Wittenberg where we converged with Andrew Mein to begin four days of discussion, cultural exchange and sharing of experiences. On the return journey we were accompanied by three of the staff from the Lutheran seminary who came to spend four days in Westcott for further conversation and discussion.

Wittenberg or ‘Lutherstadt’ as it is also known is the place most closely connected with the Lutheran Reformation. The Augustinian monastery where Luther resided as a monk and later as his own home with his wife is now a first-rate museum and stands beside the current building used by the Lutheran seminary. The Schlosskirche or castle Church in the town is the place where Luther pinned his 95 theses to the door in 1517, and the city is preparing in a major way for a year-long series of events, concerts and celebrations in 2017 which will mark the quincentenary of the Lutheran Reformation. The amount of planning work which has already been completed to make these celebrations come to successful fruition has been astonishing.

We were warmly welcomed and looked after by the Director and staff of the Predigerseminar and treated to an informative tour of Wittenberg and a fascinating day trip, which included a visit to Colditz Castle, famous for its use as a Nazi prisoner-of-war camp for Allied officers during World War II. The subsequent film Escape from Colditz was based on factual events. But the main point of our visit was to compare the ecclesial structure in Germany and models of training for ministry in the Evangelische Kirche in Deutschland (EKD), of which the Lutheran denomination is a part. Lutheranism itself shares some similarity with Anglicanism, in both liturgical and musical heritage as well as in certain theological convictions and those of us engaged in priestly formation in the Church of England have much to learn from the model offered in the EKD.

The most notable positive difference is that training through mentorship in parishes is afforded a large portion of time. While training in the Wittenberg Predigerseminar is residential, there is more time spent gaining practical experience pre-ordination than is the case in the Church of England. One other notable difference is that vocation is less explicit a category for acceptance for training in the EKD as it is in the Church of England. Candidates for ministry read Theology at university and it is during this period of theological learning that they decide to offer themselves for training for ordination, and from then they go to a Predigerseminar, before being ordained as a Lutheran Pastor, when they would often be sent to minister in a parish alone. The concept of the curacy does not exist in the same way as it would in the Anglican tradition.

The EKD Church in Germany (which is in some ways also a state Church) faces many of the same challenges which the Church of England faces: the rise of secularism, falling attendance at traditional weekly worship, disappearance of faith from the public square and economic pressure. But the determination to preach the Gospel and administer the Sacraments is strong and as such there is much to celebrate and encourage in a positive relationship between the Lutheran seminary in Wittenberg and Westcott House.

Highlights of the trip to Wittenberg? Seeing a lot of art by Lucas Cranach the Elder and the Younger; hearing one of Luther’s most celebrated hymns (Ein Feste Burg ist unser Gott) played by the titular organist of All Saints’ church (Schloßkirche); and drinking Riesling which is not exported to the UK!

Christopher Woods
Tutor in Liturgical Formation at Westcott House
HIGHLIGHTS OF THE YEAR

Life in all its Fullness

The Westcott Manchester Project

Last year, Westcott marked 20 years of the Manchester Project, a partnership between Westcott House and the Diocese of Manchester which has enabled more than 200 ordinands to spend time on extended placement in parishes in Manchester, often experiencing an urban context for the first time. In May, I spent a day in Manchester with three ordinands who were on placement – Elizabeth Burke, Jide Macaulay and Christopher Moore – and with Simon Gatenby, Tutor for the Manchester Project.

When I met up with Simon, he first talked about his approach to the project. “I think it’s important that ordinands have the opportunity to be gently taken outside their comfort zone, and the urban setting of Manchester offers this in bucketloads. This will mean different things for each individual, but could include exposure to a multicultural community, the exploration of interfaith issues, sharing with those experiencing profound levels of poverty, or operating in a church with a less familiar churchmanship.”

Simon uses his extensive links throughout the Diocese of Manchester to offer placement opportunities in a wide variety of contexts, and the placement also includes visits to Brunswick Parish Church where he is the vicar. His parish is in an area with very little green space and many high rise buildings, and his vicarage windows are noticeably protected with bars. “The last census revealed that we had the fifth worst statistics for health out of over 8,000 local political wards in the country. This was the impetus for a whole gamut of activities put on by ourselves or in partnership with other agencies, aimed at addressing these issues in the community. So, for example, we have introduced ‘mums, bums and tums’, zumba and healthy cooking sessions, English language classes, parenting courses, a Credit Union, and the University will also be starting a job club in the building soon. There is no community centre nearby, so our church has taken on the recognized role as a ‘community hub’. Our ethos is based on the belief that we as humans have physical, emotional and social needs. A key Biblical passage for us is where the lepers who encountered Jesus potentially had all three of these needs met; they were cleansed in their bodies, and one sought God and the priest and who, as a result, was welcomed back into the community. Everything Brunswick Church does revolves around feeding these three elements, so that people may experience ‘life in all its fullness’.”

Two of the placement parishes we visited presented challenging contexts, with large buildings in areas with very low populations. St Philip with St Stephen, Salford, where Jide was on placement, has an attendance of around 40 at Sunday services, with 49 on the electoral role; the church was built with Government money, but the area is not residential and financial upkeep is a concern. Jide said “The potential for outreach is being explored here through links with a community arts project, and the building of new student accommodation nearby.”

Sacred Trinity, Salford, has a congregation of 20 and, again, is a big building in need of upkeep. The vicar of both parishes, Andy Salmon, is an enthusiastic and creative force, and he is encouraging the use of Sacred Trinity for concerts, art exhibitions and other activities. Andy said “We want to make changes to the building which enable us to serve the community in a way that also pays the bills. Ideally, we want to convert the upstairs space so it can be used for activities that create income in order that we can keep the doors of the church open more often. We won’t look to try what others are already doing nearby – cafés, sports classes, health centres – they all exist already. Art seems to be unique, although it doesn’t generate money. Artists and the unemployed have a chance to work alongside each other, and art and spirituality go together. I don’t feel like we’ve arrived where we want to be yet, but we are building up.”
St Ann’s, in the heart of Manchester city centre and where Christopher Moore was on placement, presents a very different context. The vicar, Nigel Ashworth, said: “There are 200,000 workers here, it is the biggest centre outside Canary Wharf in London. Around 20,000 live in the city centre and St Ann’s covers around 13,000 of those. Manchester also has the largest shopping centre outside London, and is a counter weight to London unlike anywhere else in England. It also has more tourists than York, Oxford or Cambridge combined. The city centre is not ‘inner city’, though. The collar around it is very different, with crime rates and health outcomes accordingly different.”

Ordinand Christopher is not new to an urban context, having grown up in South East London, but his time at St Ann’s did offer a number of new experiences.

“St Ann’s attracts a Sunday congregation from all around Manchester and beyond. This aspect of St Ann’s reflects the ‘growing trend for city centre churches to become less and less local in the geographical sense, as increasing numbers of members come from people travelling from outside the locality’ (Cameron, Richter, Davies and Ward, 2005). In terms of outreach amongst the business community and ministry amongst residents of the parish, the PCC of St Ann’s see a great deal of untapped potential. The resident population grew from the few hundred who lived in the centre before 1996 to nearly 14,000 in 2009.

“At the start of my placement there was a week of continuous prayer called ‘Pray Love Manchester’. This came out of the aftermath of the riots last summer. St Ann’s was caught up in the middle of it, but afterwards it became a place where Christians met to pray for the city. St Ann’s provided the mission group with a room which served as a daily breakfast prayer station. Services were held each evening, and outreach in the form of prayer, evangelism, healing and giving also took place every day of the week from St Ann’s. Towards the end of the week, the mission team, joined by people from partnering churches, divided into four teams – ‘Prophetic Evangelism,’ ‘Prayer for Healing,’ ‘Street Worship’ and a ‘Giving Team.’ I joined the giving team and helped to buy manicures, tram tickets, coffees and other goods for strangers. During the course of the day, I spoke to a young man who had been befriended by the mission team just a couple of days earlier.

