

July/August 2011

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News

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Exploring Christian Faith

By The Dean

The life of the Cathedral is centred on the daily round of worship and prayer through the Divine Office and Holy Eucharist. This enables us to focus on the God our Father the Source of all being who pours upon us his grace through the risen Jesus. Prayer and worship should always undergird our common life as a Christian community.

The life of prayer and the daily experience of God's forgiveness of our sins, God's grace and love, is something we are called to share with others in humility. We must seek to do this sensitively because people are at different stages in life, and we recognize that we too are fellow travellers on the journey who do not have all the answers. We seek for answers to life's questions

and complexities in Christ through the scriptures and in conversation with each other as fellow pilgrims.

This is what we will be seeking to do with our faith sharing course in October and November this year. Canon Tony Hardy and I will be leading an evangelism course over a number of weeks which will enable you and your friends to attend, especially those who may be interested in exploring the Christian faith. The dates will be published soon with details of the course. Please pray about this and ask God to help you consider attending and especially ask for guidance in inviting someone else. Please spread the news about this important outreach opportunity.

**In Christ's love,
Rogers**

Why do we baptize babies?



The Baptists think that it's wrong, in principle. They belong to a tradition dating back to the 16th century, which insists that no one should be reckoned as belonging to the Church who has not freely and thoughtfully chosen to be, as only an adult can. And, although not a Baptist, one of the greatest theologians of the 20th century, Karl Barth came to the same conclusion, not least from reflecting on the struggle, within the German churches, against Nazism. If true discipleship means a readiness for costly struggle, Barth argues, it must not be confused with the merely passive sort of belonging that's symbolized by infant baptism.

“a community constituted by God's unconditional love”

How then do we who would defend infant baptism argue against this? Basically, we insist that it's a symbol of the essentially unconditional nature of God's love. God's love must tend to make us good, but it in no way depends upon our already being good. As we respond to it, we learn to understand it, but it in no way depends upon our already understanding anything. Look, here's an infant who's done nothing, beyond simply existing, to earn God's love. And who, in matters of religion, understands nothing at all. But to belong to the Church is simply to belong to a community constituted by God's unconditional love, as such. And therefore

this infant also may, absolutely, belong.

Understood thus, infant baptism surely does make perfect sense. But then – alas – we've ruined it! For the mainstream tradition of the Church of England makes it clear, in practice, that baptized infants are only half-members of the Church.

Full members, surely, are by definition those who are admitted to communion. But admission to communion has been made dependent on youngsters first being confirmed. If the rules for membership in the church are all about showing forth God's unconditional love – which is indeed the only possible real basis for justifying infant baptism – then this is a nonsense. After all, it makes it seem as though God's love is conditional: as though it depends upon some degree of understanding, as though only those who 'understand' are fully loved, fully included.

Nor, though, is the confirmation of young adolescents the same as a truly adult profession of faith, such as Karl Barth argued for. One possible view, the Baptist one, is that membership in the Church signifies you choosing God with a real adult decision. The other possible view is that membership in the Church means you being chosen willy-nilly by God's love. But, symbolically, our tradition seems not to be serious either about discipleship, or about divine generosity. This surely does need changing.

