



THE READER



THE R E A D E R

Spring 2003
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Cover: Photograph, Mark Howard, 25 Educational
The cover illustrates a number of Diocesan reader badges
which were in use until the 1960s, and come from the
collection held at the CRC Office in Church House,
Westminster. Further examples of badges can be seen on
p.14 and p.15

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THE READER



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I wonder what went through the mind of the first Editor of *The Reader* as he took up his pen to work on the very first issue of *The Reader and Layworker* nearly a hundred years ago? In those days the publication appeared monthly, with 20-24 pages an issue of tightly written articles and information – no pictures of course. A few weeks ago I spent a day in *The Reader* office looking through the archive copies, and admiring the dedication and industry of those who must have laboured long to produce the magazine without the benefits and short-cuts provided by modern technology. The article on p.14 is part of the fruit of my trawling through those old copies.

Three things struck me sharply as I relished those early numbers. The first was the international dimension of the journal – which sadly, is so much less pronounced these days. But then it was quite as usual to have a news item from Sydney, in Australia, Auckland in New Zealand or Kimberley and Kuruman in South Africa as it was from dioceses in England. I realise of course that the map of the world is very different these days, and that Readers in such countries would not now necessarily wish to relate to a magazine produced in England. But as someone whose 'proper job' involves both working for the world mission agency USPG and having a responsibility in the Anglican Communion Office, I want to express my hope that we in the Church of England may become more aware of the riches of the Anglican Communion.

The second was the way that the magazine illustrated how Readers and their ministry were always – rightly – caught up in the social and political concerns of their time. Whether it was the Great War, or the Depression or more recent events, Readers have always lived out their ministry in the context of the real world.

Thirdly, I found myself curiously touched by the title 'Brother' that Readers consistently used for each other. It seemed to speak deeply about something important in the Reader movement – a sense of joint commitment to a family enterprise, and caring for one another, body and soul, in good times and bad.

As well as an interesting variety of articles in this issue – I am especially grateful to Professor John Barton for his expert overview of biblical scholarship during the last century – I thought it was appropriate to celebrate our centenary by including a questionnaire, which you can find on p.29. What do you want more – or less – of in your magazine for the next hundred years – or at least year or two?

I cannot end this editorial without at least a mention of our new Archbishop of Canterbury, Rowan Williams, whom I am privileged to have first met when we were both undergraduates in Cambridge. We are, I believe, immensely fortunate to have him to lead us on the adventure of faith during the coming years. 27 February, when he is enthroned in Canterbury Cathedral, is the day we remember George Herbert, a simple parish priest whose exquisite writings still influence the church he loved almost four centuries after his death. Herbert's commitment to the quest for truth and vision, as expressed in his poem *The Elixir*, sums up my prayer both for Archbishop Rowan and for you, engaged in your own ministry.

**'A man that looks on glass,
On it may stay his eye,
Or, if he pleaseth, through it pass,
And then the heav'n espy.'**

Clare Amos Clare Amos, Editor

Biblical Studies Today



Revd Professor John Barton, recognised as one of the most influential biblical scholars in Britain today, is the Oriel and Laing Professor of the Interpretation of Holy Scripture at the University of Oxford. He has recently co-edited the *The Oxford Bible Commentary* which was reviewed in *The Reader* in May 2002. In this 'centenary' issue of *The Reader* we asked Professor Barton to reflect on the shifts in biblical studies during the last 100 years.

For most of the twentieth century there was a kind of concordat between the study of the Bible and Christian faith. It was acknowledged that not all the conclusions biblical scholars reached fed directly into matters of faith. For example, there was no direct route from the source analysis of the Pentateuch into J, E, D, and P, or from the various solutions to the Synoptic Problem, into living issues that concern Christians in their daily lives. But there was a general agreement, in the mainstream churches, that scholars who practised biblical criticism of this sort were at least indirectly serving the faith. Most scholars were only too willing to spell out the wider implications of their work for the churches, since the majority of them were involved in their church's structures, as either ordained or lay theologians and teachers of the faith. Conversely, while of course everyone saw that most Christians would not spend their days practising biblical criticism, it was widely felt that they would benefit from knowing some-

thing about it. Publications such as those of the *Bible Reading Fellowship* usually came from the pen of people engaged in technical biblical studies, and their work was generally found to be helpful by Christians who would never themselves specialize in that field.

In the last few decades there has been a marked shift in the world of biblical studies. But interestingly the change has involved two equal and opposite reactions to what I've called the concordat. On one side, some Christian theologians (including some biblical scholars) have become sceptical about the value of traditional biblical criticism for faith, and have tried to shunt biblical studies into a more overtly theological concern. On the other hand, for the first time there has developed a style of biblical studies which is practised by people indifferent or even hostile to the concerns of Christians.

At the same time, more traditional 'historical' criticism has continued, but it has started to engage with new issues, such as those raised by the social sciences.

The canonical approach

If you go to a conference on biblical studies today, you will often find scholars who react to any presentation of technical biblical scholarship by asking, 'Yes, but what does that say about this biblical text *as Scripture*?' Many people feel it is no longer enough to practise biblical criticism in its traditional forms and let the application to Christian life be left for the hearers to work out for themselves if they can. Instead, biblical scholars ought themselves to be asking about the relevance

of the text for Christian faith and life. The impetus for this shift has come largely from one man, Professor Brevard S Childs, until recently Professor of Old Testament Studies at Yale. In a series of important publications he has pressed the question of the Bible as the Church's *canon*, that is, its authoritative book. He does not argue that the kind of historical work scholars have done on the biblical text is illicit in some way – he is not a fundamentalist – but he does think that they have traditionally been much too concerned with sources, historical background, and the rediscovery of the text's 'original meaning', and not nearly interested enough in what it has to say to the Church in the form we now have it, as part of the Church's canonical Scriptures.

In both Old and New Testament studies the later years of the twentieth century saw an increased interest in the 'final form' of the biblical text. Scholars said: Granted that the book of Isaiah came into being in three stages (1–39, 40–55, 56–66) and that it is possible to study each stage in its own right, there is still something called 'the book of Isaiah', which is right there in front of our noses. Surely it makes sense to ask what the people who put the whole thing together had in mind? In other words, seeing that the book is not the product of the single prophet, Isaiah, but reflects the work of later editors ('redactors'), should not make us uninterested in this work. It is just as interesting to ask about the person who put 40–55 on to the end of 1–39 as to study each of those collections on its own. The study of the people who put the biblical books together is known as redaction criticism. It has been very influential in the study of the Gospels. Indeed, to some extent the new lectionary is indebted to it. We read each Gospel through on its own terms, recognizing that there is a Matthaean message or 'gospel' that is characteristic of the person who put together this Gospel, distinct from the Lukan or Markan message. This has replaced older approaches in which one read passages from the different Gospels without thinking about which one they came from. Nowadays New Testament scholars will write about the ideas of Matthew, rather than being concerned simply with the building blocks of his Gospel as source and form critics used to be.

But Childs offers us a further move.

Once we have begun to take an interest in the finished products that the Bible's editors have bequeathed to us, why should we not go on to be interested in the message of the Bible as a whole? This will take us beyond redaction – for no-one actually assembled the books to make a single Bible in the sense that Matthew assembled little units of tradition to make a Gospel. The Bible was not put together by a kind of super-redactor, but by centuries of use and reuse in the Church until it came to rest in its present form. So we can ask what *the Church* means by the various books that make it up, in their final forms and as ordered into the canon of Scripture we know today. To use a line from Revelation, we might ask 'what is the Spirit saying to the churches?' through the Bible as it now stands.

This is not unlike the question most ordinary Bible-readers ask, in private reflection on Scripture or in Bible-study groups. It presupposes that the Bible will speak to us only if approached as the word of God. This does not mean, for Childs, that it becomes unnecessary to study it in detail or to ask scholarly questions of it, only that all these things should be ancillary to the task of understanding the biblical text in its present form. Our reading, that is, should come from a stance of commitment to the God to whom the Bible bears witness, rather than to a kind of abstract academic detachment, as though these texts came from just any ancient culture. We have received them as the Church's Scriptures, and it is as such that we should read them.

In Britain Childs's challenge to read the Bible with commitment instead of with scholarly neutrality has been taken up by three important scholars, two specializing in Old Testament and one in New Testament: Walter Moberly (in Durham), Christopher Seitz (in St Andrews) and Francis Watson (formerly in London, now in Aberdeen). They argue for a 'confessing' approach to reading Scripture, and think that traditional biblical scholarship was far too

detached from the text. In other words, for them the concordat I spoke of at the beginning was a bit of a sham. Biblical scholars were treated as though they were contributing to the Church's life, but in reality they were pursuing a specialism much like any other academic subject, and not really connecting with the life of the Church – even though some may have thought they were.

Secular biblical studies

Disenchantment with what biblical scholars have traditionally done has also led, however, in something like the opposite direction. At the same time as Childs was formulating his programme for giving the Bible back to the Church and insisting on reading it in its 'canonical' form, a parallel development which also fixed on the final form of the text as the most interesting 'stratum' in its growth was taking students of the Bible on a quite different kind of adventure.

From the 1950s onwards, interests in the literary world moved away from a concern with the writers of literature and on to the works they had written. Instead of being concerned with the biography of writers and what they had been trying to express in their works, literary critics began to ask about the meaning of texts 'in themselves'. Never mind what the writer intended: ask instead what the texts they produced actually say. This move was seen especially in the structuralist movement of the 1970s, where texts were analysed entirely out of any historical context as simply 'words on paper' that had a life of their own. This had the effect – not unlike the effect of the canonical approach in biblical studies, even though quite differently motivated – of transferring interest from what underlay the text and on to the text in its finished form. People

stopped being interested in Shakespeare's sources and started simply to read the plays as they stood.

This movement was soon taken up within the world of biblical studies. Indeed, some literary critics themselves became interested in the Bible, but from this newer literary perspective. They found the world of source and form criticism just as old-fashioned and unhelpful as did Childs, and were interested instead in the biblical books as pieces of finished literature. Notable contributors to this movement were Frank Kermode, Professor of English at Cambridge, and Robert Alter, a Californian Professor of Comparative Literature. These two produced *A Literary Guide to the Bible*, which approached biblical books just as though they were any other text such as a student of literature might analyse and evaluate.

Nowadays it is no longer only professional literary critics who approach the Bible in this way: their interests have also been taken up by many within the world of biblical studies. Some who practise literary criticism of the Bible continue to have a clear religious agenda, thinking that this approach actually delivers

Our reading should come from a stance of commitment to the God to whom the bible bears witness.

a Christian message from the biblical text better than older styles of criticism. But for the most part a literary reading of the Bible is now an essentially secular movement. In recent years it has taken on a 'postmodern' flavour and allied itself with 'reader response criticism', an influential literary movement in which one concentrates on the effect the text has on the reader rather than on any meaning supposed really to exist within the text itself. This sounds like making the text mean anything you like. But few exponents go that far: mostly they are concerned to notice how much what we bring to texts influences what we find there, ➤

and to make that explicit rather than claiming a kind of detached objectivity for our interpretations.

An essentially secular literary approach to the Bible has taken firm root in the Department of Biblical Studies in Sheffield, which has produced many scholars specializing in a reading of the text that is very markedly 'non-confessing'. Notable are David Clines, for many years Professor in Sheffield,

and Yvonne Sherwood, now teaching in Glasgow. Anyone who wants to see

how fascinating a literary approach to the Bible can be should read her book *A Biblical Text and its Afterlives: The Survival of Jonah in Western Culture*.

It might seem that the Christian Bible-reader has nothing to learn from this non-religious approach, but that would be a mistake. In particular, some literary approaches have been linked to a criticism of traditional biblical studies as having been actually too religious in character – the very opposite criticism from that levelled by proponents of the canonical approach! Sherwood, for example, shows how interpreters of the book of Jonah have often had an anti-Jewish (one might even say anti-Semitic) agenda. Clines, similarly, has argued that most traditional commentaries, for all their apparent 'objectivity', have really been vehicles of Christian propaganda. It is not entirely clear whether he thinks that it is possible for a commentary to be objective at all, but he certainly thinks very few have ever even approached it. From this point of view, the 'canonical' movement is an attempt to cure a disease that never existed!

Historical Approaches

At the same time as the map of biblical studies has been in some measure redrawn by these newer movements, historical study of the text has continued to flourish. A new impetus to textual study in the narrow sense ('textual criticism', the establishment of the original wording of the biblical books) has come from the publication of the Dead Sea Scrolls, which are witnesses to the text of the Old Testament nearly a thousand years older than any manuscripts we previously possessed. There have also been advances in papyrology, giving better access to early

fragments of the New Testament.

Historical study has also developed a sociological dimension. In New Testament studies particularly, there has come to be an interest in the social world presupposed in Paul's letters. We have come to understand better what life in first-century Corinth, for example, was like: what social classes there were, and how the class-structure is reflected in the problems that the

Knowledge always advances through controversy, and this is no less true of the study of the Bible...

young church there had to face. Thus the focus has moved from the *theology* of the early

Christians in the strict sense and on to the place their new religion played in their social interactions and relations with those outside the church. The work of the German New Testament scholar Gerd Theissen has been specially important here. His work is at its most accessible in *The Shadow of the Galilean*, in which he imaginatively reconstructs the social background of the ministry of Jesus in the form of a historical novel.

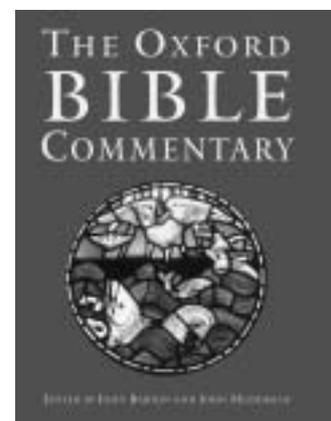
Work on the 'historical Jesus' continues, indeed, to flourish. In the USA there is the strange phenomenon of the 'Jesus Seminar', a group of scholars who examine the recorded sayings of Jesus in the canonical Gospels and other texts such as the Gospel of Thomas and try to evaluate how likely they are to be authentic – decisions are actually taken by majority voting! But many scholars throughout the world continue to be concerned with trying to reconstruct the life and times of Jesus. In this country Tom Wright, now a Canon of Westminster, should be particularly noted.