My mum kicked me out. I’d been sleeping rough… I was approached by two of the guys from the church on the streets giving out DVDs and leaflets… I later went home to try and work things out with my mum. I decided to play the DVD. It was about God’s love. I got very emotional. The next morning I woke up and felt the need to go to the church. The people at the church were amazing. They even found me an apprenticeship. Since this experience I have had a deep knowledge that God will never forget who I am and he does have a plan for my life.

“I was encouraged to see how young people were being reached out to by other young people using styles of music which were popular with them, and by seeing how personal testimony can be a powerful tool in mission. The joyfulness of that week was inspiring.

“I also had many other new opportunities as lay assistant such as serving, taking intercessory prayers, preaching (five times!), acolyting and carrying the bishop’s crosier, running a Bible study course and attending Dean and Chapter meetings about mission. I was able to experience many things which I hadn’t had the opportunity to do prior to being in Manchester, and have gained in confidence as a result.”

Simon writes, “Initially as a placement supervisor, and more recently as tutor, it’s been my privilege to be involved with the project for over fourteen years. Be it acquiring new skills, discovering new, or re-discovering previously owned gifts, or simply reflecting on how it feels to be in ministry; encountering and impacting the lives of others, the Manchester Project remains for many ordinands a key and much valued part of their formation. A symbiotic relationship where local priests too receive affirmation in their ministry in addition to providing opportunities for our students to learn, and be challenged and encouraged, the supposed gap between north and south is often bridged or at least shortened. Long may that continue!”

Heather Kilpatrick
Communications Officer
Pilgrimage and Mission

Canterbury

During Holy Week, Westcott House once again sent a group of students to Canterbury Cathedral to live as a part of that community and gain insight into the life, work, and mission of the Archbishop of Canterbury. While at Canterbury, students were warmly welcomed into the community through participation in the daily office, prayer, meals, and discussion. Some highlights were the Holy Week services, choral Evensong, individual talks with clergy from the Cathedral, and time spent with Archbishop Rowan Williams.

In particular, the Archbishop delivered a compelling series of lectures on the writings of St Paul. Beyond the lectures, the Archbishop invited the visiting students from both Westcott House and those visiting from Virginia Theological Seminary to have tea at the palace on Holy Saturday. Throughout the week, Westcott students were consistently included in all aspects of worship and life, which created a meaningful and challenging space in which to view the light of the death and resurrection of Christ.

Mae Mouk

Catford

Holy Week 2012 saw seven ordinands and one partner of an ordinand travel to South London for the, now annual, Holy Week Mission. It was a privilege to spend nine days with the people of the parish of St Andrew the Apostle, Catford and to come alongside them in their efforts both to reach out to the community around them, and to grow in their own faith. We very much enjoyed getting to know the people of St Andrew’s over the months before the Mission, during which time priorities for our week together emerged, including: raising the profile of the church in the community, building on ongoing work with children, putting an event on for young people and exploring alternative forms of worship.

Experience Easter became our tag line for the week as we looked for opportunities to invite members of the community to join our celebrations, at the same time exploring alternative ways of experiencing Holy Week and Easter as a congregation. One example of this was our sharing of the Eucharist at the same time as we shared a homemade curry (a Eu-curry-ist). Another example was the ‘Teen Passion’ where a group of local teenagers came together for a day to explore how they could tell the story of the Passion using their own talents, doing just that later that evening.

One hundred and thirty hot cross buns were distributed to commuters at bus stops between 7:30am and 9:30am, Monday to Wednesday of the week, giving us opportunities for conversation and to distribute invitations to events such as a community barbecue. During the afternoons of the week we welcomed primary school aged children into the church for a holiday club telling the story of Easter through drama, games and crafts – a good time was had by all, which was the tone of the whole week as we, all together, gained new experience and new friendships along the way.

Peter Dobson
Curate, Christ the King Team Ministry, Newcastle-upon-Tyne
Westcott Urban Ministry Project

We are developing a new urban initiative to continue Westcott House’s long-standing commitment to social justice and urban theology, expressed particularly in the Manchester Project. Its long-term aim is to support and enhance the capacity of local clergy and other faith leaders in deprived urban areas of England to exercise their spiritual, social and community roles.

Westcott hosted two pilot events during 2011 – a themed day on “The Good Neighbour-hood” with people from varied social, policy, professional and faith perspectives, and a “Learning from the Riots” round table meeting in the autumn which brought together a group of priests and a youth worker from London, Birmingham and Manchester who were on the front line and active on the streets during the summer 2011 riots. More recently we have been in the process of gathering together an Urban Resource Group. A number of members of the group have already met on two occasions this year at St Paul’s Cathedral. The plan is to meet again in November and then to gather together three times a year on a regular basis. The Group is intended to act as a background resource for the overall urban project. It will be made up of a mixture of urban practitioners and religious thinkers, clergy and laypeople, Anglicans and Roman Catholics (including a couple of experts on traditions of Christian social teaching), and representatives of other faiths. We are reviewing local urban experiences, and seeking to develop innovative theological approaches to urban issues, as well as considering mentoring and training programmes for clergy and other faith leaders.

Community Leadership

The group has discussed a number of important themes concerning the contribution of the Church and other faiths at a local level in relation to acute issues in social and public life. During the discussions, considerable concern was expressed about how faiths could and should make a distinctive contribution rather than simply be co-opted by politicians to fill the gaps created by public funding cuts. In the end the nature of “leadership” itself emerged as a key theme, embracing a range of issues, and with obvious practical potential.

As the experience of the summer 2011 riots revealed, social and community leadership appears to be retreating from some urban contexts. This could be creating a dangerous vacuum. The striking exceptions are priests and other faith leaders who live in the local...
communities and continue to be agents of social cohesion. This was literally evident in the active presence of priests and other faith community representatives on the streets during the riots. Equally, because of the public cuts, public services and civic leadership at a local level are frequently becoming fragmented and lacking in confidence. In relation to the faith communities, it is noticeable that different local civic authorities have different attitudes and approaches towards faith groups both in terms of whether they are generally supportive or not and also in terms of their willingness to seek collaboration in response to critical social issues. That said, the riots also appear to have exposed some underlying issues of confidence within local faith communities in terms of their capacity to offer social leadership and other resources.

Prophetic Task
For much of the two meetings in February and May, the Urban Resource Group explored models of leadership in faith communities. How can faith leadership promote cooperation with civic authorities without simply being co-opted by the state? How do we balance a collaborative presence in wider society with the need, in the light of the scriptures and broader religious values, to be also a prophetic-critical voice? What would it mean to be prophetic? Arguably it is partly a question of enabling the silenced voices of ordinary people to be heard and partly a question of becoming literally ‘seers’ – that is, people who first of all seek to “see truly” in terms of reading the local situation and then tell it as it really is. In other words, the prophetic task is to relate the often painful stories of real people that public leaders and politicians often do not see, are sometimes inclined not to believe or simply do not want to hear. It was generally agreed that another prophetic task in today’s urban climate was to be unequivocal agents of community cohesion in deprived areas – striving to redevelop a “civic imagination” to counter an increasing social nihilism.

What Authority?
Another major issue in terms of leadership is the nature and sources of authority. “Who do you think you are?” It is becoming increasingly clear that, even in our apparently secularised society, local faith communities, and the Church in particular, have (or potentially have) a certain “currency” that political or social agencies do not possess. The “gold dust”, as someone called it, is sometimes difficult to summarise or pin down. However it includes such things as trust (“you’re good at community” as one parish priest was told), an ethos of generous and confident hospitality – not least to those people who are seen as “strangers” or “outsiders” and are treated with suspicion or dislike, and the critical value of straightforward “presence”. During group discussions this became known as “the Anglican model” or “Anglican inflection” although it is also shared with Roman Catholics. This embraces several interrelated features: a local geographical community (the parish), an embedded priestly presence in the neighbourhood and the tradition of a broadly-based concept of “the cure of souls”. This pastoral approach goes way beyond the performance of ritual, the celebration of the sacraments or giving time and attention only to church attenders or to explicitly religious needs. Beyond this model, attention also needs to be given to the wider question of how we can more effectively highlight the alternative social wisdoms that reside in religious traditions.