By Andrew Shanks

Coming soon: the Greengate development

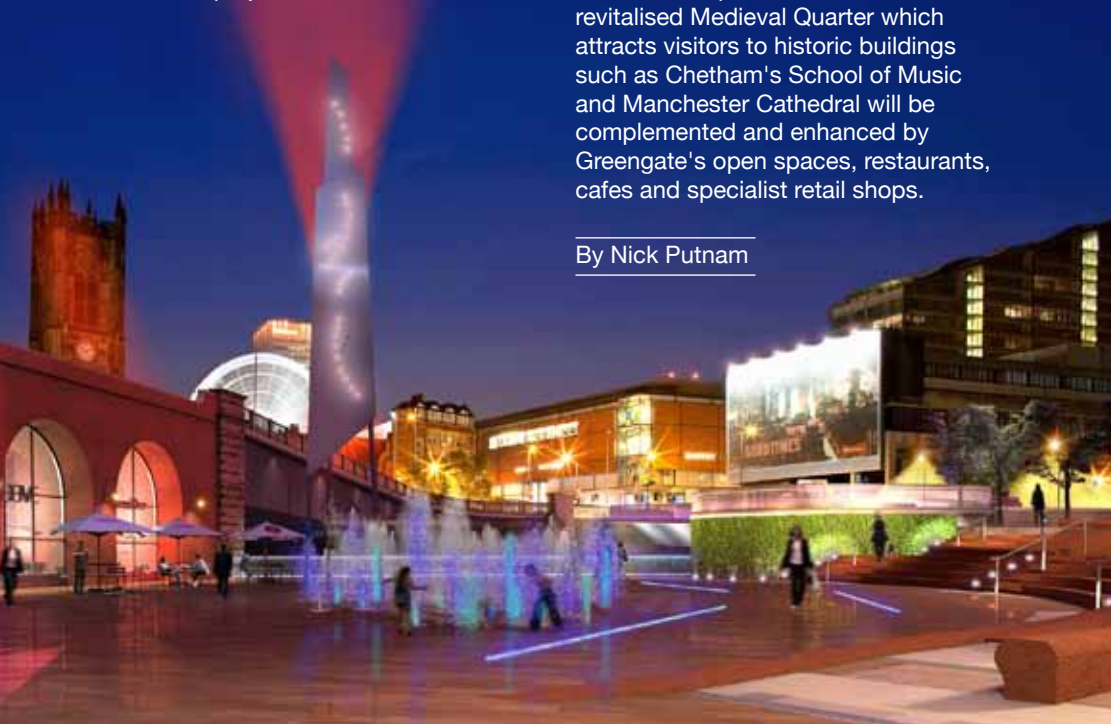
Plans and funding are in place, and the contractor is on site at Greengate, which is set to become one of the most vibrant parts of the Manchester regional centre.

The project will create a dramatic piece of high quality public realm at the centre of a 13-hectare city centre re-development, linking the historic cities of Manchester and Salford at their heart. Salford City Council is working with its private sector partners to bring forward the vibrant mixed-use development with the Greengate public realm at heart of the area. Even in these times when public sector cuts are stalling projects, Salford City Council has been able to re-secure £10.2M of funding to deliver the project.

When completed, Greengate's stunning new network of open and public realm spaces will be linked with the historical core of Manchester across the River Irwell via a new iconic footbridge. The site of the original river crossing between Manchester and Salford and across from the Cathedral will become the Urban Cove, an open air amphitheatre, with architectural sculptures and dancing fountains. Manchester Cathedral will form an important backdrop to the new Urban Cove and the new footbridge will land on the Manchester side at the main Cathedral door. The Urban Cove will provide space for a mix of cultural and open air retail, including music recitals, concerts and markets.

The visitor experience to Manchester's revitalised Medieval Quarter which attracts visitors to historic buildings such as Chetham's School of Music and Manchester Cathedral will be complemented and enhanced by Greengate's open spaces, restaurants, cafes and specialist retail shops.

By Nick Putnam



Ethical Reflection

Working with death

Death and I used to have a close working relationship. For 25 years, when I was working as a hospital chaplain, we would do business together frequently, most days in fact. As a chaplain one of my roles was to support both the dying and the living, bearing witness to the fact that death's visitation, devastating though it was, might be faced and borne and perhaps even have meaning. As a result, I would attend on death as she did her work; guiding people into her arms, helping the relatives and friends of those who were dying or who had died, to bear the pain of her visit, and helping fellow professionals deal with what they often, and wrongly, felt was failure in their care.

Sometimes death came as a welcome presence, expected but feared, when the burden of life was intolerable. Sometimes she came unexpectedly, and was experienced as a judgment on a life badly or carelessly lived. Sometimes she came cruelly, taking a new life, mocking hopes and dreams. But most often she came gently, tenderly - releasing people from hardship and pain. Working as a chaplain helped me to know death as a normal part of life.