In Old Testament studies historical studies have taken a somewhat sceptical turn in recent years. A generation ago it was still widely thought that the Old Testament contained genuine historical reminiscence from even a period as remote as the age of the patriarchs (late second millennium BC?). Nowadays it is not uncommon to find it said that even so late a time as the era of the divided monarchy (900-600 BC, approximately) is shrouded in darkness. Some scholars have become convinced that the Old Testament books are in no case earlier than the Persian period, beginning around 500, and that for earlier times we are thrown back entirely on the

results of archaeology, which can hardly ever confirm or contradict the biblical record on any point of specific detail. The discussion of such matters has become entangled with politics, for scepticism about 'early Israel' has come to be aligned with a concern for the plight of the Palestinians—Keith W Whitelam's influential book on the subject is called *The Invention of Ancient Israel: The Silencing of Palestinian History*. Conversely it is above all Israeli (and some American) scholars who are optimistic about our chances of attaining to real historical knowledge of early Israel. The dating of biblical books, traditionally thought of by students of the Bible as one of the most boring aspects of biblical studies, has thus emerged as a very hot potato.

Prospects

Biblical studies are thus in a state of flux. The phrase 'the assured results of biblical criticism' has never sounded more hollow than it does now. But despair is misplaced. Knowledge always advances through controversy, and this is no less true of the study of the Bible than of any other sphere. It is hard, though, to offer a guiding thread through the current maze. One issue that will clearly not go away is how far biblical study remains (or even ever was) part of theology. What I have called the old concordat has clearly broken down in many ways. While individual believers will go on reading the Bible for edification and encouragement in their Christian life, they will do well to have some idea that the ferment the subject is creating in the world of scholarship.



The Oxford Bible Commentary
 Edited by John Barton and John Muddiman OUP, 0 19 875500 7.
 Also available on CD.

They wouldn't have thought it possible!

Canon Pat Nappin, the present Honorary Secretary of the Central Readers' Council, muses over the changes that her role has undergone during the last 100 years and reflects on the tasks and challenges of today.

Or would they? Those clergymen who were the Honorary Secretaries of what was originally the Central Readers' Board and then from 1977, the Central Readers' Conference and finally the Central Readers' Council; would they have ever envisaged a time when the Hon Secretary would be a Reader? And what would they have made of the fact that the position could be filled by a Reader who was also a woman?

The situation in the early years of the twentieth century, which led to a succession of clergy being appointed, is understandable given that there were approximately 1,000 Readers as against 20,000 stipendiary clergy. The influence of the clergy on Readers and their ministry was immense, though Mr Hobrow of the Diocese of London

was instrumental in promoting the early annual conferences of which Revd Austin Thompson of Canterbury was the Hon Secretary. The coming together of Reader work in a central organisation dates from 1914 when the first headquarters was opened at 7 Deans Yard, and the appointment of an Hon Secretary made.

So the Revds Austin Thompson, CJ Beresford, Canon D Murray (following his retirement as Master of Selwyn College) J Wall and Canon T King were secretaries in the years from 1914 until 1980. In the case of Canon Murray, who had been involved with Reader training in his years at

Selwyn, his connection with Readers was to continue from his retirement in 1928 until his death in 1944. Canon King then became Secretary, combin-

ing this with the incumbency of Stoke Charity, a small village near Winchester. His was a long tenure lasting from 1945 until 1980.

A Reader for the Readers

The first Reader Secretary in the person of Jim Ball was appointed in 1981, to be followed in 1989 by Brian Field and then Geoff Mihell. With the appointment of Brian Field the pattern of five year contracts for the Hon Secretary began. Rhoda Hiscox and Canon King have each documented much of the early history of Reader ministry from its revival in 1866. But even such recent work cannot shed light on the thoughts and feelings of those in post at the time.

I wonder what Miss Myland, that faithful servant in the Reader office thought of being required to eat her meals alone in the gallery of the dining hall of Selwyn College while the ➤

The influence of the clergy on Readers and their ministry was immense.



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men Readers ate in the hall below? And whose idea was it that on her retirement the Council should resolve that she could put the money collected as a farewell gift into a fund to support Readers in their ministry? Was it her wish or was it wished upon her?...

Questions and more questions, most of which cannot be answered or their answers only guessed at. What were the reactions of the male Readers when women were first admitted to the office in 1969 joining the 6,000 Readers in the church? I do not recall an outcry at the time. Now there are more than 10,000 Readers and lay ministry of all kinds has increased as stipendiary ordained ministry has declined. The opportunities for lay ministry are greater than ever before. Is the Spirit speaking to the church? And when will the church recognise and use lay ministry to its full potential? There was a headline in the Church Times recently over a photograph of the General Synod. It read 'Laity rules OK'. Is the Spirit speaking to the church?

The task today

In 2003 the task of the Honorary Secretary is to support this growing number of Readers in the 44 dioceses of our church. I became Deputy Hon Secretary in 1997 following my retirement as a primary school Head Teacher. Then I had no computer so letters and minutes were drafted by hand and typed by the office staff. Magazine details were recorded on index cards and changes of address were made by hand. Twenty years ago when the circulation was 3,000 this was (just) possible.

In the five years since 1997, technology has played a major and increasing role in simplifying communication with individuals, committees, dioceses and other organisations. I prepare my own letters and minutes, the use of email is enormous and provides instant communication particularly with those Readers who live and work overseas, the index cards have long gone and we now have a database of some 11,000 who receive the magazine. We have recently embarked on the mammoth task of adding details of the parishes in which Readers are serving so that it will become possible to track a Reader's ministry. In the past only names and addresses were held, now it is commonplace to add phone numbers and email addresses so that we can contact Readers easily. Agendas and

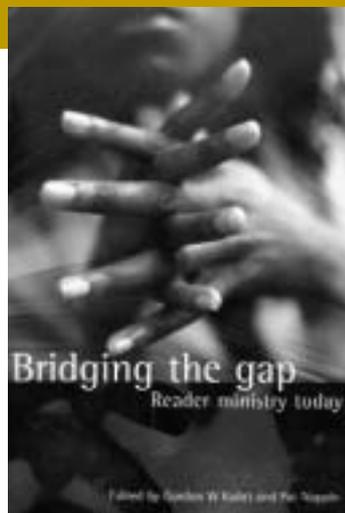
even minutes can be emailed to committee members. We have, I hope, become a more professional organisation more suited to the needs of the twenty-first century but it is a process of evolution that will continue for some time.

The magazine has also undergone a substantial change. It has increased in size and moved away from the Reader blue cover. The design is bright and attractive and the covers eye-catching. The contents are both stimulating and interesting and now contain additional resources in terms of prayers and web site addresses.

And that is another change, we now have a dedicated Reader website with links from the national church site and the new Ministry Division site. Our website offers instant information on all aspects of Reader Ministry to interested people. Some of the magazine articles are also available on the web and the website manager forwards queries to us in London by email.

There is, however, far more to the work of the Hon Secretary than dealing with the above. Letters and emails arrive constantly. Some deal with such queries as Reader dress, Canon law, the relationship between Methodist Local Preachers and Readers, the revival of the diaconate, grievance procedures and others. In some respects little has changed in one hundred years. Reading early copies of the magazine reveal that the topics of Reader dress and the relationship between Readers and the diaconate were being raised then.

In 2002 we published a new introductory book about Reader Ministry, the first such publication for thirty years. (*Bridging the Gap – Reader Ministry Today*, edited by Gordon Kuhrt and Pat Nappin and published by Church House Publishing) It is designed to inform prospective Readers, clergy and other interested people. So it contains chapters on selection and training, preaching, collaborative ministry, being a Reader in a parish and at work and a theological chapter. One reviewer commented that there was no mention of Readers who feel underused and undervalued. Actually there is, in the chapter on being a Reader in the parish, but the book is intended to be positive rather



than negative. A similar book on the ordained ministry could focus on situations of difficulty, of poor relationships or square pegs in round holes but such books are unlikely to be found. A Reader Diary has also been produced in the last two years.

A significant development in the last three years has been the closer integration with the work of the Ministry Division. Reader representatives as well as the officers are members of the various ministry committees. There is room for improvement but attitudes are slowly changing and relationships developing. It is a cause for concern that only two part-time officers deal with the whole range of Reader ministry – supporting 10,000 Readers and 44 dioceses – whilst most of the work of the Ministry Division is concerned with the selection of ordinands. I long for the day when the church values its lay ministers and particularly its trained and authorised Readers and resources them appropriately.

National conferences, the gathering of statistics, the annual meetings (sometimes residential) and reports on issues such as Continuing Ministerial Education are all part of the ongoing work of the office. It is a particular pleasure to meet visitors from other parts of the Anglican Communion who call in whilst they visit London and discuss Reader matters.

The challenge of the job

So, just what is it like to be the Hon Secretary? Busy, interesting, occasionally frustrating, sometimes exciting and even fun! Between the two of us the work occupies four days per week and some Saturdays. The clergy secretaries of the last century would have found it impossible to do this work and to carry out the tasks of an incumbent in a 'light living'. They wouldn't have thought it possible that so much work and so many Readers would exist within a century – or would they? We will never know nor can we guess the situation that will be current when the magazine celebrates its second century. One thing is clear. Reader ministry is here to stay – and it is a ministry that needs to continue to be resourced and supported by those who understand it best – by Readers themselves.

Five years in the editorial seat...

It felt right to ask one of my illustrious predecessors in the role of editor of *The Reader* for their reflections on their tenure of the position. **Carole Cull** offered the following comments which I print, with gratitude for the good inheritance we, involved today in the publication of the magazine, have received from her and others over many years.

Difficulties

It's sometimes quite difficult to identify highlights – sadly as I look back I remember most the difficulties which I faced as I took on the charge given to me by The Bishop of Chester, Chairman of CRC, to bring *The Reader* into the 20th century, and to make it less of a 'parish magazine' and more of a resource of Readers throughout the Church of England. Faced with this mission, I wanted to change many things – to have an A4 format, glossy paper, colour, a cover with pictures which enticed, articles of interest to others than Readers, a wider vision of the ministry of Readers than as stop-gaps for the clergy. But it soon became clear that there were forces of conservatism at work, combined with financial constraints, that I was unable to resist despite support from many people. And so, the magazine remained A5 folded, black and white, with a blue cover, and, for the first two years at least, the main contents displayed on the front. Where I did seek to introduce some change, such as putting the Gazette in once a year rather than in each issue, I was castigated for not giving enough support to new Readers. And when I sought to reduce the number of pages given to obituaries I was accused of not valuing the many years of service given to those who had passed on to better things. I had a folder labelled 'nice letters' in which I kept just that, and it was those which kept me going through the darker moments.

And highlights...

There were highlights, however, and almost all of them relate to the people with whom I worked. The Revd David Farrant as Chairman of the Editorial

Board gave me wonderful support and argued my case many times when my small changes were resisted by others. He was one of those people we all hope to meet and count as our friend. The same too goes for Ken Bale, the Revd Ken Bale, who although 'only' the printer gave much more to *The Reader* than most people could imagine. He and I together instituted the first 'steam-driven' electronic transmission of text. Gone were the days, well actually nights, which he spent typing in copy and proof reading it himself. A modem provided by a computer-buff friend of mine and a piece of DOS software which no-one would recognise today (in the days before Bill Gates had taken over the world!) allowed us to send copy back and forth from Reading to London with comparative ease, and enabled me to combine the job of Editor with a full-time academic life in the University of Oxford and membership of the General Synod.

And there was Rosemary Matthews, Admin Officer, as she was called on the cover. Rosemary kept the records, dealt with the postings and paid all the bills, as well as helping Sandra Fleming at times of crisis, and lending me tissues when I arrived in the office in tears. She was unfailingly cheerful and supportive in everything I did. And I cannot forget the privilege and pleasure of working alongside Michael Baughen and Brian Field – both of whom helped me, supported me and, most of all, prayed for me as I struggled with the editorial role, and I shall always value them both as friends and colleagues. It was these and many other individuals whom I missed most when I gave up the job after the prescribed five years.

One of the privileges of being the Editor was that of being on the CRC Executive, and I was involved in the arrangements for the 125th anniversary producing a celebratory edition (for which I was allowed glossy paper for the cover!). I remember joking to my husband that we could do considerable damage to the Church of England that day if we chose to plant a bomb in the dining room at the National Exhibition Centre where almost every Diocesan and a substantial number of Suffragan Bishops were assembled for the event. Such a turnout meant a great deal to the CRC Executive, and to the Reader movement as a whole, indicating as it did

the wholehearted support that Readers had from the leaders of the Church.

Membership of the Executive also gave me a place on the ABM Ministry Deployment and Development Committee where we took up the process of developing ministry in the Church of England from 'one man one job, jack of all trades' clergy with Readers as the fill-ins, to collaborative

ministry in a fuller meaning of that expression. We still have a long way to go, but I do believe that Committee, chaired by the then Bishop of London (now Archbishop of York), set a standard and

started a process which will stand the Church in good stead for the future.

Membership of General Synod gave me a wider view of the Church of England and the issues with which Readers might concern themselves, and allowed me to bring in articles from Bishops, Archdeacons and Deans, and members of the House of Laity and others with panoramic views of the issues for Christians today. I remember one Bishop, on meeting me in the corridor around the debating chamber in Church House, jokingly trying to disappear through a door. When challenged, he said something to the effect that all the Bishops in the Church of England were afraid of me because I would no sooner say 'Hello!' than ask them for copy for *The Reader*! Perhaps someone will put that on my epitaph!

Carole Cull edited *The Reader* between August 1989 and May 1994. She is a University Research Lecturer in the University of Oxford, working currently in the field of Statistics. She was admitted and licensed as a Reader in 1976 in the Ely Diocese, moving to Oxford in June 1987 and is a member of General Synod.



CA: I know you are well qualified as a result of your background in Communications for your role as Editorial Committee Chairman. Can you tell us a bit about it?

NH: I joined BBC Radio Durham when it started, straight from Durham University in 1968. I was doing the same job – presentation and production – as Kate Adie, who writes about it in her recent autobiography. I moved to open a second station, BBC Radio Carlisle, later Cumbria, in 1973. Over the years I was General Producer, Education Producer, Senior Producer and for a time was in overall charge of the programmes. I've won a number of religious broadcasting awards – both the Sandford St Martin and Andrew Cross. I've also been a Council member of The Churches' Advisory Council for Local Broadcasting and a member of The Archbishops' Council's Religion in Broadcasting Group. I drew on this range of experience when I came to write my book, published in 2000, *Losing Faith in the BBC*.

CA: How long have you been a Reader and in what situations do you find yourself exercising your Reader ministry?

NH: I was admitted as a Reader in 1987. The parishes in the benefice are Wetheral, Warwick, Croglin and Holme Eden, to the east of Carlisle. The first two are ancient churches once served by a Benedictine Priory which was established 900 years ago. In the parishes I lead and preach, undertake visiting and house communion. In the Diocesan Synod I have been chairman of the House of Laity since 1997, and member of the General Synod since 1985. I also chair the civil parish council.

CA: How did you come to be asked to chair the Editorial Committee?

NH: I was a casualty of that difficult period when John Birt ran the BBC. A fortnight after leaving the Corporation, at the end of June 1997, after 29 years' service, I met Geoff Mihell, then CRC Hon Secretary at the Readers-in-Synod lunch. I was subsequently asked, amongst others, to submit a paper on *The Reader* and its future and soon afterwards was formally invited by the Bishop of Manchester, Christopher Mayfield, then Chairman of CRC, to engineer the necessary re-launch.