However, alongside this, many of us in the historic Churches in this country need to develop a greater awareness of new groups who are stepping into the public realm, notably the black-led Churches. Equally, having said such positive things about the role and potential of the Church (and faiths more broadly), there remain serious questions about the Church’s vocation to public life. Two issues stand out. First, it is not clear how well clergy are actually formed for such a role. Second, there sometimes appears to be a lack of political understanding in the Church when it comes to making informed contributions in the public sphere.

Personal Leadership
In terms of the forms and ideals of faith leadership, particularly ordained leadership, several people noted in different ways a distinction, and sometimes an awkward tension between the ‘pastoral role’ and the ‘institutional role’. Often the second role in its various forms took up more time including the demands of managerial oversight and, in the case of many parish priests, the maintenance of large, historic and expensive buildings. A slightly different but related distinction or tension between what was called “extrinsic” and “intrinsic” models of local faith leadership was discussed and found to be realistic and insightful. The extrinsic model is related to priestly or other authorised status and tends to concentrate on the role of “office”, on institutional matters and prioritises questions of the “what” – that is, what leaders are expected to undertake. By way of contrast, in the intrinsic model of leadership it is the “who”, the actual human person who leads, that counts for more. Such leadership is more personal, informal and vulnerable rather than distant and protected. Intrinsic leadership does not rely simply on being officially authorised but seeks authentically to “teach with authority”.

Spirituality
This distinction has an impact on the actual practice of leadership in terms of its ethics and necessary competencies or skills. There was some discussion of the contrast between management models and a theologically and spiritually driven understanding of character development or “habits of personality” formed over time. Many leadership values were discussed under this heading. For example, there are leadership models that avoid domination and embody mutuality, solidarity, the principle of subsidiarity (from Anglican and Catholic social teaching), ‘being a servant’ and the
empowerment of others. Critical character traits that were identified included self-awareness, self-discipline, balance, courageous creativity, risk-taking, perseverance and a healthy degree of vulnerability. Leadership also demands practical wisdom and an important form of such wisdom is expressed in the Christian spiritual tradition of ‘discernment’. This relates to making choices – how we choose, why we choose and what we choose – and the impact on our decision-making. How do we learn to ‘read’ contexts and concrete situations accurately? How do we come to understand our own motivations and which of them are life-giving and which are potentially destructive? What does it mean to choose well? This kind of wisdom is not purely a matter of being shrewd or ‘wise as serpents’ but also depends on a genuine attentiveness to God in prayer and study and a desire, in the words of St Paul, ‘to have the mind of Christ’. In that sense, effective faith leadership demands the cultivation of spirituality as much as skills. Then there is some chance that leadership may move beyond the level of competencies to become increasingly over time an embodiment for the communities we serve of Christ-like love, mercy, generosity, transformative vision and hope. Such values are as relevant to our capacity to exercise social and community roles in a locality as they are to leadership within a faith community.

Multifaith

Behind all these discussions lies the question of how Westcott House might become one important focus for the wider Church to revive and renew urban ministry in increasingly complex and troubled times. Clearly this needs to be done collaboratively and the Westcott urban initiative will be seeking to build a wider network of individuals, groups and centres who share similar concerns. In this context, we are convinced that it is vitally important to promote a balance between developing a new and intellectually rich contextual theology and being pastorally well-grounded by giving proper attention to actual local urban experiences. How might the rich tradition of Christian social teaching effectively resource a revival of urban ministry? Conversely how might the practicalities of urban ministry and experience impact on the further development of the Christian social tradition? On a broader front, the realities of a multi-cultural and multi-faith Britain raise the question of whether or not we can develop a realistic multi-faith paradigm for public leadership. On a practical level, the Westcott House urban initiative will seek to publicise good models of urban faith leadership and training in ‘best practice’. We hope that this will be achieved through a variety of means such as creating an e-resource of podcasts, brief postings and a monthly blog, hosting a themed annual conference to bring together people from local faith communities and theological thinkers, offering study days on social-public leadership in several locations and in the longer term developing a mentoring-tutorial programme that could be adopted in local areas.

Philip Sheldrake
Senior Research Fellow
Sharing the Kingdom:
The Challenge of Mission in an Urban Setting

Helen Gatenby founded the M13 Youth Project in Manchester in January 1995, along with a number of local churches who were keen to reach out and offer support to the young people of the surrounding communities. The project specialises in street-based detached youth work with young people often labelled ‘hard to reach’ in the inner-urban areas of Brunswick, Longsight, Coverdale and Victoria Park.

Helen was a panel member for the ‘Learning from the Riots’ roundtable meeting held at Westcott as part of the Westcott Urban Ministry Project. She is married to Simon Gatenby, Tutor for the Westcott Manchester Project.

Rowan Williams writes: “The Gospel teaches us that the bottom line in thinking about discipleship has something to do with staying”, and my story about our experiences in Manchester explores this link. My part in it began in 1989, when, as an enthusiastic and naïve 21-year-old, I responded to what I still believe was a call from God; to make my home in what many consider is a ‘tough and deprived’ inner-city housing estate, to be part of the lively Anglican parish church and to work with local young people beyond the usual reach of the church. When I moved into my deck-access maisonette in Ardwick, I believed I would see God change the world, or at least the estate and I expected to see loads of young people come to faith.

Well, 23 years later and hopefully a little wiser, Ardwick is still my home, (having married the vicar, we now live together in the heart of the estate with our two children, who attend local schools), and I continue to work with local young people, having started M13 Youth Project in 1995. When I moved into the neighbourhood, I had no idea how long I might be here, although within eight months of moving in, God challenged me to a long-term commitment, asking whether I would be willing to stay ten years. For someone in their early twenties, this seemed almost beyond what I could imagine, but it is what I sought to commit to, again in a rather naïve way. Many things have changed over the 23 years and I include myself in that!

M13 began in 1995 with me, as an unpaid volunteer. In 1998, we scraped together enough money to employ me and a second worker, Chris Macintosh, who is still with us. M13 currently employs eight people, three of whom are local young adults who have ‘grown up’ through the project. We spend time meeting young people on the streets, through detached youth work, listening to them and working together with them to develop further activities and projects which foster enjoyment, learning, action and change for all involved, which makes for human well-being.

These aims of enjoyment, learning, action and change for young people are set within the wider context of our hope to see our whole community transformed. As each of us joined the project, we came to realise that many of our initial ideas about the change we wanted to see were actually commonly held desires for people (often based around economic wealth and a particular kind of ‘moral’ health) but they were not in many cases appropriate ones. They were not shaped by the Gospel of Christ, but by the only way we had seen faith lived out within the contexts of our own middle-class cultural and church backgrounds. We have spent a long time...
being untangled from this and learning how the Gospel may be lived out authentically within the culture in which we are based.

We also quickly learned the importance of setting the issues individual young people face within a wider social, political and spiritual context. These issues – poverty, poor educational opportunities, few jobs, lack of appropriate resources, criminal activity and violence – are not an individual’s ‘personal troubles’ alone, (as people would often like to make out) but are the ‘public issues’ of many young people and of our society as a whole, both across the country and across generations. So our ‘macro’ vision for ‘well-being’, or ‘shalom’ to use the biblical concept – denoting justice, peace, right relationships between people, interdependence, wholeness, well-being, health, joy, and sufficiency, both personally and communally – helps shape the way we think and work with individual young people, and vice versa.

So, what does M13 do? On one level it’s fairly basic: we walk the streets purposefully, come rain or shine; we spend time with young people we meet there, often on their terms, we are available, we listen, we support and encourage, and we wait, we take action and watch attentively to see what happens. We do our best to work with young people through these ordinary situations or through whatever they bring or present to us, aiming to foster learning and growth. Some issues or situations are easy, satisfying and fun to work with, others are difficult and push us right to the edge of our comfort zones and beyond.