Adrian Rhodes is a Non-Residential Canon at Manchester Cathedral, works as an psychoanalytic psychotherapist in the NHS and is President of the European Association for Psychotherapy.

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Rhiannon Jones

is our new cathedral curate.



She writes:

Have you heard the one about the Scottish-accented Welsh girl born in England? Yes, it does sound like a bad joke but at least I'm qualified to represent three of the four home nations at something or other if ever the chance came along! I am thankful for my background, as it has helped me to develop a wider perspective on life in the United Kingdom and to appreciate better its diversity and richness.

I was brought up in Glasgow in a very happy Christian home by Welsh parents. From an early age, I nursed ambitions to be a missionary, as it seemed like an excellent way to cure my chronic itchy feet and taste for adventure whilst doing something of the greatest value. I studied English

and French at Cardiff University, did a PGCE in Swansea, then spent two years teaching in rural Wales. After that I joined a mission society. Over the next eight years, I spent time in a number of countries: Senegal, France, Jordan, Lebanon, Tunisia – fulfilling a number of roles but mainly teaching. I am grateful to God for all these experiences as I learnt so much about God's faithfulness and his power to change lives - including mine. It was also during this time that I became acquainted more closely with the Anglican Church and began to really appreciate its style of worship and mission.

I eventually came home at the end of 2003, when I was then able to deepen an ongoing interest in media by completing an MA in communications at the Oxford Centre for Mission Studies. This was furthered when I started as a radio producer for Feba Radio, a Christian radio charity. During this time, an interview with a priest called Richard Carter ended up changing my life! He had been chaplain for the Melanesian Brotherhood in the Solomon Islands during a time of civil war when seven of the brothers had been martyred. God spoke to my heart through Richard's experiences and I felt strongly that ordination was the next step. The diocese of Chichester guided me through the discernment process and my call was eventually confirmed, leading me to spend the last two years at Ridley Hall, Cambridge. I am very excited at the prospect of living and working in Manchester, and look forward to being part of what God is doing here.

Saint of the Month

6th July

Thomas More, 1478-1535

Scholar and Martyr.



It says a lot for the transforming effects of the Ecumenical Movement that Thomas More, who is reckoned a Roman Catholic Martyr, should have the anniversary of his death commemorated five hundred years later in the Church of England!

More was a lawyer and a scholar, the greatest of whom, the humanist Erasmus, called him *omnium horarum homo*, 'a man for all seasons.' It was More who gave us the word Utopia, in his book of that name, describing his ideal society of justice and tolerance. In his opinions More was fearless: for example, in 1504, as an MP, he persuaded the House of Commons not to vote Henry VII the tremendous sum of £113,000 for which he'd asked them.

More resumed public life under Henry VIII who admired his wisdom and learning, and he was made: Privy Councillor, Speaker of the House of Commons and then an effective and incorrupt Lord Chancellor. Yet, in spite of what he had written in Utopia, he was not a very tolerant man and ordered the burning of Lutherans whom he detested.

More's fall came when Henry VIII, desperate for a son to succeed him, wished to have his marriage to Catherine of Aragon annulled. When the Pope refused, Henry used the occasion to reform the English church and decide the matter his way. More was then required

to take an oath in which he would give de facto assent to what had been done. He refused on grounds of conscience, and was sent to the Tower of London.

It became a struggle between two implacable wills and two very different understandings both of principle and of how the church should be governed. More was accused of denying the Royal Supremacy and in spite of the failure of the prosecution to provide real evidence was found guilty of high treason. The punishment was death and More was beheaded, not burned, which was the punishment for religious crimes.

On the scaffold, with great coolness, More moved his beard out of the path of the axe and said, 'Pity that should suffer: that hath not committed treason.' For Protestants, More the persecutor had now been persecuted. All the same, he had had many virtues and these were recognised on all sides. In the 1590s, Shakespeare added some favourable lines to a play on More's life by Anthony Munday and others.