CA: Did you encounter many problems in making these changes?

NH: Coming in as chairman from

STEERING THE READER



In her comments on page 7 Carol Cull refers to her hopes for the 'look' of *The Reader*.

That many of her hopes have now been realised is substantially due to **Nigel Holmes**, the current Chairman of CRC Editorial Committee who oversaw the relaunch of the journal at the beginning of the year 2000. In this centenary issue it seemed appropriate to discover more about Nigel's vision – for the next 100 years or so!

outside meant gaining the confidence of the Committee. I was nervous and perhaps they were too. The positive side was that as the printing had not up till then been through open tender, we found we could capitalise on modern techniques and save money at the same time. The Committee was supportive, vital change was I think handled well, we appointed a new Editor and a designer for the first time and the rest is history.

CA: What do you like best about the Reader in its current format?

NH: I'm not very good on 'bests'. What I like is the overall feel and design. I used to say, pre-2000, that whilst there were many good articles in the old-style Reader, I can't say I was excited when the old school magazine format dropped through the door. I am frankly now proud of our publication. I wrote the 'mission statement' on the inside front cover and I believe issue after issue it is fulfilling that aspiration.

CA: What do you think could be improved and further developed?

NH: What would you like to see more of? What is your long term vision for the publication?

NH: As regards the vision and future – that is quite difficult to answer too. I looked at a lot of comparable publications prior to our re-launch, including *The Friend* and *Country Way*. I met the editors and designers of those two who said that you should try to make a single change and then allow it to establish for quite some time. I think that the next substantial change will be for my successor. I wish we could capitalise on

electronic communication and attract more feedback from Readers – about events around the country to extend the feeling of vigour in the Reader movement, find ways of encouraging debate and have more about 'ordinary' Readers doing 'extraordinary' things – a bit more news and topicality and more two-way communication. I think future developments of *The Reader* website might play a part. As you know, I am writing a paper for the CRC Executive Meeting this month on this very subject.

CA: What do you think is the importance of Reader ministry in the life of the Church at present... and in the future?

NH: There are 10,000 readers and that is a lot of people. It is a great growth in our generation – one of the few numerically positive signs in the Church of England in that period. I think that why so many are attracted to Reader ministry is that it is service rooted in day to day life. It involves adopting no titles, changes no perception of you as a lay person, but opens opportunities to study, learn, experience at your own pace and then to pass on some of that to others. Devising ever more categories of ordained ministry seems to me to reflect the Church of England's lack of confidence in itself. It seems to be borne of desperation. Why not instead move towards lay presidency and allow Readers to baptise and so in public worship, as in other areas, harness the energy of the 10,000 to the full? I know many Readers who feel under-used. For a, fortunately, short time I myself experienced a Priest-in-Charge who refused to use me in any way. It hurt. Even though there are more Readers than stipendiary parochial clergy, it irritates me that we always seem to be a ministerial afterthought and have little voice in the corridors of power and influence.

CA: And finally, what other goals and visions do you have for yourself?

NH: All I can say here is that I was grateful to be given, post-BBC, the chance to continue to exercise some editorial influence for good in a cause that was close to my heart. It has been very satisfying to hear the many positive comments since the re-launch. I think your background and my own have meshed well together – mine in broadcasting and church current affairs, and yours in theology and educational publications.

How a Reader founded the Anglican Church in

Angola



We asked the new Chair of the Central Readers' Council, **Rt Revd Graham Dow**, to write a contribution for this our centenary issue. This fascinating story is what Bishop Graham wanted to share...

What makes a Church Anglican? Beginning in 1922, the story of the Anglican Church in Angola is one of the most remarkable stories in the Anglican Communion. It was founded by an Anglican Reader from Liverpool. It had no outside links with the Anglican Communion but its worship was a Portuguese translation of the Book of Common Prayer. By 1961 there were 70,000 members. Yet, this Church remained virtually unheard of until 1985.

In 1990 big changes began. The first priest was ordained and the Church became part of the diocese of Lebombo, Mozambique, with its own Archdeacon. Then, recently, in August 2002, Angola became a diocese in the Church of the Province of South Africa. Its first bishop is to be appointed in June 2003. So, from one Reader's initiative a remarkable work of God has flowed; and it probably doesn't matter exactly when this Church became an Anglican Church.

1922 – 1961 The work of Archibald Patterson

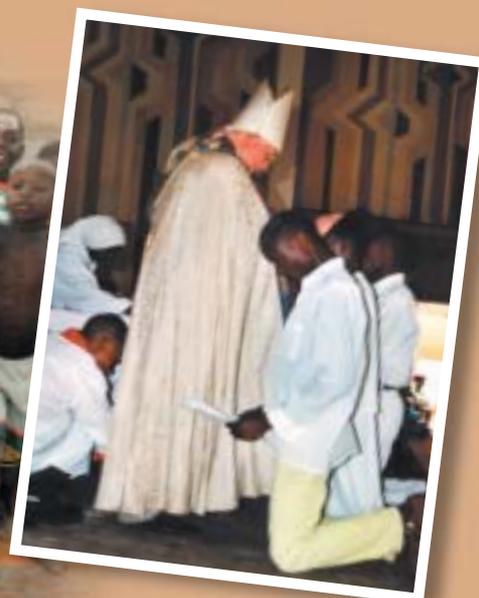
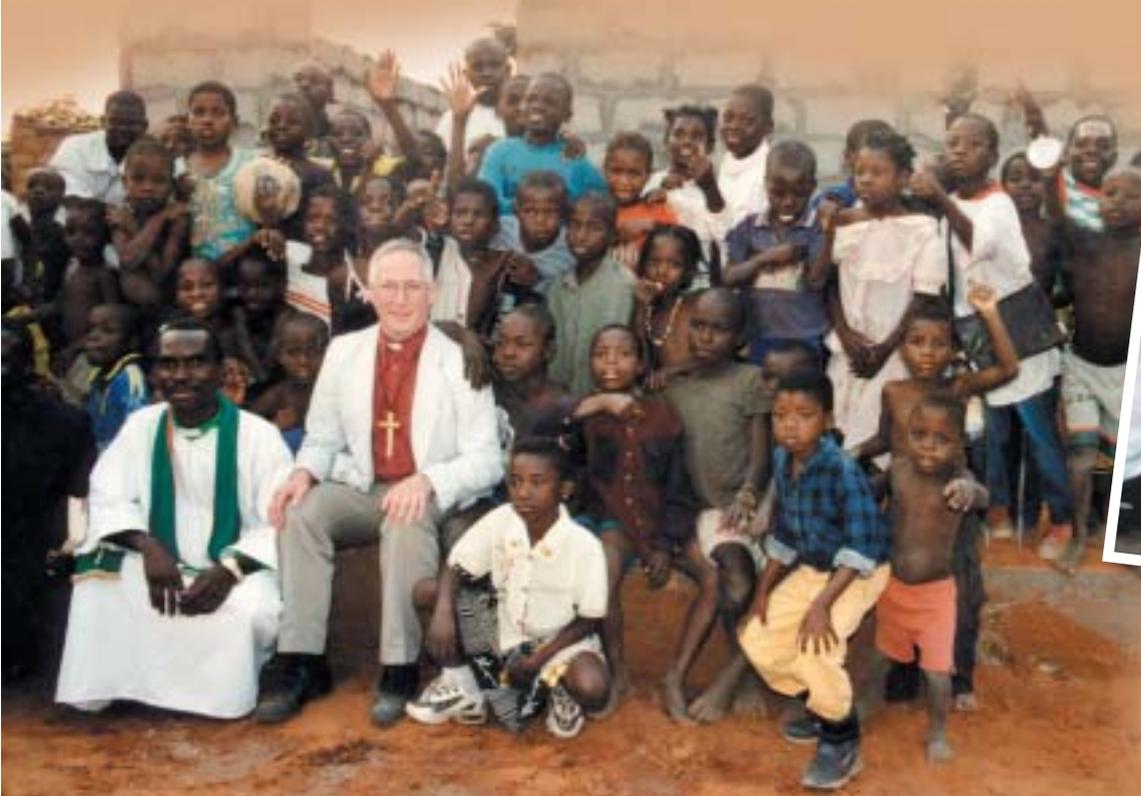
Archibald Patterson, the founder of the Church, was greatly moved by the famous Edinburgh Missionary Conference of 1910. He set off for Africa and began preaching the gospel. He arrived in the North of Angola, and, in 1925, in what is now Uige province, Patterson built a school with the support of local chiefs. In return, he taught them to read. He made thousands of believers and baptised them. He trained the short sturdy tribesmen to be evangelists and to use the Book of Common Prayer. Would any bishop have supported Patterson had he wanted links outside Angola? He might not have had the patience to try and go through the channels of the mission agencies. We simply don't know. There is an important place for entrepreneurs in the Kingdom of God and the Holy Spirit uses them. We need to work with them even when they don't do things in the recognised ways. The gospel spread rapidly. The

Mission of the North, as it was called, became part of the Bakongo tribe's life and culture. At about the same time, deep in the South of Angola, a separate Anglican work was beginning, linked to Namibia.

1961 – 1975 The War of Independence

By 1961, The Church numbered around 70,000 people. From then on there began a period of over 40 years of war. The war, along with Patterson's independent mind set and the Lusophone (Portuguese) language barrier, explains why the incipient Anglican Church in Angola took so long to be heard about.

Unlike other colonial powers which gave independence to their colonies, the Portuguese tried to keep Angola. Foreign missions were seen as a threat and Protestants were fiercely persecuted. In 1961 Patterson was expelled. As he boarded the ship, he was handed a list of the names of his church leaders who had just been executed. Some Church leaders then hid in the bush; some



(Above) Confirmation in the cinema and Luanda, July 2000 (left)

gave themselves up for internment. Most of the present leaders remember fleeing from the soldiers, with their parents, and arriving in Kinshasa (Congo).

With Patterson gone, those who remained in Angola were pastored by **Alexander Domingos**, father of two of the present church leaders. Often in great danger as a Protestant, he walked huge distances caring for the scattered believers.

'Kneel down and I will ordain you'

It was nearly fifty years after he first began the mission, that Patterson, now an old man, arrived in Zaire in 1973 to see the dispersed believers. Concerned for the future of the Church, he said to Domingos that he could give the church two things: first, the Prayer Book to guide their worship. Secondly, he said, 'Eventually help will come from England. Kneel down and I will ordain you; someone will put it straight.'

When the War of Independence ended in 1974, church leaders returned from Kinshasa. The period of exile had changed them; it had exposed them to the world connections of the Reformed Churches. A fierce debate took place about the future direction of the Church and a split was inevitable. Around 50,000 people formed what is now the United Evangelical Reformed Church. Domingos, however, remained firmly Anglican.

Thirteen years after being expelled, Patterson returned to Angola in 1974 to watch the Church he had founded tear itself apart. He brought with him a priest from the Portuguese

Lusitanian Church in the hope of establishing a firm connection with a Church in communion with the Anglicans. However, he had no bishop and the Civil War was beginning. He 'ordained' three more men, went home to England and died shortly after.

1975 – 2002 The Civil War

As in Mozambique, no Western governments would support the Angolan desire for independence. The Soviet Union seized the opportunity, leaving a Communist government (MPLA) in power when independence came. Again, as in Mozambique, South Africa destabilised this government, supporting UNITA, the rebel organisation. So the civil war began. The suffering continued and outside

Camp near Luanda (right) and preaching in the cinema (below)



help was not possible. The Anglican Church, with its leader Domingos, was now much smaller. Meanwhile, the South African bombing of the SWAPO bases drove the Anglicans in the South into Namibia.

'Someone will put it straight'

In 1985 Domingos found his way to the Selly Oak Colleges in Birmingham to learn English. He announced that he came from the Anglican Church in Angola. 'What Anglican Church in Angola?' was the reaction. He also met with USPG saying that he wanted the Church to be recognised as part of the Anglican Communion. Having made contact with Anglicans in England, Domingos then contacted the Lusophone speaking Dinis Sengulane, Bishop of Lebombo, in Mozambique, who had also trained in England.

When Bishop Dinis first visited Angola in 1990, the Anglicans numbered around 10,000. There were

300 people to meet him at the airport, so eager were the Anglican Christians to embrace the wider Communion. Bishop Dinis visited Uige where there were over 20

congregations. He ordained Domingos as a priest and other leaders as deacons. In September 1991, he returned to ordain them as priests. While some had been irregularly 'ordained' nearly 20 years earlier, the Holy Spirit had honoured Patterson's hopes and prayers. He had kept Domingos and others faithful. Future potential leaders were sent to the Anglican seminary in Maputo, Mozambique. Meanwhile, Bishop Dinis was a major player in brokering the peace settlement in Mozambique, signed in 1992.

With the collapse of the Soviet Union, elections were held in Angola



in 1992. UNITA refused to accept the result and the war became more intense. In the area of the Central Highlands, 27% of children lost their parents. Landmines affected large numbers of people. Sadly, both sides were well able to fund the war. The government had oil; UNITA had diamonds, illicitly allowed into the world market until 2000. During this period large numbers of people fled from Uige to Luanda, the capital, for safety. This brought some of the newly trained and newly ordained priests to the capital and several new Anglican congregations were founded.

At last, in 2000, the churches began to get their act together for peace. The Inter-Church Commission for Peace (COIEPA) was formed, a coalition between the Roman Catholic Church and the Angola Council of Churches (CICA – Protestant). Conferences happened and people began to look to the churches to break the deadlock.

With the collapse of the diamond market for UNITA, the government forces became stronger. The UNITA leader, Jonas Savimbi, was killed in February 2002 and peace, at last, began. However, the dreadful effect of the war is to leave much of the population displaced and with hardly any possessions. One quarter of the population of 12.5 million is in the capital.

The ALMA partnership with London

In 1989 the Willesden Area of the Diocese of London began a partner-

The Holy Spirit had honoured Patterson's hopes and prayers.

ship with the Anglican Church in Mozambique, a partnership which subsequently included Angola. When peace in Mozambique was reached in 1992, visits became possible and I went for two weeks in 1995. Visits to Angola, however, were not possible because of the war and particularly not to Uige, the province where most of the Anglican congregations are located.

Just before the Lambeth Conference in 1998 the Willesden partnership was taken up by the whole Diocese of London as ALMA – Angola, London and Mozambique Association (it works also in Portuguese!). As Bishop of Willesden I became the chair of that partnership at the London end.

My visit in July 2000

As the government gained the upper hand in Angola visits to the capital were safe. In July 2000, two months before moving to Carlisle, I visited Angola with a party from ALMA. It was a visit I shall never forget. Over 3 million people were living in the city. Open sewers were common. There were many camps of people living in very primitive accommodation. There were hardly any shops. There were just a few markets and the streets were full of people selling goods at a slight mark up from the price they had paid.