One such difficult situation was listening to a young man reveal how he had resorted to extreme, pre-emptive violence against another family, because he felt it was the only option available to him to protect his own family, as the police would do nothing until it was too late. Another was listening to two girls re-live the horror of witnessing a street shooting round the corner from their house, of how they had cradled their wounded friend in the middle of the street, trying to keep him alive until the ambulance arrived, struggling to comfort and reassure him in the midst of their own absolute panic. Another was being with a young woman as she faced her fears about her upcoming leg amputation, staying with her in hospital through the night before the operation and beyond. Another was listening to a distraught younger mum recount the pattern of arguing and physical fighting she and her partner just couldn’t seem to get out of, of some of which happened in front of their young children. And another was sitting with a young man grieving the violent death of his friend, as he voiced the feelings of many when he said, “Today is shit and tomorrow will be shitter.”

It is hard, almost unbearable, to listen to someone you care deeply about telling you how they feel about some of the awful things that have not only happened or are happening to them, but which they themselves have done, both of which diminish their humanity. It is tempting to retreat and natural to want to judge, but we’ve found it is important to do neither. We’re learning to stay with the young person and remain open to them, holding their humanity as central to our dialogue, so they too can remain in touch with it. Often careful and loving listening like this can be enough to enable a young person to come to their own sound judgements about their actions or their situations. At other times, we find ourselves exploring and challenging what we hear in an attempt to help young people enlarge their view of themselves and the situation for the better. So, whether through conversation on a detached session on the street, through a five-minute ‘incidental chat’ during a trip or through an agreed project or programme of ‘learning activities’ set up together with the young people, we are always seeking opportunities to be with young people and to help young people learn.

Mostly, as a result of this approach young people and M13 workers end up working on other positive projects and activities together, like residential, skills-based workshops, trips and on larger pieces of community action. We try to avoid becoming ‘providers’ of activities and doing things for young people, but instead, we work together with them to develop and create activities, reflecting our belief that young people are created in the image of God and therefore able to love, think, create, reflect, enjoy, achieve and make a positive difference in their world.

It was suggested to us that a good analogy of our work is that of a golf-caddy, (or to use a biblical picture, an armour bearer), walking alongside young people, helping them think and understand their context, choose the right equipment for the task, working together with them to assess the shots they need to make, the lay of the land, any external conditions they need to consider, and then, when the time is right, stepping back and encouraging the young people to find the courage to step up and ‘take the shot’ themselves. This way of working has given space for some surprising and encouraging developments within young people who have wanted to make a difference for others in their community.
We have seen six generations of local older teenagers – starting in 2004 with ‘Community Spirit’, through to the present ‘Summer Jam’ project (run by older young women for younger teenage girls) – taking the initiative and asking us to help them train for, set up and run activities for younger people in their own communities, with the desire to ‘help them like we’ve been helped’. Three of these young mentors are now, as young adults, working with the project as employed youth workers and others are volunteering or working regularly in the community both with M13 and with other local organisations.

Coming from an evangelical background, it hasn’t always been easy to find a good theological framework for informal education in an urban poor area. I had many internal wrestles when God didn’t do what I was led to expect He would! Eventually, I learned to have faith that God loves the poor, I gave up on what I expected and learned to live in hope. My narrow-minded theology had to be broken up to make room for new wisdom and ways of thinking and being, informed by other traditions. Painful though all this was, it helped me to seek God and to stay. The saying of Abba Moses, one of the Desert Fathers, strongly resonates with us, “Go, sit in your cell and your cell will teach you everything.” Ardwick continues to be our cell.

Returning to the opening theme of discipleship and staying, Williams continues by exploring the idea of discipleship as remaining with Christ, sharing his company. He says of his hero, Bishop Thomas French, a Church Mission Society missionary who worked in the Persian Gulf at a time when there were very few Christians there,

He wasn’t there first to make converts, he was there first because he wanted to be in the company of Jesus Christ. Jesus Christ reaching out to and seeking to be born in those he worked with.

When I read this, it moved me deeply. It helped me make better sense of my journey, not that I don’t seek young people to know they are loved by and to love Jesus and be transformed, but that I am firstly called to keep Jesus’ company in his reaching out to young people. Williams goes on to answer the question, ‘Where are we to find Christ?’, by extending this idea to include being where Jesus is, with the company he himself keeps. He writes,

We are to be not only where he is in terms of mission and outreach and service in the world, where he is in serving the outcast, we are also to be where he is in his closeness to the Father. We follow him, not simply to the ends of the earth, to do his work and echo his service, we follow him to be next to the heart of the Father.

This two-fold manifesto, of being with Jesus in place (serving the outcast) and in spirit (being next to the Father’s heart) describes our journey, deeper into a place and a faith which, we hope, is less driven by the need for activity and more shaped by contemplation and love of our Father and of the people we live with.

Our journey has taken us both beyond ourselves – stretching our comfort zones, learning to live with what we thought we couldn’t, and seeking to find God where we thought He wasn’t – and into ourselves – to seek and find God, the love of God, within us for ourselves and others, and to learn the true meaning of Love. We stay with, and are ourselves, people who try to live within both terrible and joyful situations, with some measure of love and dignity. We continue to have hope and to try to make God-sense of what happens here, together with young people. And to quote Stewart Henderson, “while we may yearn for that faultless city, many of us continue to reside in imperfect settlements, which often remind us, in the strangest of ways, of that which is to come.”

© Helen Gatenby 2012 (material revised from a previous article entitled ‘Sharing the Kingdom: The Challenge of Mission in an Urban Setting’)

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5 Williams, as above
6 Williams, as above
Looting and Liturgy
A profile of Andrew Moughtin-Mumby

Andrew was born in Jamaica in 1978, and moved to England when he was two years old. He grew up in Lincolnshire, and began to feel curious about the Christian faith during his teens. While studying the Synoptic Gospels for Religious Studies 'A' level he found himself attracted to the Christian arguments, rather than the atheist point of view which was where he had believed he was coming from. He graduated from the University of Birmingham with a degree in Music and moved to London where he attended both the Alpha Course at Holy Trinity, Brompton and his Anglo-Catholic parish church regularly. He was confirmed, and soon friends within and without the Church began to suggest he ought to think about the priesthood. He was sent to Westcott in 2003 to train for ordination.

Andrew felt a strong call to parish ministry, and was at first reluctant to study academic theology but was persuaded to do Tripos, a decision he is now glad he made. “The three most formative things about my training were: Tripos; friends and contemporaries; and Chapel life. Theology is talking about God – if you can say something true about God you are glorifying God. The Divinity Faculty had respect for ordinands studying Theology as people of faith. Seeing your tutors in church, preaching, creates a stimulating environment. My studies affected my preparation for worship and the prayers I wrote – the degree was intimately bound up with God and the reality of faith. Since then, in parish ministry, I have been able to draw on the wells of that theological conversation, which has become part of me. It is important that as Rector, I have this strong theological background, which is definitely reflected in my preaching. A large part of my ministry as Incumbent is to have theological oversight of what goes on in the parish church and its wider mission.”

When asked why he wanted to exercise his ministry in South London, he says “I knew that it would teach me a lot about being a priest. It’s demanding, and people will stop you in the street and ask you to do what they want of you – perhaps a blessing of their house, or a request to light a candle for them.” Andrew describes Walworth as a “feisty, spirited, strong community with a village feel. It is urban in every sense, concrete outweighs green space, and it is very densely populated. You can hear Big Ben chiming, which gives a sense of being close to the heart of what’s going on, although at the same time, we are in one of the most deprived areas in the country. The population is a mixture of those who have come from generations of local families, and immigrants, many from West Africa, although the community is largely well integrated.”

He describes the challenges in the lives of those he works with as “largely financial. There is the pressure of raising a family and earning enough to live on, and having sufficient space to live in. There are many families in one-bed accommodation, and cuts to services such as nursery places add further pressures. The Aylesbury Estate is in the parish, and is one of the largest in Europe. The previous Government’s New Deal for Communities has done a lot of good and been a positive investment for the area, but new building projects include less and less social housing. With Council rents going up, too, this will affect the community hugely. Those...
who will be able to afford the higher rents demanded for housing
in the parish wouldn't necessarily send their children to the local
school or shop on the high street – this is a time bomb for the
community.”