It is perhaps as a Christian man of principle that More is remembered today. More was declared a saint by the Pope in 1935 and added to the commemorations of the Church of England in 1980.

Albert Radcliffe

The Tragedy of Madame Malibran

The first ever diva in the history of opera

by Andrew Shanks



Maria Malibran was the first ever diva in the history of opera, the first internationally known singing super-star. She collapsed and died, at the age of 28, in the middle of a music festival in Manchester, in 1836. And, although a Roman Catholic, she was at first buried here in the Collegiate Church (it wasn't yet the Cathedral) before subsequently being disinterred and reburied, by her Belgian husband, in a mausoleum at the magnificent Laeken cemetery near Brussels, pictured here.

'La Malibran' was a mezzo-soprano, but with a famously wide vocal range. She was originally Spanish, the daughter of a famous tenor much admired by Rossini. Her father first put her on the stage as a child of 8. He was a bit of a tyrant, she was a fiery character; they battled each other constantly. She took her first starring role when she was 17, in London, and immediately attracted attention, not least for the sheer dramatic intensity of her performance.

She married twice. Her first husband, Monsieur Malibran, was an elderly banker in New York. Some say her father married her off in exchange for a large sum of money; others say that she was desperate to be married, in order to escape her father. But a few months after the wedding the banker went bankrupt. After a year she left him, and then fell in love with the famous

violinist Charles de Bériot. They had a child together, before at length she married him, having at last obtained an annulment of her previous marriage.

Manchester had been full of excitement for months, leading up to the week-long festival in 1836. 'Carpenters swarmed in the Collegiate Church', writes Mrs. Linnaeus Banks, 'erecting immense galleries, rising almost to the roof, in preparation for the oratorios'. Each morning of the actual week there was a performance of sacred music here. And each evening there was a secular concert in the old Theatre Royal on Fountains Street. She was the main star, performing in all these packed-out events.

But she was in fragile health, due, it is said, to the after-effects of a spectacular fall from her horse some months previously. And it seems she



Madame Malibran's last resting place at Laeken

was also pregnant. On the third evening of this singing marathon, she and a rival were singing encores, each seeking to outdo the other. 'If I sing it again', she said to the conductor, 'it will kill me'.

'Then don't', he said, 'I will talk to the audience'. Nevertheless, she insisted on singing, only to collapse at the climax of the piece and to be carried fainting from the stage.

The next morning she again insisted on coming to sing in the church, but at the entrance she suffered a fit – and died shortly afterwards. Many people in Manchester blamed her husband, who it was said had forced her, quite brutally, to carry on even when she was clearly ailing. The local doctors were particularly indignant with him. Three of them had been attending her, but he'd dismissed them all, and insisted on her being put in the care of an Italian,



a believer in homeopathy, of whom they strongly disapproved. And when she died de Bériot fled. At the urging of the Italian doctor, who told him that he risked being lynched if he remained, de Bériot simply left his dead wife's body behind in the hotel where they'd been staying, and disappeared straight back to Brussels.

This left the citizens of Manchester to arrange her funeral. They did so with a magnificent church ceremony, in the south choir aisle. The whole city was in mourning.

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The ‘Manchester Sermon’

Suppose one thinks of a sermon as a *work of art*. Of course, there are many things that go to make a good sermon which have nothing to do with artistry. There’s the moral authority of the preacher; the warmth of the preacher’s relationship with the given congregation; the appropriateness of what’s said, to the immediate concerns of that congregation. For these things, it’s good to have priests or pastors preaching. But the sermon is also a popular art form. And it’s an art form that arguably deserves to be a good deal more honoured, as such, than it often is.

Therefore, we at Manchester Cathedral have decided on an experiment. As part of the Manchester Literature festival, we’ve instituted what we call the ‘Manchester Sermon’: a sermon delivered, for once, not by a regular preacher, but by a leading literary figure – to see what they can make of it.