Seven Anglican Churches had been established in Luanda, some with large congregations. In several cases the buildings were incomplete as there was no money to finish them. Some had no roofs. People sat on concrete bricks. In contrast with the buildings the clothes and the choirs were wonderful. Angolan singing is world class and we would do well to bring some of their choirs to England. Amidst great poverty they turn out in immaculate dress to sing gospel songs. The worship is vibrant. There is so little to do in the city, it is easy to start a church. Just start singing hymns!

I found that only the present Archdeacon, **Andre Soares** receives a stipend. The wife of Joao Lombo, the Church's evangelist, sells water in plastic bags to get an income. The Church is very poor. It calls itself 'The Cinderella Church', poor and hidden. I met Adao and Joana, Domingos' son and daughter, as well as his widow. Joana is the current Mothers' Union President and worker for the Church.

'Eventually help will come from England'

For the Church the visit had great significance. Here was the 'help from England', the country from which the church had been founded. I was the first bishop from England to come and only the third Anglican bishop to visit the Church, which is by now nearly 30,000 in numbers. On the Sunday of the visit, a day that had been planned for the inauguration of the diocese, (but deferred by the Church of the Province), about a thousand Anglican Christians came in lorries from all over the city to a cinema in the centre of the city. The choirs sang. I preached and confirmed. We celebrated the Holy Communion. The service was televised on Angola's one TV channel.

Immediately people started ringing from other parts of the country asking for an Anglican Church in their town! Some of this has led to new growth. Soares says that it is a question of trying to keep up with God. There are so many requests coming from different parts of the country for an Anglican congregation.

Through ALMA, the London Diocese has formed parish twinning partnerships with many of the Angolan congregations. Projects to equip church schools and health centres have blossomed. St Peter's Church, Cazenga (Luanda) has a small associated hospital which I visited. It has doctors but hardly any drugs and only the most basic equipment. 70% of illness in Angola is malaria related.

A personal commitment

Almost inevitably I returned from Angola asking the question, 'What can I do to help?' It so happened that my wife, Molly, and I sold her mother's house in September 2000. We decided to give a tithe of the price to found a new health centre in Angola through the Anglican Church. The sum coincided with the sum spent on our new off-road vehicle for Cumbrian hills. We wanted to match the money spent on our family needs with a gift to the Lord. And there was a third reason. Molly's mother was a doctor. After many years of rejecting Christian faith, she returned to reach out to Christ in the last few weeks of her life. We believe that she would be absolutely thrilled to know of the Nora Sturges Health Centre named in her memory.

It calls itself 'The Cinderella Church', poor and hidden.

of the city. The choirs sang. I preached and confirmed. We celebrated the Holy Communion. The service was televised on Angola's one TV channel.

The site chosen for the centre by the Church is at Lobito, near Benguela, some distance south of Luanda and on the coast. There is one Anglican congregation in the province of Benguela. The building is now almost complete. To Molly and me it expresses our profound gratitude to God for calling her mother back to himself at the end of her life. We hope to raise funds year by year to provide a good supply of drugs and medical staff.

The story of the Anglican Church in Angola shows what one Spirit-led Reader can do. May others also be visionary and obedient to God's call.

Further information about Angola

ALMA c/o Hugh Watkins, ALMA, London Diocesan House, 36 Causton St, London SW1P 4AU.

MANNA (Anglican Church in Mozambique and Angola) c/o Robert Ashdown, (Treasurer) 75 Brookville Road, London SW6 7BH

See also information on the Diocese of London website: www.london.anglican.org/alma/Backgrnd.htm

THE READER MISSIONARY STUDENTSHIP ASSOCIATION

Registered charity no: 1049012

President:

The Revd Professor Owen Chadwick OM

The Association, a registered charity, was founded in 1904 to provide grants to Readers who are training for the priesthood and who intend to serve the Church overseas.

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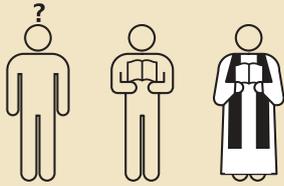
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Reader training



– past, present and future

In celebration of *The Reader* centenary **Wendy Thorpe** National Moderator for Reader Training and a Reader in Portsmouth Diocese has provided this lively survey of the history of Reader training.



1. The past

Being a good chap!

In 1940 on the East coast, invasion seemed possible. Captain Christopher Lees-Smith was Adjutant of 547 Coastal regiment in Suffolk. On Sundays many of the soldiers went to the market town but could not afford to drink in pubs. Christopher had an idea. He went to the local cinema manager and asked if he could screen films for the troops on Sunday evenings. He hired religious films from J Arthur Rank and arranged for the WVS to provide refreshments. He formed a choir and orchestra from the soldiers and after the film he would preach on the theme and they would sing hymns. The cinema was packed out. This unauthorised ministry reached the ears of Richard Brook, Bishop of St Edmundsbury and Ipswich, who invited the young Christopher to tea. 'The best thing is for me to make you a Reader – give you an official position', the Bishop said over sandwiches. After the meal, he took Christopher into his chapel and formally licensed him! Christopher's experience was not unusual for the time. A good education and a recommendation to the bishop had been sufficient qualification for a Reader for many years.

The first training scheme

After the war, in 1946, the first national scheme of training was set up, the Common Entrance Examination (CEE), later called the General Readers' Examination (GRE). The syllabus consisted of general knowledge about doctrine and the Bible.

Dioceses were responsible for preparing trainees for the examination

and testing their practical skills – their ability to read, teach and preach. To begin with, the scheme was not widely used and many candidates failed, perhaps because of lack of preparation. In London, training took place on 2 evenings a week over 12 weeks, but in many dioceses training was left to individual clergymen who were given little guidance or support.

Revd Peter Garner remembers training a Reader in Chelmsford in 1963: 'I drew up the reading list, was responsible for all the tutorial work and supervised the candidate's examination in my study. Liturgical, preaching and teaching skills were dependent on the programme that I devised. Assessment – what was that?'

More rigour

By the late 1960s, changes in Reader ministry, the Church and society, together with much higher standards of education generally, necessitated higher standards in the selection and training of Readers. The GRE was revised. The new examination consisted of four papers, each of 3 hours, on the Bible, Church History and Church Doctrine, with 2 extended studies on the Bible and the Ministry of the Word. There was a central marking scheme, guidelines and book-lists. 80% of candidates successfully achieved their certificates, but only strong candidates were entered.

John Todd, training in 1972-74, sat this relatively new examination in his vicar's study: 'The standard seemed to about 'O' level and the knowledge required was mainly factual. Although I was working very much full-time as a solicitor, it did not seem much of a burden.'

Examinations scrapped

In 1975, in response to widespread doubts about the level required and the suitability of examinations for testing Reader candidates, they were abandoned in favour of a 3-year essay scheme. Sixteen essays, four for each section of the syllabus, were assessed locally and then centrally in order to achieve the General Readers' Certificate. There were long reading lists.

Professor Peter Stoward, a Reader in Gloucester, trained under this new scheme: 'I remember writing several long essays where prolixity was encouraged rather than the concise style I was used to in writing papers for learned journals. I wondered what exactly I was supposed to prove or elucidate. Some of the recommended essay titles were fairly obscure. I personally enjoyed the course but it was far too academic. It did not train me to be a pastoral Reader. I was completely unprepared for dealing with situations such as talking to someone who was dying.'

Peter's experience reflects the profound unease in dioceses about the scheme. It took no account of curriculum development nor of how adults learn. It did not encourage Readers to relate one section of the syllabus to another, nor to reflect theologically. Only one quarter of the candidates admitted as Readers obtained the GRC, and one wonders how everyone else was trained.

Some dioceses were using their own training schemes. Others were still training candidates on an ad hoc basis. Jan Ainsworth's recollection of her selection and training in 1978-9 in Blackburn was not uncommon: 'The funniest aspect was my interview by the Warden. This involved going to the Cathedral and sitting with this elderly Canon in a draughty room –

me being young (20s), female, only very shortly after women were allowed to become Readers, and not at all sure what he wanted to know from me or about me. It turned out that once he had realised I had not one but two degrees in Religious Studies, and he'd checked which newspaper I read, that apparently was enough for him and we had a rather desultory chat for the rest of the half-

hour! My training, intended to be a three-year course, was one

essay on 1 and 2 Peter, chosen because I had never studied the Pastoral Epistles, producing an outline of a carol service and I cannot remember the third item!

A new approach

Clearly something had to be done. In 1986, the Wardens' Report *The Ministry and Training of Readers in the Church of England*, recommended a new approach. By 1990, a comprehensive, new training scheme had been approved and set up. This, with minor adaptations, is the basis of Reader training today.

2. Training today

Organisation

Reader training is now the responsibility of the Theological Education and Training Committee (TETC) of the Archbishops' Council. Authority to devise and deliver Reader training is delegated to the dioceses, but every diocesan scheme is expected to meet rigorous national criteria and is moderated under a national scheme to ensure this. The Church of England Readers' Certificate is awarded to all trainees who complete their training successfully. Readers may not be licensed and admitted unless they hold this certificate (*Bishops' Regulations for Readers 2000*).

There are 44 dioceses in the Church of England and almost as many training schemes! This has positive advantages. The diocesan schemes offer more flexibility than a centralised training scheme and are more adaptable to changing needs and circumstances. Because all schemes have to meet national criteria, in practice they have much in common, so it is possible to describe Reader training in considerable detail with the proviso that

minor details may differ from one diocese to another.

Knowledge

Most Reader initial training schemes last for three years, divided into 9 terms. Terms consist of 1 session per week for 8-12 weeks, with occasional Saturday workshops or training weekends. As Readers have primarily a

preaching and teaching ministry, it is essential for them to have a thorough grounding in theology and to be able to apply this knowl-

edge to the world. The syllabus includes study of the Old and New Testaments, Church History, Doctrine, Liturgy, Ethics and Spirituality.

There are no examinations and essay assignments are being phased out in favour of group projects, parish placements and practical exercises. Assessment is rigorous and continuous and increasingly includes self-assessment and peer assessment.

Skills

In addition to their grounding in theology, trainees are expected to acquire and practice the skills needed to teach, lead services and have a pastoral and leadership role. As the Church's lay preachers, Readers need to be especially proficient in skills of communication; to be not only good preachers but able to share the Good News in informal situations at work, in the market place and at the school gates.

Formation

During training, Readers are encouraged to develop a discipline of prayer, worship and bible study, and to foster and extend their own spirituality.

Once admitted and licensed, Readers today are expected to take responsibility for their own continuing development and training.

3. The future

If we learn anything from looking back at Reader training, it is that training is in a state of continual change. What we have today may well be totally different in five year's time, and hopefully even better. What are the trends?

Lifelong learning

Training is no longer seen as some-

thing which occupies a fixed period of time. If Readers are to be well-informed and to keep pace with change, they will need to take seriously training in its widest sense, such as reading, Bible study, watching certain TV programmes, exploring the Internet, as well as attending workshops, courses, retreats and conferences. Newly-licensed Readers will be committing themselves to a life-time of training beginning with initial training followed by post-licensing training and going on to Continuing Ministerial Education (CME).

Shared training

Ministry in the Church is diversifying. Many dioceses have seen the introduction of Ordained Local Ministers (OLMs), and episcopally licensed lay ministries such as pastoral assistants, evangelists and youth leaders. Other lay people in parishes are increasingly taking on roles which require some sort of training.

It is a good use of resources to train people together wherever possible, and in a Church which is increasingly collaborative in style, people who train together will often work better together. In many dioceses, OLM's and Readers are already training together. In some places, Readers share their first year or two of training with other lay people.

In future, I believe there will be even more shared training, perhaps across dioceses and even across denominations, as well as across ministries.

Collaborative ministry

As we move towards fresh understandings of the Church and how it should be organised, training will need to reflect this. Those trained in the past will require help in adjusting to new ways of working together. Readers trained today to expect collaborative styles of working will need patience, understanding and help in dealing with the reality.

Past, present and future

The ministry of Readers has evolved from its early and limited scope to become increasingly wide and dynamic, at all levels of the Church and in all aspects of today's society. Reader training has grown and developed to match this. Exciting times lie ahead for this 'cutting edge' lay ministry as this trend continues.



As part of our centenary celebration we felt it appropriate to take a look at the perspectives of the past. So I (the Editor) spent a fascinating day recently in *The Reader* Office in Church House poring over some of the previous issues. By chance, or providence, the first issue of *The Lay Reader* (as it was then called, with a subtitle, *A Magazine for Church Workers*) to come out of the book box in which the archive copies had been transported from the depository at Bermondsey was an issue from 1916, the Great War. It gave some fascinating insights into Reader ministry from another time of global tension, so I found myself looking through other issues from the 1914-1918 period. I have decided in this article to concentrate on that particular epoch, although I am looking forward to sharing 'gems' from different times with you at some point in the future.

Delving deep in the Treasure Chest

It was interesting that mention of the 'War' going on only gradually crept in to the journal. Perhaps that was symptomatic of the spirit of the age – and of a war that in 1914 people were sure 'would be over by Christmas'. But by 1916-1917 the War with its consequences was permeating the publication in many different ways.

There were of course many tragic obituary notices, one in particular stood out, as it was accompanied by verses written by the Reader's Vicar:

All Wanted Him

In Memoriam 2nd Lieut. A.J.Gilpin, died of wounds received in action, September 16th (1916), and buried on the battle-field in France, late DIOCESAN READER (London).S.Jude's, Kensal Green, beloved and deeply lamented by young and old throughout the Parish, age 36.

All wanted him; the girls and boys
 He longed to Christ to lead:
 His hand-shake helped their Sabbath joys,
 His smiles approved his creed.
 They knew he yearned to see them glad,
 Or share their careless mirth;
 They gave him all the love they had,
 But could not gauge his worth.

They wanted him, his soldiers brave,
 No risks would he forego,
 From death a wounded man to save,
 Or bomb a sheltered foe.
 They deemed his gallant, cheerful heart
 Proclaimed him of the best,
 An officer who filled the part:
 They could not tell the rest...

All wanted him: and young and old
 One well-beloved must weep.
 He died as fits a leader bold,
 He sleeps where brave men sleep.
 God wanted him, and God knows all
 That met, or missed man's view.
 Good-bye, sweet soul, thy name we call,
 Our Jack, God's Jack, adieu.
 L.R. RAWNSLEY, Vicar of S.Jude's, Kensal Green.