Andrew believes part of his role is to show the community how he,
and the church, can serve them. “We want to get across the idea
that ‘We are your parish church and we are here for you’. I want to
engage with local issues, for example attending resident association
meetings as a person with a formal role in the community and
talking to developers and highlighting issues for residents.
Members of the congregation serve on the boards of local charities
and look after their neighbours as an expression of their Christian
care for others. We also try to act as a focus for community
celebrations, as happened in 2011 for the royal wedding. We held
a ‘Walworth’s Got Talent’ event as a response to the August 2011
looting, to celebrate the talents of the local community. We had
already planned a procession through the streets for the Feast of
Assumption, and we were able to use the opportunity to reclaim
the streets as a place of peace and community.”

When asked to reflect on what the meaning of priesthood is in this
context, Andrew says ‘Clergy in South London are ‘public
property’ and people will stop you in the street, invite you into
their home, and open up to you. You can walk down the high
street in clerical clothing and some people wouldn’t notice you, but
others would invite you into the pub for a drink. Being a priest in a
place like Walworth, you have to be a praying person. The most
frequent request is for prayer – either there and then, on the street,
or to take a name away for the intercessions list. You also become
a parent figure, helping with job applications and filling in forms.
The priest shares in defining moments for individuals, families and
the community. You need to be an advocate ‘for the people’ in front
of God, or the local council, the courts, police or immigration
services. The priest is also a teacher – people want to know ‘stuff’
and ask lots of questions, so you need to know where to find the
answers or when to respond with appropriate questions.”

The civil unrest in August 2011 was a defining moment in Andrew’s
first eighteen months in Walworth. “Knowing that the high street
was being trashed by looters, I knew I had to be on
the Walworth Road in the middle of it, suggesting this wasn’t the
best way to behave, being a presence, liaising with the police.
I helped the ‘Riot Wombles’ clear up the Walworth Road the next
day, and even the Daily Mail covered this as a good news story.”

Finally, when asked whether his sense of priesthood had changed
over time, Andrew said, “I used to think that being there for people
was important, but I’ve come to understand that when faced with
problems, that isn’t enough for people. They want to engage with
difficult questions, and so I have felt more and more compelled
to speak, delicately and sensitively, with no easy answers – it is not
sufficient just to come alongside someone who has lost a child,
or had a diagnosis of cancer. People need to know that you are
going to be prepared to speak about issues that affect them and
that the Church will stick up for them over issues that bother
them. All this is an immense and joyful privilege, which I thank
God for every day.”
Participating in the intimacy of humanity

In June 2012, Heather Kilpatrick spoke to Louise Codrington-Marshall, Westcott’s External Tutor in Parish Ministry and Minority Ethnic Concerns, about her role at Westcott and life as a priest in London.

Louise’s family originates from the Caribbean, and before moving to England they were practising Roman Catholics. However, when her grandparents came to the UK, their welcome in churches was far from warm. As Louise recalls, they were told that it would be “less upsetting for the congregation if they sat at the back, and were recommended to try the Pentecostal church instead.” Her grandparents did just that, and became ministers within the Pentecostal church, but when they returned to the Caribbean Louise’s parents began attending a Church of England church. At that time there were no women priests in the Church of England, so it did not occur to Louise until twelve years later that she might become a priest. “I didn’t feel holy enough to be a priest, and having grown up in a family of ministers I hadn’t thought it would be for me. But a priest I knew asked me to strongly consider the role, and pestered me continuously to say yes, and when I did a weight was lifted. My mother’s comment was ‘About time!’.

Louise read for a BA in Christian Theology at Anglia Ruskin University whilst at Westcott, and went on to read for a BA in Ministerial Theology at Christ’s, Canterbury. On leaving Westcott, she became curate in the parish of Mortlake with East Sheen in the Southwark Diocese, and in 2011 she moved to St Nicholas and St Luke as Priest in Charge. “Deptford is a huge melting pot”, says Louise, “with 40 or more churches of different sorts. I wear a cassock in order to be identified as Church of England. There is not a lot of work in the area, those who work travel to the city or the West End. There is huge unemployment, and it is a UPA1, or Urban Priority Area 1. There are streets of high rise tower blocks and run down estates, but there are also rich areas and it is a hub for the creative arts which are doing lots in the community. St Nicholas is very close to the Trinity Laban Conservatoire for Music and Dance and the whole area has an arty, gritty, vibrant feel. Our worship and activities reflect this, and Trinity students play regularly on Sundays.”

One of the biggest challenges Louise faces in her work is helping people to access services which will support them. “The expectation is that you can help people to fill out housing benefit forms and access funds. The 190 Centre, which operates from within St Luke’s, supports thousands in the area with legal advice, advice on benefits and other social questions.”

She also says that people look to the Church for help, and that she is regularly stopped in the street. “I am very aware of those ‘invisible’ people with no status, and have had to learn about immigration law – not something you learn when training for the priesthood. I have visited people with literally no food and it can be a shock working at the coalface. I find strength by drawing on my training and my faith, to help me to see where God is in that situation. It takes a lot of energy, too, as something happens every day.”

Louise believes in encouraging gifts within her congregation to help her meet the needs she sees, and that in doing so it has been possible to build an infrastructure to support her in ministry. As she says, “It helps you to work with people and take them with you”.

“I’m passionate about mission, too”, says Louise, “and it feels natural to be looking outwards. We are told to ‘Go in peace to love and serve the Lord’. So, we are trying to link our church with one in Zimbabwe. We want to support a priest through curacy and to build links to enable conversations and relationships, and facilitate financial support. There is also outreach within Deptford; we support the 999 Club for the homeless where people can go for a wash, a hot meal, do their laundry and get medical help, as well as finding practical help with form filling and getting onto housing lists. We are also in partnership with Partworks, which helps adults
HIGHLIGHTS OF THE YEAR

feeling detached and depressed to feel more positive through the use of arts and crafts.”

Louise’s role at Westcott came about after she was approached by Tutor Vicky Raymer. “The plan is that I can offer practical input about parish ministry. Because I am in a black-majority church I can bring in ethnic minority concerns too. There are two ways in which I can be helpful. The first is that I am seen as someone who is minority ethnic on the staff, which is relatively rare within Cambridge, and I can therefore sometimes help by highlighting things which are happening and feed back to the staff. I have also been able to set up systems. Westcott now has a minority ethnic policy which was created in a positive way. It recognises that Great Britain is a rich cultural place, and we wish to reflect this in the life and community of Westcott so it becomes the norm. It is helpful to tease out what is normal about living in community and what is a specific issue relating to race or colour, it helps the students to have someone to come alongside and be supportive.”

Louise has been quoted as saying of her life as a priest, “I would have to say that the thing which I find both daunting and at the same time awesome is the privilege of participating in the intimacy of humanity as part of God’s mission here today.” I ask her about this, and Louise says, “The night before that interview I was in church with an African family who wanted to spend time alongside the coffin of a loved one. There was a very intense hour and a half during which there was an outpouring of grief which helped the family to deal with their feelings the day before the funeral. My quote linked in to that; you walk through the cycle of births, marriages and deaths with people which is a privilege, and a joy, although it can be very distressing too. The biggest heart feeling is witnessing God work a miracle, which is a great privilege. You feel this in other places too, such as East Sheen where I had my first parish, there are also pastoral issues there, but they approach it differently. This is bare, ‘in your face’ ministry – ‘With the help of God, I will’. You need passion, and I couldn’t do what I do without that, but then you know that you are in the right place.”
Westcott, St John and the Victorians

Michael Wheeler

We are extremely grateful to Professor Michael Wheeler for providing this extract from the talk which he gave to alumni, friends and members of the House at the Annual Westcott Garden Party on Tuesday 19 June 2012. Professor Wheeler is a visiting Professor of English Literature at the University of Southampton.