Last year it was Jeanette Winterson. She was brilliant. Preached a fierce sermon – which was absolutely a sermon, drawing on her childhood experience of revivalist preaching – and yet was also fascinatingly unconventional. It was a great occasion.

And this year it’s going to be the ex-poet laureate *Andrew Motion*.

It will be on Tuesday, October 11th, in the Cathedral, starting at 19.00. Because it’s an event belonging to the Literature Festival, there will be an admission charge: £7 / £5 concessions. And there will be refreshments.

Andrew Motion was poet laureate for ten years, from 1999–2009, before



Manchester’s own Carol Ann Duffy took over. Brought up in a rural Church of England parish, the child of a devoutly churchgoing family, he professes to be a believer in ‘honest doubt’. And has described his faith as being not so much a Damascene light, far more of a flicker, although informed by a deep love of the King James Version of the Bible: a very Anglican phenomenon, in short!

As Professor of Creative Writing at Royal Holloway College, University of London, however, he did contribute a very striking poem to our Manchester Cathedral collaboration, earlier this year, with Royal Holloway, on the experimental ‘Redcrosse’ project: that’s to say, our poetic celebration of St. George’s Day. And here that poem is, accompanying this article.

The poem speaks of a mysterious figure, a sort of English ‘Everyman’, mutating from one form to another down the ages. At one point he actually seems to be identified with Robin Hood. But he’s also St. George; although very much as champion of the English folk, rather than the state...

We look forward to the Sermon.

Redcrosse

by Andrew Motion

*When it was time for the field full of folk to go dark,
and the folk themselves to be splintered in clans
then wander away to their homes and their trades,*

*one particular fellow, a pilgrim, swerved off alone.
He holds our attention. He might even be reckoned
to beckon us over his shoulder to follow his story.*

*We cannot resist. Why would we? The way we exist
depends on him. But that reminds me. Is he a man
or a woman? And is this a sudden decision or some-*

*thing he kept up his sleeve? There is no way of telling,
except that I see he has taken to losing himself in the forest
one minute, and making his living there robbing the rich,*

*and the next has abandoned all this for a spell in the city
where hammers have beaten his kindness into new shapes.
These he accepts, although you might call them the duty*

*of state. Which reminds me. What is he called? Forget that.
The greatest mystery facing us now is how to keep faith
as we follow him over the latest threshold, into the world*

*where everything flashes its label, and we expect to be
getting the dirt, or at least the drift. Let me say it again.
How to keep faith. Here in the field where the grass*

*has recovered but we have forgotten its names,
and clouds that are carved in the shape of a cave
pour forth in torrents of melting silver the rain.*

A poem written for ‘Redcrosse: A New Celebration of England and St. George’,
Manchester Cathedral, May 8th 2011

A volunteer from Finland



As the Diocese of Manchester has a partnership with the Lutheran diocese of Tampere in Finland, so Manchester Cathedral is teamed up with Tampere Cathedral. But it was in fact quite coincidental when Riina Vuollet, from Tampere, came to us at the end of February on a 3-month training placement. Riina is a student of Tourism at the Tampere University of Applied Sciences in Tampere, Finland. She came to us to learn about our work with tourists. But it was only once she was here that, to her delight, she learned about our links with Tampere.

Riina had chosen Manchester just because Tampere is known as the 'Manchester of Finland'. It has a similar industrial background, historically. Indeed, it has the nicknames 'Mansesteri' or 'Manse' for short. And it is like Manchester, also, in the pride it takes in its musical and sports heritage.

She writes:

Universities in Finland give students opportunities to do exchange periods abroad studying and training. In addition to learning about the host organization or institution and own field of study the idea is to learn also about the culture in the target country. These placements improve language skills as well. My interests are in travelling and seeing new places. On weekends I travelled around the country and visited for instance places like Whitby, Oxford and Blackpool which all attract many visitors, and the beautiful countryside.