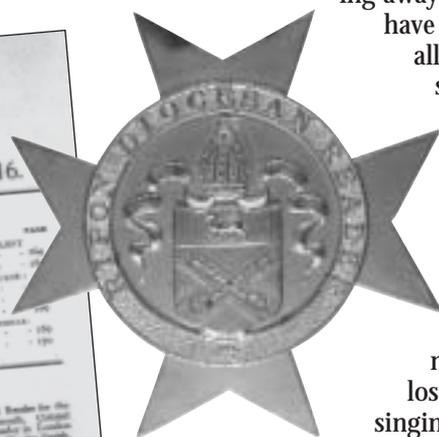
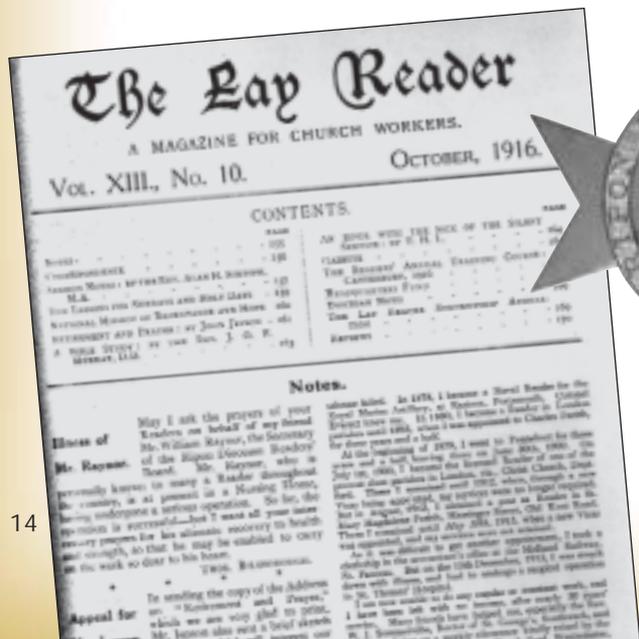
Then there was the Correspondence column:

To the Editor of the Lay Reader

A Brother writes,

I fear that my work as a preacher is sadly neglected in these days, but I try to make up for it in deeds. I am working away here at the Mayoress of Exeter's Depot. We have no 8-hour day, as often we work all day and all night too. Our day work is packing and sending off comforts for the men at the Front, also for Prisoners of War. All night we are sometimes at the Stations meeting troop trains, and giving them hot tea and a roll, and, my word, they are thankful! Today we have fed about 1,500 Australians who are going home unfit for more service. I have been working on Sundays too, giving services in our Hospital Wards, but now we have a Chaplain appointed, so I have lost that work. It was splendid to hear the men singing our good old hymns in lusty voices from the beds.

I am just off now to visit at No. 2, some special cases who have been asking for me. So we go on, not much rest, but happy to be allowed to work.



And various book reviews such as this one from August 1917

Blessed are the Dead.

A new Anthology, compiled by A.E. Manning Foster. Cope&Fenwick, 8, Buckingham Street, Strand, W.C.

Bound in purple cloth, price 3/- net by post 3/4. Among the few publications likely to 'catch on' with the general public at this unfortunate time, we think this Anthology may safely be reckoned, designed as it is for the comfort of those who have lost friends and relatives in the War, whose names, alas, are innumerable. The selections in prose and verse, of which the book consists, have been made in a truly Catholic spirit, ranging from the classics of pagan antiquity to the most modern poets, theologians and philosophers who have written anything worth consideration on the subject of Death. The compilation will, therefore, appeal to all sorts and conditions of men irrespective of their religious creed, and we venture to predict a very wide sale for it on the strength of the common humanity to which it is addressed. It is well printed in legible type, and provided with indexes of first lines and of authors, the latter amounting to a concise bibliography. G.W.

And this one from November 1917:

Non-Christian Religions: Druzes and the Secret Sects of Syria

By the Rev. Canon J.T. Parfitt, M.A.

Lay Reader Headquarters. 28pp. Price 3d. net.

Now that our troops are threatening Gaza, Beersheba and perhaps Jerusalem, and holding a line on the Tigris and Euphrates, the religions of the peoples north and east of the Holy Land should be of interest. The Druzes of the Lebanon are better known than the rest, and the particular form of Mohammedanism which they profess deserves to be studied. We all hope for a great development of Christian Mission work in the Holy Land and the adjacent countries when peace returns to the world, and the best way to conduct Mission work is to understand, or at least be familiar with, the beliefs and practices of those whom you seek to persuade. This Canon Parfitt enables us to do.

Over these years the Editor's notes touched on various issues related too the war such as this comment in September 1916 about Readers who were prisoners of war:

Prisoner of War Readers

It is interesting to note that an application has been received by the London Readers' Board for special information as to the duties performed by and the authority given by the Bishop of London to Readers in his diocese, in order that use may be made of a Reader, who is now a prisoner of war in Germany. Pastor C.Olandt, of New York, writes from Berlin that Sergt.W. Moody (P.R., St Francis, Dollis Hill) "could be useful to the other men and fellow prisoners in the camp by conducting and looking after the services," and he adds that he knows Sergt. Moody personally, and feels sure that his ministrations would prove a blessing to others.

A letter has also been received from a Reservist of the R.N.V.R., interned in Holland, stating that, with the help of the Chaplains, he has been learning Greek and Latin, and asking for particulars of Readers' licences in London.

Keble/St Augustine's Course

The circumstances of the War affected the 'Selwyn Course'

(or the Keble course as it was at that time). In 1914 the course was actually in progress when the war broke out on August 4, and had to come to a sudden end. The report on the course stated, 'This year's course was one of the very best that has been held, and showed such unity of design and desire among the brethren, that its premature ending, on account of the necessity of allowing "The Terriers" to use the College as a depot, caused a very real feeling of regret.'

One feature of that particular Course had been that the College was being shared with a group led by Rev. H.U. Weitbrecht, D.D., who was using it as a base for the preparation of missionaries. The comment was made, 'On Monday 3rd August, one of the Danish Missionary Students was called away on military service, and for that and other reasons a special Communion was arranged for Tuesday, so giving all in the College an opportunity of attending.' By 1916 the Course could no longer be held in Oxford or Cambridge – but at short notice a Course was arranged at St Augustine's College Canterbury. The advance information about it stated, 'The Courses of Lectures and Addresses will be designed with special reference to preparation for the approaching National Mission of Repentance and Hope.' The cost of board and lodging for the week was announced at 35/-, with a deposit of 2/6. Contributions were requested to support those Readers who could not afford the 35/-. In the report on the Course then held in Canterbury one highlight that was particularly mentioned was the availability of bathrooms – which apparently were a luxury that was absent from the Course's normal home in Oxford!

By the following year, 1917, it became impossible to hold any course at all.

National Mission of Repentance and Hope

This, the theme of the St Augustine's Course in 1916, began to dominate church life in the latter half of the year, with an opening sermon to be preached by Randall Davidson, Archbishop of Canterbury in Westminster Abbey on October 1st. The Mission was given extensive publicity in the journal.

All Readers should possess and read the papers and pamphlets that have been issued by the Literature Committee of the Central Council of the Mission, all of which can be obtained from *The Lay Reader* Headquarters.

THE CALL OF THE MISSION

The Archbishop of Canterbury has addressed a personal Call to the people of this land, as follows:-

'England is fighting a great war for the cause of truth and honour. The greatest victory will not be won if it is our earthly enemies only who are defeated. Among us at home the forces of sin and ignorance are mighty. You were pledged at your Baptism to fight manfully under Christ's banner against them. Through the NATIONAL MISSION OF REPENTANCE AND HOPE, we, in Christ's Name, call upon every English man and woman to strike a blow at Christ's enemies.

This is the Victory, that overcometh the world, even our faith.'

RANDALL CANTUAR

Those pesky women!

The National Mission ruffled some church feathers in ways that were not wholly expected. The September 1916 issue contained the following letter from the Bishop of London.

SIR- I find that during my absence from London on a ➤

visit to the Grand Fleet, during which I had no time either to read the London daily papers or the Church papers, a considerable controversy has arisen with regard to women having classes for women and girls during the Mission in Church, and the matter has apparently been mixed up with the question of a woman priesthood. I had never even heard of the movement for a woman priesthood until I read the correspondence unearthed by Mr. Riley, and should most strongly oppose it as undesirable and uncatholic. But I confess I thought that, with hundreds of women taking classes for girls and children, and even boys, in churches now every Sunday, it was not a great concession to allow them during the few weeks of the Mission (which in London does not begin till November) to enlarge their classes for women and girls.

The absolute barring of official places, such as pulpit and lectern, and also of the chancel steps (when it was pointed out to me that this, too, had grown to be an official place), was meant to emphasise the strictly limited concession made. The talk of women being "allowed to preach in Church" is an unconscious or deliberate perversion of the facts.

But quite clearly, this limited concession has been widely misunderstood and must be reconsidered. Nothing must be allowed to harm the Mission. The Devil is, no doubt, working for some way of doing it, and he must not be allowed to succeed. I take the whole blame of any harm that has been done, and only ask for a truce to all protests and counter protests.

No women messengers have received any licence yet in London to give their message either in or outside a Church, and I am certain that the high-minded women who will be entrusted with the responsibility will only wish to act as is through best for the Church and Nation at large.

Yours faithfully,
A.F.LONDIN

Life goes on

However, even in the midst of war, the ordinary concerns of life still continued... Published in the February 1916 issue was the following letter.

CANTERBURY ASSOCIATION

To the Editors of 'The Lay Reader'.

DEAR SIRS-I shall be extremely glad to hear from the member of the above Association who, after the annual meeting in the Archbishop's Palace at Canterbury on the 25th November, inadvertently took away a wrong umbrella. The umbrella, which I should be very sorry to lose, was a presentation one, having two silver mounts and a pigskin-covered handle.

Yours faithfully,
CHARLES J.E. CABLE

Licensed Lay Reader, Christ Church, Croydon.

Unlike the present time, there were during this period a considerable number of 'stipendiary Readers'. Their conditions of service seem to have been far from generous. In 1917 a letter from a Lay Reader was published on this subject.

To the Editor of 'The Lay Reader'

Dear Sir,-May I appeal to you, a Lay Reader of twenty-six years standing, on behalf I am certain of hundreds of Lay Readers all over England who are living on starving wages. I am confident nothing will ever be done for us unless we do it ourselves by a Union - a Readers' Union. I know that those in authority fear a Readers' Union. May I ask every

reader who reads this, to write to his brother Reader to take in your excellent paper, and through it we can agitate and make known our deplorable position. I maintain it is a disgrace to the richest Church in Christendom to employ educated men to do the work of the Church and give them less than labourers' pay. I really do not plead so much for myself, but for others. I saw in The Record last week a Reader was wanted for £60 a year. It is an insult to offer it to a man. I was at a meeting a week or two ago, when it was proposed that the meeting should pledge itself not to join a Trades Union. I prefer to call it a Readers' Union. I maintain that the minimum stipend of a Reader should be £100 a year. I may say in my own case I play the organ, train the choir, preach twice each Sunday, carry on classes all through the week, and visit hundreds of people for £90 a year. I wonder how many clergymen could do this? Owing to the terrible times in which we are living, it is impossible to make both ends meet. The Bishops could do something if they would. I beg my brother Readers to do this for the sake of their wives and children, and may God grant us success.

A LAY READER

The journal occasionally contained advertisements for such Readers seeking new posts, as in April 1917:

Experienced Reader (47), 111/2 years with present Vicar (N.), good visitor, earnest worker, married, desires change of sphere; excellent references.-103, Headquarters.

But as well as financial hardship, stipendiary Readers had no real security. The story of a Mr Jepson features regularly in the columns of the journal from 1916 onwards. Born in 1850, he had a long and varied ministry. He was invited by the Editor to tell the tale in his own words. After describing his earlier years, he continues,

'On July 1st 1900, I became the licensed Reader of one of the poorest slum parishes in London, viz., Christ Church, Deptford. There I remained until 1912, when through a new Vicar being appointed my services were no longer required. But in August, 1912, I obtained a post as Reader in St. Mary Magdalene Parish, Massinger Street, Old Kent Road. There I remained until May 10th 1915, when a new Vicar was appointed and my services were not retained.

As it was difficult to get another appointment, I took a clerkship in the accountant's office at the Midland Railway, St. Pancras. But on the 15th December, 1915, I was struck down by illness, and had to undergo a surgical operation in St. Thomas' Hospital.

I am now unable to do any regular or constant work, and I have been left with no income, after nearly 50 years service. Many friends have helped me, especially the Rev. W.J. Sommerville, Rector of St. George's, Southwark, and I am now living on a weekly allowance kindly raised by the Lay Reader Headquarters, in 7, Dean's Yard, Westminster, and I am truly grateful for the help they are giving me.'

For the next six years (until his death in 1922) appeals for the support of Mr Jepson appeared in the journal several times a year, with detailed lists of contributions received. These appeals seem to have been generally well responded to, although in August 1917 it was noted, 'The money entrusted to us is almost exhausted - indeed, we have latterly paid out more than the receipts warranted. It has been necessary, therefore, to cut down his allowance.' Yet the 'Jepson saga' provides a remarkable reminder of the sense of belonging to a common family that existed among the Readers of this period - it was not simply a figure of speech that led Readers normally to address one another as 'Brother'.

The Word and the World



Frances Hiller, a Reader in London Diocese, reflects on her time spent working at the Anglican Communion Office. She has recently moved to become Personal Assistant to the recently appointed Suffragan Bishop in the Diocese of Europe, Rt Revd David Hamid. I look forward to asking her to share these European experiences at some future date.

Like *The Reader*, I am celebrating an anniversary this year. I have been a reader for twenty years. I was licensed in 1982, in the Diocese of Southwark, and a couple of moves later, (following a 6 year stint at St Martin-in-the-Fields), I now find myself at St Anne's, Soho, in central London. When I was training all those years ago in Southwark Cathedral, I remember being taught that we were to be Readers not only on Sundays but every day of the week; we were to be a link between the Word and the World. This took on a whole new meaning for me when I started to work for an international organisation. Back in 1998, having spent some years in the wilderness, at home caring for my children, I was experiencing the usual difficulties in returning to the workplace, in spite of having acquired a theology degree in the interim. When I spotted a small advert in the Church Times for a telephonist at the Anglican Communion Office, I was curious. I knew little of the Anglican Church outside England, and I had never even heard of the

Anglican Consultative Council, one of the bodies served from the ACO. I was interviewed and offered the job.

Landmark moments

My time at the ACO neatly spans two landmarks in the life of the worldwide Anglican Church. I started work there at the beginning of June 1998, just a few weeks before the start of the Lambeth Conference, and I left in November this year, just as the new Archbishop of Canterbury was due to be confirmed in his appointment.