It gives me great pleasure to address you here in the chapel of Westcott House, where my grandfather, the Revd Stanley M. Wheeler, was prepared for ordination in 1908, having read for his first degree at Christ's College. Today I want to offer you something of a Westcott sandwich, with some general comments on my recently published book, St John and the Victorians, wrapped around some Westcott meat, extracted from the book.

The fourth gospel contains some of the best known stories in the New Testament – the marriage at Cana, Jesus and the woman at the well, the raising of Lazarus, Mary Magdalene at the tomb, doubting Thomas. Among its verses are familiar statements that have always been central to Christian doctrine, such as ‘In the beginning was the Word’, ‘God so loved the world . . .’, ‘I am the true vine’, ‘I am the resurrection and the life’, ‘I am the light of the world’. Whereas the three synoptic gospels read like prose narratives, the ‘gospel according to St John’ is more like a dramatic poem. At church services marking the great festivals of the Christian calendar, passages from John are generally chosen for readings, rather than from the other gospels. It is not difficult to see why the fourth gospel is often regarded by Christian readers as the most important book in the Bible. Yet questions surrounding its authorship and historical authenticity also make it problematic and enigmatic.

What did the Victorians make of John’s gospel? There are really two questions here. First, how did several generations of theologians, preachers and biblical commentators interpret John, at a time when traditional ideas about its authorship and authenticity were being challenged by Strauss, Feuerbach and Renan, among others? Secondly, what kinds of work did the artists, writers and musicians create that was inspired by John? My book is a study of the cultural afterlife of the fourth gospel in Victorian Britain, in a context of historical change, exegetical innovation and liturgical continuity.

The three chapters in Part I consider how the Evangelist, the gospel and its famous prologue were regarded and represented in the nineteenth century. In these chapters discussion focuses upon the theologians and Bible commentators, including F. D. Maurice, Westcott (on whom more later) and Wiseman, the hymnodists, such as Caswall and Bishop Heber, and the poets, particularly Tennyson and Browning. The five chapters in Part II examine Victorian interpretations and representations of episodes that are unique to John. Central to this discussion are the painters and illustrators, including Holman Hunt, Dyce, Rossetti, Doré and Tissot, together with poets and musicians of the period.

Before starting work on the book, I knew that the fourth gospel had a special place in the hearts and minds of some of the most gifted figures of the period, such as F. D. Maurice and Westcott among the theologians, Tennyson, Browning and Ruskin among the writers, and Holman Hunt among the artists. Was it possible, then, to say that there is something specifically Johannine about some of the currents of thought and imagination that fed into mainstream Victorian culture? After four years of research and writing I can affirm that recognition of the gospel’s supreme importance was widespread in the period and highly significant. I hope that the book demonstrates the range of responses to it in a rich variety of scholarly and creative forms.

The material examined in the book is extensive, as the bibliography indicates. Much of it is fairly obscure and library copies of some of the printed tracts, sermons, hymns and poems that I cite have hardly been disturbed since they were first published. So in a book that is documentary as well as critical I bring to light passages that are, I hope, of interest to those who want to know how the most religious age in recent British history responded to the Bible intellectually, spiritually and imaginatively. Religion is now back on the agenda in the arts departments in British universities, having been rather neglected over the past four or five decades, and many literary and art historical scholars who have done little work in the fields of ecclesiastical history or religious thought are keen to know more. I hope that this book is useful to them, as well as to those who are thinking about interdisciplinary approaches to the nineteenth century.

In studying the Bible and its past interpretation I have paid close attention to the verse-by-verse analysis by Victorian commentators and by the writers of tracts and sermons. I have often been deeply impressed. Westcott, Maurice and Liddon have long been recognized as major figures. I hope, however, that readers will find some of the less well known commentators, such as Edward Hayes Plumptre and Marcus Dods the Younger as engaging as I do, and that by casting a
rather wider net I have landed a heavier catch than might have been expected in a study like this. There is, of course, much rubbish to be found, as there is in all ages and in all literary forms, but to read the luxuriant prose of a commentator like Christopher Wordsworth, nephew to the poet, is to engage with a member of a generation of devout and deeply learned scholars.

The commentator to whom I turn most frequently in the book is Brooke Foss Westcott, about whom I'm sure you know quite a bit already. Westcott's lifelong study of the fourth gospel, his famous commentary of 1880 and his influential teaching on the Incarnation and the Logos, were grounded in painstaking work on patristic theology, where John's affirmations that Christ is the Word, is Light and Life, and is the incarnate Son of God were regarded as inseparably related revelations of the divine mystery. In one of his lengthy contributions to the Dictionary of Christian biography (1877), he related St Clement of Alexandria's argument that the 'aim of faith through knowledge perfected by love is the present recovery of the divine likeness' to what he regarded as Clement's most characteristic thought as a Christian interpreter – the 'thought of the Incarnation as the crown and consummation of the whole history of the world'. In a separate article on Origen, who learned from and surpassed Clement, Westcott showed how crucial his commentary on the fourth gospel was to the development of doctrine in the Early Church. 'No one perhaps', he wrote, 'has done so much to vindicate and harmonize the fullest acknowledgment of Christ as the Logos, which expresses one aspect of His being and not His being itself (as a word). At the same time he recognised that Christ may also be called the Logos (Word) of God as giving expression to His will.

Debates on the meaning of *logos* for the Early Church turned upon the origins and usages of the term in different cultures and traditions, as Westcott had explained in his earlier *Introduction to the study of the gospels* (1860). The 'very title Logos', he wrote there, 'with its twofold meaning, speech and reason, was a fruitful source of ambiguity, and this first confusion was increased by the tempting analogies of Greek philosophy in conflict with the Hebrew faith in the absolute unity of God' (my emphasis). The preparation that Philo made for the fourth gospel was in Westcott's view 'purely theological and speculative', being 'wholly disconnected from all Messianic hopes'. It was reserved for St John to 'combine the antithetic truths in one short divine phrase': 'Then, for the first time, God, Man, Shekinah, Word, were placed together in the most simple and sublime union: The Word was God, and the Word was made man and tabernacled among us.'

It was John's affirmation of redemption for humankind, through the Christ who is the Logos, that caused Westcott always to speak of the fourth gospel 'with a sort of hushed awe', and Inge, his former pupil, to describe it as 'holy ground', on which we must step in 'fear and reverence'. As a liberal theologian, Westcott was also ready to listen to other, contemporary voices, including the poets. (His emphasis on the 'simplicity' of the gospel and the 'ambiguity' of the term Logos offer clues here.) He welcomed Tennyson's *In Memoriam* (1850) and its Incarnational prologue. He greatly admired Browning, whose bicentenary we celebrate this year, and quoted 'A death in the desert' in his great commentary on John of 1880. He quoted him again in a paper read before the Cambridge Browning Society in November 1882, when he said: 'The key-note of his teaching, in a word, is not knowledge, but love'. Westcott's last act at Westminster Abbey was to conduct Browning's funeral, and only seven days before his own death he quoted Browning yet again in his last sermon in Durham Cathedral, to the effect that life is for learning love.
New Developments

Preaching Summer School

This year we held the first of what we hope will be an annual Summer School on preaching. The programme was a joint venture between Westcott, Sewanee (The School of Theology in the University of the South, Tennessee), and the Episcopal Preaching Foundation. Participants came from across the UK and the US for plenary presentations, discussion and sermon practice group work. The week was led by Bill Brosend, Professor of New Testament and Homiletics at Sewanee, Canon Mark Oakley, the Revd Ellen Wakeham and myself. We are holding a second programme July 1-4th 2013 where the focus will be on “Preaching and Christian Formation”. Starting from the recognition that worship is the heart of Christian formation, and preaching is integral to that, we will look at how to enhance the teaching and formational dimensions of preaching, addressing content, method and style.

Bursary Fund

I have said in my introduction to this Review how grateful I am to the alumni, friends and Cambridge colleges who have contributed to bursaries for ordinands to undertake University of Cambridge degrees. The response has been incredibly encouraging, and has enabled us to cover bursaries for the academic year 2012-13. This is an ongoing challenge – until we have built up a bursary endowment fund – and so we will be working to continue to raise funds for future years. I am very grateful to the hard work undertaken by the Westcott Fundraising Group, which is chaired by Council member David Scott, and includes Mr Mark Powell and the Revd Jim Walters, chaplain of LSE, and the Revd Gillean Craig, vicar of St Mary Abbot’s.

Building Development

We are now at the stage of embarking on the substantial challenge of raising several million pounds for expanding our buildings to enable us to continue to grow both as an initial theological training institution and to provide significant resources to support serving clergy and lay leaders. I am again grateful to the Fundraising Group who are now engaged with this work, and I expect it to be a primary focus of my own work for the next two or three years. The expansion will increase our on-site accommodation by 23 rooms (some of which can be configured as flats), new teaching rooms and an expanded library with study spaces and integrated learning technology. I will be asking for your help in this venture as the year proceeds!

We have made it a priority to support the on-going development of serving clergy and lay readers as they exercise pastoral and theological leadership in parishes, dioceses and institutions. We also plan to develop resources to respond to the needs of clergy in Anglican Churches overseas, particularly where theological education opportunities are limited.

In the Spring and Summer of 2012 substantial conversations took place between Westcott House and the trustees of the ten-year-old Foundation for Church Leadership, leading to an agreement that Westcott would take over the activities, archives and research developed by the Foundation. This will now be the banner under which our work will be carried out, embracing continuing ministerial development programmes (such as the Preaching Summer School, above), provision of resources including on-line material, and research. We are delighted at this major step forward which places our plans for extending our activity to serve the wider Church onto a firm footing.
Westcott publications

Senior Research Fellow Philip Sheldrake’s book *Befriending Our Desires* is being reissued with a new Preface in its 2001 2nd edition by Wipf & Stock, the American religious publishers, and will also be available in this country. It explores how discovering and integrating our deepest desires is central to our spiritual development and the relationship between sexuality and spirituality.

Also by Philip, *Very Short Introduction – Spirituality* is a new book which is part of the Oxford University Press VSI series. It explores the foundations of spirituality in the major world religions as well as its appearance in contemporary psychology and philosophy and the increasing use of the word in professional worlds such as business, healthcare and social work. It looks at how spirituality can transform lives but questions the popular division between spirituality and religion.

Beth Phillips, Westcott’s Tutor in Theology and Ethics, published *Political Theology: A Guide for the Perplexed* (Continuum/T&T Clark). This advanced introduction to political theology is intended as an introduction for theological students who want to better understand the discipline, for Christian political activists who want to learn more about approaching politics theologically, and for theologians and lay people who want to learn more about how scripture, theology, and the church are political.


She has recently written an article for, and guest edited a section on, teaching political theology for the journal *Political Theology*, forthcoming in their December issue. She is also currently writing a series on their blog (http://www.politicaltheology.com/blog/) about teaching political theology.

Vice-Principal Will Lamb published *The Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark* (Leiden: Brill). The *Catena in Marcum*, commonly attributed to Victor of Antioch, is the earliest anthology of patristic commentary on the gospel according to St Mark. Its compilation dates from the end of the fifth century and the beginning of the sixth century. Providing the first extended English translation, this book identifies the range of patristic sources employed by the editors, and the historiographical, literary and dogmatic concerns which informed the editing and compilation of this important text. It provides an invaluable resource for those interested in the history and development of the interpretation of Mark. He is now completing a book for *Continuum/T&T Clark*, entitled *Scripture: A Guide for the Perplexed*, which is due out next year.

In the past year, Andrew Davison (Tutor in Doctrine) has contributed to two collections. One is the annual collection of Bible reading notes from Church House Publishing, *Reflections for Daily Prayer, 2012-13*. This gave him the opportunity to pick up where he had left off two years before and complete a survey of the Epistle to the Romans (minus a few verses that fell, to his disappointment, between the cracks and were given to someone else). The second was an essay ‘Un allargamento del cuore e dello sguardo’ in a collection edited by Emanuela Belloni and Alberto Savorana, *Una Certezza per L’Esistenza* (Milan: BUR Saggi, 2011).


This summer 75,000 Olympic volunteers, known as Games Makers, were a brilliant example of generosity, sacrifice and enthusiasm. The new publication *Reimagining discipleship: loving the local community*, written by Robert Cotton (Rector of Holy Trinity & St Mary’s, Guildford, and a member of the Westcott Council) is a timely book which develops those themes in practical and thoughtful ways and is an imaginative improvisation on the topics of service, taking responsibility and bridge-building. Robert Cotton explores two patterns for dedicated moral living: it can stagnate into self-righteousness, or it can boldly move towards creating conditions so that our neighbours flourish. He shows how great community leaders create paths of inspiration and engagement that others willingly follow.
Obituaries and Appreciations

We were sad to learn of the deaths of a number of Westcott alumni during the course of the past year. The families of three of our members have kindly supplied obituaries which we gratefully reproduce here.

If you know of an obituary, or would like to submit an appreciation of a former College member who has passed away, please contact:

Mrs Heather Kilpatrick
Communications Officer
Westcott House
Jesus Lane
Cambridge CB5 8BP
Email: hrk22@cam.ac.uk

The period covered by our next edition will be 1 July 2012 to 30 June 2013.

James William Gledhill

James William Gledhill, Canon Emeritus of Newcastle Cathedral, incumbent for 33 years of the Parish of St Michael's and All Angel's Warden with Newbrough and Fourstones, died on July 23rd 2011 in Jedburgh. He was accepted as an ordination candidate at Westcott House in 1952 as "a Social Experiment", so he was told.

Born into "a chip pan", as he used to say, in Sheffield on September 27th 1927, James went to the local Grammar School, leaving on his father's insistence at the age of fourteen. Whilst working full-time at Sheffield Town Hall, he discovered the pleasures of art, music, and literature, whilst joining the Anglican youth life in the city. He took part in pageants, Christian drama groups and church youth clubs. With the guidance of the Revd James Paulin he considered his vocation.

In summer 1945 he received his 'call-up' and served as Quarter Master for supplies in the Royal Navy near Edinburgh. During that time he read copiously, was stroke in the winning boat of the Home Fleet Regatta, and never learned to swim!

James then gained a place at St John's College Durham, despite disapproval from home. In the term holidays he earned money as night-porter and station announcer in Sheffield. At Durham he read for a General Arts degree and an Honours degree in Philosophy, as well as winning scholarships for the Sorbonne and Fribourg Universities.

After Durham came Westcott House which was not without its challenges in the early fifties. Struggling with the dogmatic aspects of his faith, he was persuaded to take a year out and work for the World Council of Churches. He found himself digging irrigation channels on the Greek-Albanian border and teaching in a Sheffielde school, returning to Westcott House in 1955 where he met his future German wife. They married in Germany in 1959 after James' first curacy in Mexborough. He served as Honorary Chaplain to the Royal Navy and the RAF in Kiel and Schleswig on the Baltic, became acquainted with the Lutheran Church and fluent in German. While on an overland trip to Israel with a party of German pilgrims he managed to be arrested and jailed by the Syrian authorities. His guards shared their rations with him and provided him with a prayer mat.

In 1961 he had the choice of the Industrial Mission with Bishop Hunter, or the curacy at Bywell St Peters and Stocksfield at the invitation of Canon J Paulin. He chose the latter. The curate's house became a meeting place for young people.

The Bishop of Newcastle offered him the Benefice of St Michaels & All Angel's Warden with Newbrough and Fourstones in 1963. The 33 years that followed saw great changes in the area and in the Anglican church. Jim took part in all aspects of village life, his pride and joy being the Church of England Primary School. He understood the vicarage as a valuable asset of Parish life, and encouraged its use for church events and meetings. The door was open to all, at any time, whatever their needs. The stable block served as a home for young adults trying to find their feet in life.

Jim served ten years as Rural Dean of Hexham and was a member of several diocesan boards. A great patron of the arts, he encouraged music, film and fine art in the area. He was not afraid of being unconventional, raising eyebrows here and there, and his pastoral care was never judgemental, always inclusive. Helping individual people came before anything else. James knew the value of a stable parish community, and choosing not to advance his career in the church stayed in Warden until his retirement.