The Anglican Communion Office, based at Partnership House, Waterloo, is the permanent secretariat of the Anglican Consultative Council, and also serves the Lambeth Conference and the Primates' Meeting. The Anglican Consultative Council, which meets every three years, brings together episcopal, clergy and lay representatives from the 38 Anglican provinces around the world. It was formed in 1969 following a resolution of the 1968

Lambeth Conference, to fulfil a perceived need for more frequent and more representative contact among the Churches than was possible through the Lambeth Conference, which happens only once every ten years, and which is attended only by bishops. The Primates' Meeting is an annual gathering of the senior archbishops or presiding bishops of the Communion. All these meetings are organised and staffed from the Anglican Communion Office.

Not just answering the telephone

Having decided to make myself indispensable, I soon found myself doing rather more than answering the telephone. My responsibilities gradually increased until in March 2001 I became part of the Department of Ecumenical Affairs and Studies, working as Programme and Research Assistant, and taking on responsibility for the organisation of residential meetings. I became involved in some of the international ecumenical dialogues that Anglicans are concerned with, travelling to meetings across the Communion. Once everyone had arrived safely at a meeting, my job was to look after people – to make sure that their rooms were comfortable, that they were happy with the food, that they weren't too hot/cold, that they had all the right papers, and access to a computer or telephone if they needed it. I occasionally had liturgical responsibilities. At meetings hosted by the Anglicans morning and evening prayer were said, and often the eucharist was celebrated daily. Did we have the right books? Which rite? Did I need to produce service sheets? Would hymn books be available? Should I choose the hymns? What about vestments?

I learned to sing hymns in Portuguese!

Who was reading/celebrating/interceding? Was there someone who could play the organ/piano/keyboard? As the majority of participants were ordained, and usually included at least one bishop,

there was never a shortage of celebrants.

I travelled to Nairobi to meet with Anglicans and Baptists from around Africa and to Geneva, the headquarters of the Lutheran World Federation for a combined staff meeting. In Brazil, where the Anglican-Lutheran International Working Group met, we shared in the worship of the small Anglican seminary in Porto Alegre, and I learned to sing hymns in Portuguese!

I also took on responsibility for ➤ 17

My ministry as a reader has been greatly enriched through regular contact with Christians from around the world.



our relations with the Old Catholic Churches of the Union of Utrecht. There has been full communion between Anglicans and Old Catholics since the signing of the Bonn Agreement in 1931. In August last year I attended the annual meeting of the Anglican/Old Catholic International Co-ordinating Council, held in Prague, immediately following the 28th Old Catholic Congress. There were many signs of the devastation caused by the flooding, but the people of the city were clearly determined to get back to normal as soon as possible, and so we travelled with members of the Congress in several coaches, accompanied by a police escort, to take part in a service in the old quarter of the city. The lack of electricity in the church was more than compensated for by the joy and warmth of the worship. At all these meetings I was able to put faces to names, and to cement friendships which had gradually been built up through extensive email correspondence over a long period.

The Word – and World events

My responsibilities in the Ecumenical Department also included assisting at annual meetings of the Anglican Commissions. In September 2001 I was due to go to Virginia in the States for the inaugural meeting of the Inter-Anglican Theological and Doctrinal Commission (this was to be my first overseas trip). The horrific events of September 11th, just a few days before we were due to fly, precipitated a crisis for us. Should we cancel, or should we try to find a new venue? Many members of the Commission had already set out and were stranded in

different parts of the globe. Within two days we had turned the meeting round, and managed to get more than half the membership to Wimbledon, in south London, where we were made very welcome by the Sisters of St Mary Reparatrice.

The meeting was undergirded by morning and evening prayer and celebration of the eucharist each day. It was a great privilege to be invited to share in the bible studies, led by some of the foremost theologians of the Anglican Communion. Day by day they wrestled with some of the major problems and disagreements of the Communion, coming from many different viewpoints but always engaging with each other with great courtesy. We attended the Sunday eucharist at Christ Church, Wimbledon where we were warmly received by clergy and parishioners. It must have been a bit daunting for the preacher, being faced with a sea of purple shirts in the congregation. The meeting was of course profoundly affected by the tragic events in Washington and New York earlier in the week, and the grief, anxiety and distress felt by the whole world were never far from our thoughts and prayers.

In April 2001 the Primates of the 38 provinces of the Anglican Communion gathered in Canterbury for their annual meeting, which was held in the new International Study Centre. I was helping to run the secretariat, and spent much of the week slaving over a hot photocopier. I was able to join in some of the daily worship, and on one occasion was asked to lead the intercessions at the midday eucharist held in the crypt of the Cathedral. I also administered the chalice to a line of

archbishops, which I found to be a tremendously moving experience.

My final trip was to Wittenburg, home of the Reformation. I had been invited to the Council Meeting of the Lutheran World Federation as an ecumenical observer, attending meetings of the Standing Committee for Ecumenical Affairs. Meal times provided a good opportunity for networking and I met with a wide cross section of Lutherans from many countries. It was quite an experience to hear so many languages being spoken all round me, with some people changing from English to French to German and back, sometimes in the middle of a sentence. I was able to help an Archbishop from Tanzania who asked me if I could send him some purple clerical shirts from London, as he could not obtain them in his own country. He has since sent me a delightful letter. I was invited to a women's gathering one evening, at which we exchanged stories, ate and drank and prayed together, and even did some circle dancing (not something that happens at most Anglican meetings!) It was wonderfully affirming, being part of this group of women of all ages, backgrounds and nationalities, and hearing how God had been working in their lives.

When I look back at the past four years I can see how my ministry as a Reader has been greatly enriched through regular contact with Anglicans and other Christians from around the world. I am much more conscious now of being part of the worldwide Church; I have learned how important it is to be able to think beyond parish or diocesan or provincial boundaries, and also beyond Anglicanism, and I have tried to reflect this in my preaching, as I try to make the link between God's Word and his World in all its diversity. But the best bit has been meeting so many wonderful people, learning from them, worshipping alongside them, being inspired by their faith.

The website of the Anglican Communion can be found at www.anglicancommunion.org



McDonaldization:

There is a better way for the Church



John Martin tells why he's just joined the Reader training course in the Stepney Area, east London.



McDonald's have just opened a drive-in branch 50 yards from our parish church. The arrival of the famed 'Golden Arches' signals that changes are afoot in the neighbourhood, and offers a parable.

Bow Church is the third oldest building in London's East End, dating from 1311. Paintings and old photographs on the vestry walls depict a building set, as many English parish churches were, snug at the centre of village life. The rot set in with the coming of the motor vehicle. It gradually changed the immediate environment, eroding village culture and the place of the church as its focal point. Then came the Bow Flyover. What once had been a strategic location for a church, close to two important road junctions, was overwhelmed by urban blight. St Mary's Bow now stands marooned on a traffic island on the A11 without footfall, just never-ending traffic noise and fumes in abundance.

The arrival of McDonald's

That's where the arrival of McDonald's comes in. Bow Church stands at one end of an area that is earmarked for an ambitious regeneration project. If all goes to plan we will gradually witness the 'greening' of the neighbourhood and the parish church will be an important feature of a pleasant parkland area. McDonald's shrewd location spotters have taken a position in anticipation of the commercial opportunities that all this beckons.

Now we come to my parable. The regeneration project opens up new possibilities for Bow Church. It could once again be the centrepiece of its local community. The question for me, however, is what paradigm of 'church' should be employed as we look to the future. We have before us the option of McDonaldization. The alternative is,

even with reduced financial resources, to work out ways to offer a spiritual gourmet feast to our neighbourhood.

John Drane, professor of Practical Theology at Aberdeen University, has suggested that over the last generation the Church has fallen unwittingly into McDonaldization.¹ Following the American thinker George Ritzer, he identifies four 'alluring characteristics' which underlie the McDonald's phenomenon: efficiency, calculability, predictability, and control.²

McDonaldized systems stand for *efficiency*. For consumers, this means that McDonald's purports to offer the best available way to get from being hungry to being full. Likewise it is the object of McDonaldized systems for workers to function with maximum efficiency. Their managers watch over them closely to make sure they do. Organizational rules and regulations are likewise geared to highly efficient work.

Second, McDonaldized systems stand for *calculability*. The emphasis is quantitative aspects of products (portion size, cost) and service offered (the time taken to get the product). So quantity has become equivalent to quality. A lot of something, or the quick delivery of it, means it must be good. It reflects the idea, too, that bigger means better. Thus, people order the *Quarter Pounder*, the *Big Mac*, the *large* fries. More recently, there is the lure of the 'double this' (for instance, Burger King's 'Double Whopper With Cheese') and the 'triple that.' Customers are invited to think that they are getting a lot of food for what appears to be a nominal sum of money. Another dimension is that customers are invited to calculate how much time it will take to go to McDonalds, be served the food, eat it, and return home. On the other hand because work at a McDonalds-type

enterprise is standardised, workers are not required to offer individual touches and are thus relatively low paid.

Third, McDonaldized systems stand for *predictability*, the assurance that the products and services will be the same over time and in all locations. The Egg McMuffin in New York will be, for all intents and purposes, identical to those sold in London. Those eaten next week or next year will be identical to those eaten today. It's a world with few surprises. Likewise the workers in McDonaldized systems also behave in predictable ways. They follow corporate rules, even to the point of being taught how and when to catch the customer's eye. McDonaldized organizations often have scripts that employees are supposed to memorize and follow whenever the occasion arises.

Fourth, McDonaldized systems stand for *control*, especially through the *substitution of nonhuman for human technology*. A *human technology* (a screwdriver, for example) is controlled by people; a *nonhuman technology* (the assembly line, for instance) controls people. Customers likewise are controlled, albeit subtly. Lines, limited menus, few options, and uncomfortable seats all lead diners to do what management wishes them to do – eat quickly and leave.

A vision for the Church of England

When I look at the Church of England I sense that there are many subtle ways where we have bought into aspects of McDonaldization. Most of the elements identified by Ritzer are present. Take predictability. While times of services are slightly different, congregations come together to do more or less the same thing. With few exemptions the main morning service in our seven neighbouring parishes is Eucharistic. Take calculability. The ➤

1. John Drane, *The McDonaldization of the Church*, London DLT 2001.

2. George Ritzer, George. *The McDonaldization of Society*. Thousand Oaks, Calif: Pine Forge Press. 1996.

John Martin is warden of Bow Church in London and chair of the Council for the Bow Group Ministry. He is Head of Public Affairs and Research at the Church Mission Society and formerly edited *The Church of England Newspaper*. He began the *Stepney Reader's* course in Autumn 2002.

St Mary's Bow stands on a traffic island on the A11, noise and fumes in abundance.

Paintings depict a building at the centre of village life.



Church's central systems make a great play of statistics even though for the most part they simply give journalists more ammunition for church bashing. Likewise there are no shortages of 'suggestions' from the centre about how to get more people along to church, with little regard to whether the paradigm for church life they embody make sense in our context.

The future of the Church of England in east London is at a crossroads. Commendably the Church of England has maintained a parish presence in hard contexts like Tower Hamlets at considerable cost. Most of our parishes contribute well under what the Church Commissioners calculate it actually costs to keep a priest in place. Whether this can continue is a good question.

If what I say is right and cutbacks become the order of the day, the easiest option for the Church would be to go even further down the route of McDonaldization, with ever fewer

clergy low flying between Eucharist stations. There is, however, an alternative and this is what makes me keen to take on Reader Ministry.

Let me spell out my vision of the future shape of the Church in East London. All parishes will need to move to a situation where *buildings take care of buildings*. The cost of maintaining even new, purpose-built parish facility, let alone historic buildings, is beyond the range of all our congregations in east London. Every parish church will need to find sources of income from commercial or community use to cover upkeep and costs of caretaking. The other side of the equation is that the *people will support the people*.

A McDonaldized future might take on a form similar to what is happening in some Australian cities where parishes become a thing of the past. On the Queensland Gold Coast signs outside church buildings indicate an 'Anglican Worship Centre'. They are entirely staff run. The logical development

would be for lay people to contribute via an annual levy, somewhat along the lines used in running Jewish synagogues.

The alternative a scenario might be where Area Deans become Team Rectors of a group of people that's a mixture of lay and ordained persons, paid and unpaid. They may include children's, youth, family and educational specialists. Readers would have a part and some may even emerge as the Christian focal figure in their local communities.

We may learn something from the Church in China where people join local meeting points on a regular basis. We need to break the mould with a whole range of alternatives to the weekly Sunday Eucharist and all will provide ministry openings for enterprising and flexible Readers.

We have so far seen very little concerted use of the internet in parish development. It is still seen mostly as a way to do existing tasks faster, cheaper and cleaner. That will change. We will see emergence of local virtual Christian communities. In the future the parish of the future will download high-quality interactive material parish worship, home groups, parish schools and local learning centres.

If our parishes take the McDonaldization route, Christianity will become extinct in east London. But if we respond creatively to the financial crisis we now face, the outcome could be something beautiful. And I, for one, want to be a part of it.

For your bookshelf

H

St Augustine
Serge Lancel
SCM £25 pbk.
0-334-02866-3

As the once all-powerful Roman Empire fell to the barbarians Augustine wrote what is arguably the greatest piece of Christian theology *The City of God*. Serge Lancel, in his introduction to his magnificent new biography of Augustine, specifically forbids us to look for parallels between our age and that of Augustine's. Lancel is convinced of this in part because of his astonishing depths of knowledge of the whole North African scene of the fourth century. There are times in this book, translated very happily from French, when the reader travels into North African towns and villages with Augustine and all but shares the sounds, sights, smells and tastes of the inhabitants. There is so great a wealth of newly discovered material, letters of Augustine in particular, which make it quite clear that Augustine was a man of his age and cannot be translated to speak to us without a great deal of hard work and thought. This is true, for example of the great Pelagian controversy over grace, where many of us who have much sympathy with Augustine are not at all happy with what was done to Augustine in subsequent controversies. But that in itself is an argument for reading this book so as to gain a clear understanding of what Augustine thought – and why. Lancel includes chapters on *De Trinitate* and *City of God*. These chapters alone make the book worth buying, provided you go back to read Augustine's

work for yourself. My one reservation about Lancel's work is the great mass of scholarship contained in its nearly 600 pages (in which there is a certain amount of untranslated Latin). That should not put you off. *St Augustine* should be on your shelves, your desk and your prayer stall to inspire you to go back to Augustine as a source for prayer, for spirituality, for sermons and for living the daily life of Christian ministry.

PHILIP CUNNINGHAM

B T

Struggling with Scripture
W Brueggemann, WC Placher and BK Blount

Westminster John Knox
£7.99 pbk.
0-664-22485-7

This slim book consists of three essays written by American Presbyterian biblical scholars, all of whom are Professors of Divinity. They claim to take scripture very seriously, and believe that what the Bible teaches is important for a Christian; they assert, however, that on some topics it is important to differentiate between what the biblical writers *assume* (from the culture of their day) and what they are really seeking to *teach*. For example, in some places, the biblical writers appear to assume that the sun goes round the earth, but the Bible nowhere asserts or teaches that this is actually so. Likewise, there are other topics, such as homosexual behaviour (the book is not primarily about this although all three authors mention it) where some people find it difficult to be sure what the Bible is really teaching. It has helped me, and it should help other Readers, to see why biblical scholars do not always agree on important matters.

HUGH SANSOM



P H

The Most Reluctant Convert
DC Downing
IVP £12.99 hbk.
0 8308 2311 5

David Downing has written a fascinating and very readable account of CS Lewis's conversion. Fourteen years after telling his friend Arthur Greeves that he did not believe in any religion and that, from a philosophical standpoint, Christianity was not even the best, he knelt and prayed at Oxford, 'the most dejected and reluctant convert in all England'. Two years later, as he was being driven to Whipsnade Zoo, he accepted that Jesus is the Son of God. As we all know, his conversion resulted in many highly influential Christian books. His earlier atheism was due in part to being imprisoned as a boy in 'a religion of guilt not grace'. His conversion was influenced by reading authors like George Macdonald and GK Chesterton and conversations with people like Hugo Dyson and JRR Tolkien and following flirtation with various New Age practices. Downing's excellent book includes a three page list of biographical material on Lewis and a useful index.

KEN BAKEWELL

T H

Aquinas for Armchair Theologians
Timothy M Renick
Westminster John Knox £9.99 pbk.
0 664 22304 4



What a fine book this is for an easy to understand, but comprehensive, introduction to one of the giants of Christian theology. It is a joy to read. Timothy Renick acknowledges the contribution of his students: 'who have challenged me to examine Aquinas anew and who have prompted me to

find creative ways to make his sometimes dry writings entertaining'. We too should thank his students because, in responding to their promptings, Renick has produced an excellent addition to students' and Readers' bookshelves. Amply illustrated with somewhat Americanised cartoons (which I first thought would be a distraction but actually enhanced the text), the book covers all the important aspects of Aquinas's thought. Here the author has achieved something quite unusual, in an academic book: he has produced a concise, readable, witty and above all clear introduction to Aquinas which also relates his themes to modern life. I urge Readers to buy this book. If it had been published a few years earlier I and others would not have struggled so much with Aquinas when we had to study him for a first degree.

ANDREW-BEDE ALLSOP

T H

Calvin for Armchair Theologians
Christopher Ellwood
Westminster John Knox £9.99 pbk.
0 664 22 303



A good teacher, we read, through knowing which images will resonate with his audience, presents ideas that lead the student to accept the truth at the appropriate level of understanding. God, Calvin suggests, is such a teacher and Scripture is his schoolroom containing all that is necessary to know him. It is a pity that Ellwood does not profit from this model. I find his folksy American presentation irritating and the illustrations by Hill tedious. Nevertheless, Calvin is such an important Protestant interpreter that one cannot fail to gain from this study. I doubt Ellwood's suggestion that Calvin

was a far more cuddly character than we generally give him credit for. Destined from childhood for an ecclesiastical career, at the age of 12 he received the tonsure; the only order ever conferred upon him. He broke with the Catholic Church when he was 24.

JOHN BOTTERILL

T W

Preaching is Believing

Ronald J Allen
Westminster
John Knox
£10.99, pbk.

0 644 22330 3



The sub-title – *the sermon as theological reflection* – explains the subject. This is a book on the need, with which I wholly agree, for more doctrine in our preaching. I think of church members who having listened to very many sermons have subsequently found the teaching of the Alpha course enlightening. We can all learn much from Allen's helpful, practical advice on preaching. He asks us to identify our theology – revisionary, post liberal, liberational or evangelical – as well as our Anglican or Methodist confessional background. In preparing a sample sermon he uses systematic theologies of traditions other than his own. He has some interesting comments on the lectionary – we suffer too many insipid sermons on the Gospels. However, I strongly disagree with some of his revisionary process theology – he rejects too much biblical and traditional teaching. Quaintly he still looks to the nineteenth century theologies of the putative JEPD. I was unhappy with his suggestion of expository preaching of systematic theology. Nevertheless recommended, particularly for those who agree with his theology.

CLIFFORD BOOTH

T P

Fundamentalism, Church and Society

Edited by Martyn Percy and Ian Jones

SPCK £16.99 pbk

0 281 05445 2

As Martyn Percy points out, since September 11 the need for an open exchange of ideas and an awareness of the religious, political and ethnic issues that ignite religious extremism has become paramount. It is easy to dismiss fundamentalism, however defined, as a coalescence of factors that taken together make for a closed system, as James Barr does in the foreword. However, since Barr's seminal book on fundamentalism in 1970, many scholars have looked at it from a variety of perspectives. These essays explore its origins in a broad Protestant context; its psychology, prejudice and political conservatism; the development of the house church movement; the place of demonology in fundamentalism; and fundamentalism in a global context and in other faiths, notably Judaism and Islam. Readers generally, as well as academics and sociologists, will gain valuable insights into a phenomenon not nearly as easy to define as many suppose. Even if it is essentially reactionary in its nature, it may be as important as ever, both for those inside and those outside, to share understanding on what are the fundamentals of our Christian faith.

DAVID BONE

W

Preaching to a postmodern world

Graham Johnston
IVP £9.99 pbk

0 85111 490 3



I do not drive a four-wheel drive, go snow-boarding, or watch the Simpsons. These are some of the icons of

postmodernism that are presented through this 'guide to reaching twenty-first-century listeners'. This is a book for those, like me, who have few postmodern aspirations. Johnston has an urgency in his desire to communicate, within a biblical framework, with a postmodern generation – characterised by a helpful list of ten 'distinctives' – and he poses this question, 'Is the message of Christ being heard, not just preached?' The guide is peppered with contemporary illustrations and quotations, many drawn from film, TV and music, and is broken into shorter sections with enticing sub-headings like, 'Facing the knowing smirk' or 'The ultimate hot potato'. The issue of 'what worked then may not now' needs to be considered by all preachers. Connecting the working world to what happens in a worshipping Christian community is a special role for Readers, and Johnston highlights a range of issues that need reflection. Let's listen – and preach!

DAVID GILL

B

New Testament writers and the Old Testament

edited by John M Court

SPCK £13.99

0-281-05371-5

After a brief Introduction there are five essays, four previously published in scholarly journals. Probably most fascinating is the 30 page list of quotations from and references and allusions to Old Testament passages made by various New Testament writers. For example Paul quotes Isaiah thirty one times out of his 89 quotations choosing both the Hebrew and the LXX to suit his own context! All the contributors refer to the literary standards of the day when activity, now bordering on plagiarism, was considered a form of tribute to the original author even

when context and meaning were not strictly adhered to. Four of the essays deal in some depth with, for example the birth narratives, the Old Testament in St John and St Paul's use of the Old Testament. The latest theological 'buzz' word of 'intertextuality' is used but so is a certain amount of untransliterated Greek. More of a book for scholarship than supporting day to day Reader teaching and preaching ministry.

DAVID SELICK

P S H

Art and worship

Anne Dawtrey CMA
and Christopher Irvine
SPCK £9.99 pbk

0281 05425 8

This book – better described as a manual – guides the reader into a deeper understanding of visual art in churches. The authors outline historic controversies in a lively review of what properly comprises acceptable representational art. More often it seems we hear of increasing numbers of churches which, driven by financial need, regard art treasures as a means of funding essential repairs to the fabric. This trend would please the likes of Calvin and other notable Christians who held that works of art in church were at best unnecessary and at worst a distraction to worshippers of the one invisible God. The tensions between appropriate art as an aid to making visible that which is invisible calls for open dialogue with artists and benefactors. The respective roles of the PCC, archdeacon and Diocesan Advisory Committee are examined together with the current procedures for obtaining faculties. Anyone involved in the reordering of churches or commissioning works of art is recommended to have this manual available.

S JOHN HAZEL

S T

Priests in a people's church

George Guiver and others
SPCK £10.99 pbk.
0 281 05405 3

Nine authors, several from the College of the Resurrection, Mirfield, discuss how a contemporary understanding of priesthood in the church can only be determined in the context of the whole people of God. Their success is a tribute to their scholarship and insight. They tread the thorny path in a post-modern world that sees the clergy as either an expendable luxury or as a dinosaur needing to be preserved in ice. This is a book to stimulate the reader into further exploration, allowing God to disclose the meaning of priesthood from the Bible for today. Though short – about 130 pages of text – this is not a book to digest at one sitting nor to use as a quotable aid to preaching but rather for that odd half hour when Sunday's work is done.

JOYCE CRITCHLOW

P S

Making a world of difference

R MacCloughry and W Morris
SPCK £8.99 pbk.
0 281 05423 1

Subtitled *Christian reflections on disability*, this book is an inspiring read, telling of radical changes in perception at the Winnipeg conference, when a request for half the board to comprise disabled people was refused. They left the hall and set up their own organisation, with the slogan *Nothing about us, without us*. The concepts in this book I found shocking, as a picture of the Christian church unfolded, which – unwittingly I now realise – is doing all the wrong things in its treatment of disabled people, in its worship, its

preaching and even its healing ministry. Many examples from scripture show God using impaired people, sometimes causing impairment. There are wonderful passages on the wounded Christ, showing that brokenness isn't negative, but one of God's strange but wonderful gifts. We are invited to discover the image of God in each other, recognising and sharing individual gifts. Several examples from St Paul of the church as the body of Christ lead to reconciliation and unity in the breaking of the bread. It is 'whose we are', not 'what I am', that matters and moves us from care of, to friendship with, a person. This essential book for Readers, and every Christian, if acted on would make a world of difference.

JOAN H SMITH

W B P

Songs for the journey

Brian Pickett
DLT £12.95 pbk.
0 232 52384 3

Brian Pickett has loved the psalms since he was a choirboy: *If they were the word of God, I felt God knew what it was like to be human*. In this rich, wise book, he draws on his living, reading – deep and extensive – learning about other cultures and liturgies, looking and reflecting. In the psalms we can find the word of God for all occasions and seasons, not just on our own but in the company of others of all sorts and conditions. As a people on the move, the psalms are a vital instrument – *Sing to the Lord a new song!* – in our daily staying close to God and in realising our membership one of another. An inspiring and informative book, I struggled until I began to make my own cross-references, connecting a psalm with a season or festival. Oh for such an index!

JEREMY HARVEY

S P J

How to pray

John Pritchard
SPCK £9.99 pbk.
0 281 05454 1

This book is a delight. It is important for Readers in two ways. No matter how experienced we are we all have more to learn about prayer. We minister to people who have lots to learn about prayer. This volume will help in both ways as a source of ideas and inspiration. John Pritchard is Bishop of Jarrow and has written previously about prayer and Christian living. This book contains useful suggestions about how to pray, when to pray, how to pray with the Bible, how to pray with the imagination, how to pray with others, how to pray when the going gets tough. The paragraphs are laced with practical items such as stories, aphorisms – 'prayer is the victory of mind over mattress' – key questions, 'try this', joke box, plus the occasional cartoon. There is a good resources section. The Archbishop of York writes: 'A book about prayer whose author is upfront enough to admit that "sometimes prayer is simply boring", just has to be taken seriously'.

WILLIAM KEARNS

J T E

Looking afresh

Hugh Montefiore
SPCK £14.99 pbk.
0 281 05537 8

If some regard old age as redolent of senility, happily there is another line of thought which regards it as a repository of wisdom' writes the author of this book in his Preface. The former Bishop of Birmingham, now in his early 80s, writes perceptively on a variety of themes which should concern all Anglicans. He begins with a piece on *Overdefinition in Doctrine*, arguing that 'strict

traditional orthodoxy' on matters even so central as the Trinity is necessary neither for missionary success nor ecclesiastical unity. In a chapter entitled *Ecumenism, not Reunion*, he retails the sad tale of church unity negotiations over half a century with little at national level to show for it. At local level we are fortunately closer than we have ever been but that is scarcely attributable to years of high level talks. In a chapter entitled *The Greatest Moral Challenge of all*, the bishop invites us to consider topics such as population, pollution, the squandering of non-renewable resources, and matters to do with the beginning and end of life. There are sections too on disestablishment, belief in God and other religions. If we are tempted to complacency or devotion to the status quo this slim volume should shake both. It would provide material for a lively house group not afraid to face big issues.

PETER WATKINS

S E P

Free To Be

Discovering the God of Freedom
Andrew Wingate
DLT £8.95 pbk.
0 232 52394 0

This is quite a bold book and the author is to be admired for allowing his vulnerability to show even if occasionally he pulls his punches. For a reasonably slim volume it is wide in scope without being superficial. The author explains in the introduction that having returned to Britain after a number of years in India, during which he was involved in both theological teaching and prison ministry, he has found himself 'encouraging Christians in Britain to break out of a religious ghetto, to learn about and understand the faiths of

others, and to be confident enough to share what is distinctive in their own faith'.

In six sections, which can either stand-alone or as a whole he sets out to explore the challenge of accepting the offer of freedom made in the New Testament. It is a challenge because in order to realize our freedom we may have to give up the safety of church structures and given theological stand-points. The author offers examples from his own journey in order to support the reader in theirs so that one feels supported in facing the challenge. Each section ends with some questions and two passages for meditation, one from Henri Nouwen and the second from Dietrich Bonhoeffer. As well as quoting from these past masters there are illustrations from contemporary culture for example the film *Chocolat*. The book has appeal both for private use and perhaps as a Lenten study book where responses can be shared.

Coming from the 'liberal' camp, I nevertheless found this book offered new insights and yet I can also imagine a more evangelical reader would not be too shocked or offended. If you are already involved in inter-faith dialogue you will find this refreshing and if the very thought of such an enterprise fills you with suspicion or dread this book provides an excellent way to dip a toe in the water. I hope many Readers will be bold enough to explore this book and find themselves a little more 'free' in the process.

SUSANNE MITCHELL

J
Secularisation

Edward Norman
Continuum £12.99 pbk.
08264 5945 5

The Church of England is experiencing a sharp decline, numerically and in influence. Why? Reith

lecturer Edward Norman has no doubt. Secular humanism. It is not that the church has fought humanism and lost but that it is dismantling itself from within by promoting the very ideals which it needs to resist if it is to survive. Reader A may respond with enthusiasm, 'Yes, of course; Norman is astute, prophetic! If the church abandons the basic gospel (*The Christian hope is not a better world but personal salvation*, p.157) no wonder it's in decline. Reader B may react with irritation, 'This 21st century author wants to put the clock back and return to authoritarian, traditional, sexist, even fundamentalist ideals'. What A sees as disastrously wrong with the church, B sees as gloriously right. I hope A will read this book critically, for it is not without weaknesses, and that B will be open-minded enough to read it carefully, for it should not be ignored.