*Quotations from Canon J M Thompson (The Link, diocesan newspaper, October 2011).
The Revd Dr Alan Megahey, 22nd July 1944 – 19th August 2011

The Revd Dr Alan Megahey wore his learning lightly but he was one of that long tradition of scholar priests who have done so much to make the Church of England the remarkable and resilient institution which, at its best, it still is. He was an Ulsterman and had a staunch Protestant childhood but, though he remained proud of Northern Ireland, it was in England and in Zimbabwe that he made his mark as a schoolmaster and priest.

Alan Megahey was born in Belfast in 1944 and educated at the Royal School Dungannon, where he acquired his love of history and dislike of sectarianism, feelings that were re-enforced when he read History at Selwyn College, Cambridge. He returned to Belfast as a research student at Queen’s where he took his PhD and began those studies which saw fulfilment in his widely acclaimed The Irish Protestant Churches in the 20th Century which was published in 2000.

He then began a long, successful and influential career as a schoolmaster in 1967 when he joined the staff of Wrekin College as a history master. He married Elizabeth Jeffery, daughter of the Vice-Principal of Methodist College, Belfast. He attended Westcott House during two long vac terms in 1969 and 1970. In 1970 he was ordained Deacon and became assistant chaplain. In 1972 he moved to Cranleigh School as Head of History and in 1974 became a housemaster. Though the house was not the tidiest in the school, it was probably the happiest. He remained at Cranleigh until 1983 apart from a sabbatical term as a schoolmaster fellow at Magdalene College, Cambridge during which he completed his history of Cranleigh School, published 1983. He then became Rector of Peterhouse, the largest of Zimbabwe’s independent boys’ schools with a strong Anglican foundation. He made an immediate and immense impression there, improving academic standards, widening opportunities, advancing racial integration in a way which won the admiration of white farmers and, in the days before land seizures, of Robert Mugabe. Indeed, when the Megaheys’ thirteen-year-old son was killed in an accident, Robert Mugabe was one of the first to express condolences. Megahey’s energetic leadership made Peterhouse one of the most respected schools in southern Africa, and he was for some years Chairman of the conference of Heads in Zimbabwe.

The Megaheys returned to England in 1993 and Alan served as Chaplain of Uppingham School. As well as making his mark there, Alan Megahey published Humphrey Gibbs, Beleaguered Governor: Southern Rhodesia, 1929-1969 in 1998 and in 2005 he published A School in Africa, Peterhouse Education in Rhodesia and Zimbabwe 1955-2005. In 2001 he was instituted as Rector of Beckingham, Brant Broughton with Stragglethorpe, Leadenham and Welbourn in Lincolnshire. He successfully fought against a move to have All Saints, Beckingham made redundant by launching the Saints Alive appeal which was a regional runner-up on the BBC’s Restoration programme. He also oversaw the restoration of the Pugin ceiling at St. Swithun’s, Leadenham, masterminded the organ appeal at St. Chad’s, Welbourn and completed the ambitious restoration programme at St. Helen’s, Brant Broughton.

Alan Megahey was always thinking of the next project and, indeed, when he was suddenly and unexpectedly, diagnosed with pancreatic cancer in July, he redoubled his efforts to plan a series of exhibitions in his churches to mark the 400th anniversary of the King James Bible. He also was Rural Dean, Chaplain to the High Sheriff and in 2010 he became Diocesan Chaplain to the Mothers’ Union.

Alan Megahey leaves his widow, Elizabeth, and a daughter, Ann, herself a housemistress at Oundle School.
Bishop Ivor Rees (1926-2012)

The Rt Revd. J. Ivor Rees, who retired as Bishop of St David's in 1995, died at his home in Haverfordwest after a short illness on 11th January 2012. He leaves his wife Beverley, and three sons.

Bishop Ivor was "a big man in every way," said the Archbishop of Wales, Dr Barry Morgan. "He was physically large and he was also enormously big hearted and generous, especially to his junior colleagues. He was full of energy - he threw himself into the life of the church and left his mark in all the parishes in which he served. He was Dean of Bangor when I was University Chaplain, and he and his wife were extremely kind to me. He was also a great support to the bishops."

"Bishop Ivor will be greatly missed particularly in the Diocese of St Davids" said the Bishop of St. Davids, Wyn Evans. "Here was a giant in every sense: tall of stature; large of personality and with a booming voice, and great hearted. Here was someone who was full of life and left an indelible impression; it was impossible to ignore Bishop Ivor. He had great experience in the ministry of the Church in Wales - he once told me he had been everything from curate to Bishop with the exception of Minor Canon of a cathedral. He had served in three dioceses, and his administrative and organisational skills had been recognised by the Church in Wales as a whole."

"But what always stayed in people's minds was his rapport with people. He was interested in them, remembered who they were. In particular he enjoyed being with children and young people. In turn people remembered him: they remembered his humour and his humility and as someone reminded me, his gentleness and approachability, which lay behind a formidable physique and that powerful voice, now forever silent."

Aled Jones, who rose to fame as a treble in Bangor Cathedral choir while John Ivor Rees was Dean of Bangor, said he was a "wonderful man with a huge, kind heart. I loved him massively."

Born in Llanelli and educated at Llanelli Grammar School, Bishop Ivor began his adult life seeing active service with the Royal Navy as World War II came to a close, first with Coastal Command in Motor Torpedo Boats and then in HMS Trafalgar in the Pacific. On demob from the Navy Bishop Ivor gained a degree at University of Wales Aberystwyth before completing his theological training at Westcott House, Cambridge.

Bishop Ivor was ordained in 1953 and began his ministry in Pembrokeshire and Carmarthenshire, with curacies in Fishguard and Llangathen, and then became vicar of Slebech and Uzmaston in the Haverfordwest environs.

In 1965 he was invited north to serve as Vicar of Llangollen where he developed a strong association with the Llangollen International Musical Eisteddfod. Bishop Ivor then became Rector of Wrexham inaugurating an innovative team ministry and was subsequently appointed a canon of St Asaph Cathedral. He was soon appointed Dean of Bangor in 1976 where he served until 1988, before returning to his roots and the Diocese of St Davids to become Archdeacon of St Davids and Assistant Bishop. In 1991 he became the 125th Bishop of St Davids before retiring in 1995. Bishop Ivor also served as Sub-Prelate of the Order of St John of Jerusalem between 1993 and 2002.

Bishop Ivor's life and ministry were celebrated at a Memorial Service at St Davids Cathedral on the eve of Palm Sunday, and fittingly given his firm belief in the resurrection his ashes were subsequently interred on Easter Eve at Uzmaston Church. His final resting place lies under the bough of a large beech tree he always loved, overlooking the western Cleddau river, in the spiritual home where his Ministry blossomed so many years ago.
Remembering Westcott House

Westcott House today is a flourishing and diverse community in which men and women are prepared for the varied and changing challenges of ordained ministry. Deepening spiritual maturity, rigorous theological learning and active compassion for the needs of the world are central to Westcott’s way of life. Theological education continues to be under financial pressures, and Westcott depends increasingly on the generosity of family and friends to sustain and build its distinctive contribution to the life of the Church. For many, a gift in your Will enables you to give in a way that circumstances have not permitted during your lifetime. You may wish to give out of gratitude for your time at Westcott, for the ministry you have been able to exercise, and for the ministries of other who trained at Westcott.

Westcott, as a registered charity (no. 311445), pays no tax on gifts of money or property given through a Will. In addition, the gift may have benefits for your estate by reducing the amount liable to Inheritance Tax.

The following wording may be used:

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Your existing Will may be amended by simply adding a codicil. Alternatively, the gift can be included in any revision of your Will that may become necessary. In either case, if you do amend your Will you are strongly recommended to obtain the assistance of your solicitor.

Our 1881 Society is open to all those who give in this way. Members will receive an annual invitation to attend a service of worship and dine with the community.

If you would like to speak to someone about making a gift of this kind, or have already made such a provision and would like to know more about the 1881 Society, please contact:

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