DEREK WOOD

S H
Faith in the Byzantine world
Mary Cunningham
0 7459 5100 7

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0 7459 5102 3

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Graham Tomlin
0 7459 5068 X

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GR Evans
0 7459 5101 5

Lion books each £8.99 pbk.

This magnificent series of church histories could scarcely be bettered for the use of Readers or Readers in training. Each is written by an acknowledged expert in the field. They are attractively produced and superbly illustrated with contemporary prints. Church history

is often neglected in favour of disciplines which are thought to be more relevant or more urgent. Alternatively it is reduced to broad and often inaccurate or misleading generalisations which are the despair of professional historians. These books – and others in the same series are to follow – will provide an antidote.

They are easy to read and of a length which any Reader could assimilate in a couple of sessions. You probably won't be able to afford them all but at least insist that the parish, deanery, or diocesan library buys them at once.

PETER WATKINS

And finally....

Dr NT Wright, Canon Theologian of Westminster Abbey, has written a further volume of reflections on the lectionary Bible readings entitled *Twelve months of Sundays Year B* (SPCK£7.99 pbk. 0 281 05289 1) whilst Michael Townsend, a Methodist minister, has produced a further volume in the Epworth press series *Companion to the Lectionary* entitled *Mining the meaning* (£9.95 pbk. 0 7162 0560 2). Frank Harris, a Reader in the diocese of York, has published his series of early morning broadcasts on BBC Radio York. It is entitled *Daybreak* (£5.00 from The

Old Mill, Spetisbury, Blandford Forum, Dorset, DT11 9DF 1 873529 25 X). Readers into medieval architecture sacred and secular will enjoy a further volume in the Oxford History of Art series entitled *Medieval Architecture* (Nicola Coldstream OUP £11.99 pbk 0 19 284276 5).

A selection of Grove books likely to be of interest to Readers includes: *Faith and Film* (Ev 59 Ian Maher 1 85174 507 6), *Collects: an alternative view* (W171 Colin Buchanan and others 1 85174 505 X) *The Laying on of Hands and Anointing* (W172 Carolyn Headley 1 85174 511 4) *Renewing the traditional church* (R10 John Leach and others 1 85174 513 0) *Unweaving the web* (E127 David Clough 1 85174 512 2). This last is sub-titled 'Beginning to think theologically about the internet'. All are available from Grove Books, Ridley Hall, Cambridge CB3 9HU £2.50 each including postage and packing.



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Valerie Hill, Pilsdon Community
Michael Lee, Chickerell with Fleet
Malcolm MacCarragher, Salisbury St Martins and Laverstock
Ian McColl, Marlborough
Marilyn Stubbs, Hilperton with Whaddon and Staverton with Hilperton Marsh

SOUTHWARK

28 OCTOBER 2002

Admitted and licensed

Jacqueline Dean, Christ Church, Brockham
Elizabeth Eden, Christ Church, Brockham
Frances Garman, St Peter and St Paul, Lingfield and St George, Crowhurst
Barbara Gentilella, St Mary, Addington
Elizabeth Goodridge, St Dunstan, Cheam
Marion Gray, Immanuel and St Andrew, Streatham
Rosemary Hill, St John with St Andrew, Peckham
Jennifer Hull, Immanuel and St Andrew, Streatham
Linda Jennings, Christ Church, Shooters Hill
Stephen Morris, Immanuel and St Andrew, Streatham
Mary O'Neill, St Hugh, Bermondsey
David Sagi, St James, Hatcham
Jennifer Sagi, St James, Hatcham
Paul Sharpe, Holy Trinity and St Matthias, Tulse Hill

Christine Shearing, St Bartholemew, Leigh and Christ Church Brockham Green

Angela Vamplew, Holy Trinity, Eltham

Eelco Weirsmas, St Barnabas, Dulwich

Catherine Woodcock, Christ Church, Brockham

Faith Wood, St John the Baptist, Kingston Vale

Licensed

Jane Kustner, St Paul, Deptford

Elizabeth Newby, All Saints, West Dulwich

Robin Glithero, St Mark, South Norwood

SOUTHWELL

5 OCTOBER 2002

Admitted and licensed

Susan Barrett, St Margaret, Aspley

Marilyn Brown, United Benefice of Blidworth with Rainworth

Steven Clark, St Margaret, Aspley

Rosemary Cumberland, Department of Spiritual and

Pastoral Care, Queen's Medical Centre

David Elson, St Mark, Woodthorpe

Stephen Fox, United Benefice of Blidworth with Rainworth

Carron Gundy, Hyson Green and Forest Fields

Ruth Holbrook, All Hallows, Lady Bay

Julie Marriott, St Margaret, Aspley

Linda Nelson, St John, Worksop

Anne Noble, St Peter, Tollerton

Malcolm Sayer, Beeston Deanery

David Smith, St Lawrence, Gotham

Gillian Sprake, United Benefice of East Leake, West

Leaker, Costock, Rempstone and Stanford-on-Soar

Susan St John, United Benefice of East Leake, West

Leaker, Costock, Rempstone and Stanford-on-Soar

Claire Towns, St John the Baptist, Beeston

Susan Willetts, St Luke, Garnston and Bridgford

Licensed

Jenny Derbyshire, Southwell Minster with Edingley and Halam

WAKEFIELD

20 OCTOBER 2002

Admitted and licensed

Joan Biggs, St James, Slaithwaite

Joyce Cogan, Castleford Team Parish

Margaret Fossey, Christ Church, Moldgreen and St James,

Rawthorpe

Rebecca Hodel-Jones, Castleford Team Parish

Marie Lewis, St Cuthbert, Ackworth

Sandra Peacock, All Saints, Featherstone

Julie Perry, St Paul, Birkenshaw

Janet Sargent, St Philip, Birchencliffe

Ann Thorp, St Paul, Drighlington

Charles Vickers, Sandal, St Catherine

Licensed

Michael Hunter, All Saints, Crofton

WINCHESTER

5 OCTOBER 2002

Admitted and licensed

Richard Blore, Hartley Wintney with Elvertham, Winchfield and Dogmersfield

Lynda Bunting, Chandler's Ford

Steve Clements, St Mary, Andover with Foxcott

William Cole, King's Worthy

Mary Copping, St Matthew, Winchester

Anthony Flynn, Tadley North

Janet Foster, Four Marks

Elizabeth Glasson, Ringwood

Wendy Heap, St Luke, Hedge End

Jennifer Jungkind, St John with St Michael, Bournemouth

Chris King-Smith, Four Marks

Aggie Smith, Hordle

Ian Streat, Twyford, Owslebury and Morestead

Licensed

Merilyn Christian-Edwards, St Luke, Sway

John Ellison, East Worldham, West Worldham with

Hartley Mauditt, Kingsley with Oakhanger

Dianne Firman, St Mary Extra, Peartree, Southampton

Robert Purser, St Luke, Hedge End

Alison Saunders, St Peter, Yateley

MONMOUTH

16 OCTOBER 2002

Admitted and licensed

Anna Griffiths, Magor Rectorial Benefice

Penny Davies, Parish of St Arvans

SWANSEA AND BRECON

27 OCTOBER 2002

Admitted and licensed

Marjorie Workman, Llandrindod, Brecon

Roger Tonkin, Brecon

Barbara Tonkin, Brecon

Wendy Howells, Caerithin, Swansea

Admitted

Gwenda Bailey (to be licensed later)



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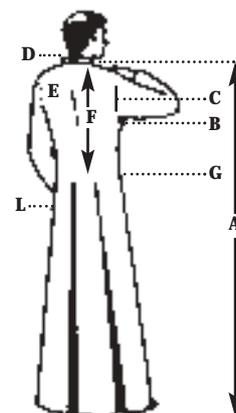
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In Memoriam

The deaths of the following Readers have been notified to us:



Birmingham

Mr G Sanders MBE
Mr A Spencer

Bradford

Irene Price

Bristol

Mr D Bullock
Mr A Burnett-Brown
Mr C Tilney

Chelmsford

Ms M Henderson
Mr D James

Ely

Mr R Harvey

Manchester

Mr P Major

Newcastle

Dr JR Steadman

Norwich

Mr K Durant

Rochester

Mr A Coveney
Mr L Rogers

Mr IRE Spinks

Mr P Walsh

St Albans

The Hon H de
Beuchamp Lawson-

Johnston

Mr GF Mortimer

Southwell

Dr DG Clitheroe

York

Mr RW Sykes

We give thanks for their work and witness and remember those who grieve.

Gleanings

2003 Selwyn Course

The lecturers for this summer's Selwyn course have now been announced. They are Rt Revd John Taylor, former Bishop of St Albans, who will speak on the Old Testament, the Revd Ian Thompson, Dean of Selwyn College, who will explore a liturgical topic and Revd Professor Brown Patterson, with the intriguing title of 'the Long English Reformation.' The dates of the course are 3-8 August. Costs depend on the accommodation and meal arrangements selected: room and half board in Cripps Court is £222.50 and full board is £258.00, while in Old Court the charges are £253 for half board and £288.17 for full board. There is a non-refundable registration fee of £25. Apply to: Tony Hawkins, 30, Flintway, Wath upon Dearne, Rotherham, South Yorkshire S63 7TR, Tel. 01709 873720.

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Readers in Europe

The Reader is increasingly reaching a considerable number of Readers in Europe – who have been in correspondence with us. Roger Fry, a Reader at St George's, Madrid for 33 years was appointed CBE in 2002 for services to the Council of British Independent Schools in the European Community. We are intending to do a feature on Europe in the August 2003 issue.

Internet shopping

A Reader in Earl Soham, Suffolk, has been instrumental in creating an Internet shopping site to benefit his church. St Mary's Church in Earl Soham, Suffolk, will receive a commission on all the goods it sells from a variety of well-known high street stores. Up to 63 different products are on sale through www.stmarys-at.biz-epeople.com and the church receives anything from two per cent to 20 per cent commission for each item sold.



Doctor of Divinity

Martin Heath, a Reader in St Albans Diocese, and until recently the International Relations Secretary of USPG has just been awarded a Doctorate of Divinity by Serampore University in India, in recognition of his contribution to world mission thinking over a number of years. He visited Kerala in early February to receive the honour.

Markings and In Memoriam

I am intending to start a new column in the next issue to be called 'Markings' (with thanks to Dag Hammarskjold!) This will provide a convenient point for brief notes about individual Readers eg names of Readers who have become Lay Canons (of which there are increasing numbers), Readers taking on new Diocesan responsibilities as Wardens, Readers in Honours Lists and Readers marking significant anniversary milestones in their ministry. Please send in anything you wanted included in the column as soon as possible.

I have always thought that the use of initials rather than Christian names in the *In Memoriam* column felt curiously impersonal. From the May 2003 issue this will change – and people will be listed with Christian and surnames. But that does require Wardens and correspondents to send us the appropriate information – please note that we will now need the Christian names of Readers who you wish to have mentioned in that column.

The Last Word – from Church House

Don't suppose that many of us make New Year resolutions – but if we did (or do) what would they be? Mine would probably include something to do with dieting! But as Readers do we resolve to spend more time in prayer and study? Perhaps to read more widely or to undertake a course of study? The beginning of another year brings with it hopes and challenges both personal and more general. We need to pray regularly for peace in our world. Many of us will recall that as the Millennium hour approached doves of peace were released to fly over Bethlehem. This year there are no doves and no peace – only a threat of war. Yet amidst it all we celebrate the birth of the Prince of Peace. We reflect on the inward peace that Christians possess and the outward peace that could be possible if men and women make it so. So I believe that as we pray for peace in our world, our prayers this year must be for ourselves as well as for the leaders of the nations.

Joys and challenges in 2003

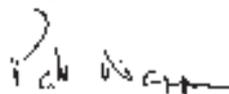
But it is not all doom and gloom. Between us Alan (our deputy Secretary) and I will attain fifty-five years of Reader Ministry. Alan celebrates twenty-five years in March and I

reach thirty years at the end of June. Many of you will also have much to celebrate as Readers and we send our congratulations and best wishes to you.

Archbishop Rowan Williams will be enthroned at the end of February and it is clear that his will be a most interesting ministry. Some of his words are seen as controversial and emails and letter columns have already echoed the fact. But many of his words are powerful and deeply challenging, words that cause us to reflect theologically and spiritually. He will need our continued prayer and support in this most demanding of all ministries.

So what of 2003? We cannot tell what the year will bring – we can only speculate but I leave you with these famous words from a poem by Minnie Louise Haskins. They are words of hope, trust and confidence in God and that surely, is what we all need in and for our troubled world.

'I said to the man who stood at the gate of the year. "Give me a light, that I may tread safely into the unknown. And he replied, "Go out into the darkness and put your hand into the hand of God. It will be to you better than light and safer than a known way!" So I went forth and finding the Hand of God, trod gladly into the night. And he led me towards the hills and the breaking of day in the lone East.'



Pat Nappin, Honorary Secretary

TheReaderQuestionnaire

(Please send completed questionnaires to the CRC Office by 31st May 2003. If you do not want to tear your copy – feel free to copy out the questions on a separate sheet of paper. Alternatively the text of the questionnaire is also available on *The Reader* website, and can be submitted electronically to thereader@c-of-e.org.uk)

Do you look through each issue of *The Reader*?

.....

If so, how much time do you spend reading it?

.....

Which part of *The Reader* do you value most?

.....

Please number between 1 – 5 (5 being high) how useful you find each of the following elements which normally, often or sometimes appear in *The Reader*?

- | | |
|--|---|
| <input type="checkbox"/> Advertisements | <input type="checkbox"/> Last Word from Church House |
| <input type="checkbox"/> Bible studies/biblical resources | <input type="checkbox"/> Pastoral articles (eg the article on Vows and Partings in November 2002) |
| <input type="checkbox"/> Book Reviews | <input type="checkbox"/> Prayers |
| <input type="checkbox"/> Editorial | <input type="checkbox"/> Reports from Conferences |
| <input type="checkbox"/> Fishing in the Net | <input type="checkbox"/> Reports from Church House/General Synod |
| <input type="checkbox"/> Gazette | <input type="checkbox"/> Theological, or more academic style, articles |
| <input type="checkbox"/> Gleanings | |
| <input type="checkbox"/> Human interest articles, about Readers and others | |

Which of the above receive too much space?

.....

Which of the above receive too little space/appear too infrequently?

.....

Would you prefer fewer but longer book reviews?

.....

Would you find it useful to have a regular letters' column?

.....

In relation, particularly to the major articles in *The Reader*, do you find their length too long/short/about right? Do you find the level they are pitched at too high/low/about right?

.....

Have you any comment to make on the design and style of *The Reader* since it was relaunched in February 2000? In what ways could the design and presentation be improved?

.....

Would you find it useful if more articles from *The Reader* were available on the Reader website? In what other ways might *The Reader* link to the website?

.....

Please feel free to add additional views and comments on a separate sheet of paper.