As for the local culture: I have got a lot of fun from being in London during the Royal Wedding and in a football match in the middle of football supporters. In my free time I went to concerts, including in the Cathedral itself, and explored Manchester and its surroundings. The houses and buildings look different from ours in Finland. I heard that there used to be a tax for windows which I thought was quite interesting.

I had no difficulties to adapt to living in Manchester. It is such a multicultural city. I have enjoyed my time in Manchester very much and I would like to thank everyone at the Manchester Cathedral and its Visitor Centre for being helpful and making me feel welcomed.

(Yes, a tax on windows! It was levied from 1696—1851. The idea of deterring people from letting light and air into their houses may well, perhaps, seem especially cruel to someone who has experienced a Finnish winter...)

The Diary

July 2011

Saturday 2nd July

4.30pm Summer Recital Series: Stephen Crocker (counter-tenor) & Christopher Stokes (piano). Shakespeare and his inspiration: songs and operatic arias which were inspired by or inspired Shakespeare's work, set to music by composers ranging from Purcell and Handel to Britten and Tippett.

Sunday 3rd July

3.30pm Celebration of Reader Ministry
5.30pm Evening Prayer

Tuesday 5th July

12.30 pm Julian Prayer Group

Wednesday 6th July

12.45 pm Turning of the Leaves

Thursday 7th July

6.45pm Manchester Cathedral Choir Parents' Association Cheese and Wine Evening. Tickets are free but must be booked in advance. They are available from Chorister parents or from the Cathedral Office tel: 0161 833 2220. Donations towards the wine and cheese will be gratefully accepted.

Friday 8th July

3.30pm Christian Leadership Post Graduate Programme 'Reflecting, Sharing and Celebrating' ceremony

Saturday 9th July

12.00noon L'Arche Service, Further information: www.larche.org.uk and follow links to 'Manchester'
4.30pm Summer Recital Series: Timothy Kennedy (tenor) & Christopher Stokes (piano). Songs of Romance: Schumann's song cycle Liederkreis Op. 39 and some French and English song.

Sunday 10th July

10.30 am Sung Eucharist and Reading Out of Chorister

Thursday 14th July

12noon Mothers' Union Thursday Prayer
7.00pm Isobel Campbell & Mark Lanegan Concert. Tickets available from www.seetickets.com

Sunday 17th July

2.00pm The Royal British Legion Greater Manchester County Annual Service

Wednesday 20th July

12.45pm Turning of the Leaves

Saturday 23rd July

1.00pm Sacred Europe by the choir of Girton College Choir
3.30pm Evensong sung by Girton College Choir

Sunday 24th July

Services as usual, summer times

Tuesday 26th July

12.30pm Julian Prayer Group

Sunday 31st July

Sung Eucharist and Evensong sung by St. Peter's Church Choir, St. Albans

August 2011

Wednesday 3rd August

12.45pm Turning of the Leaves

Sunday 7th August

Services as usual, summer times

Tuesday 9th August

12.30pm Julian Prayer Group

Thursday 11th August

12noon Mothers' Union Thursday Prayer

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Friday 12th August

7.00pm Daniel Johnston Concert. Tickets available from www.alt-tickets.co.uk

Saturday 13th August

3.30pm Evensong sung by the Choir of Clitheroe Parish Church

Sunday 14th August

Services as usual, summer times

Wednesday 17th August

12.45pm Turning of the Leaves

Friday 19th August

4.30pm Evensong sung by St. Paul's, Bedford

Saturday 19th August

4.30pm Evensong sung by St. Paul's, Bedford

Sunday 21st August

Sung Eucharist and Evensong sung by St. Paul's, Bedford

Sunday 28th August

Services as usual, summer times

Monday 29th August

1.10pm No Holy Communion

Tuesday 30th August

12.30pm Julian Prayer Group

Wednesday 31st August

12.45pm Turning of the Leaves

Looking ahead - September 2011

Sunday 4th September

Services as usual, summer times

Tuesday 6th September

12.30pm Julian Prayer Group

Thursday 8th September

12 noon Mothers' Union Thursday Prayer

Saturday 10th September

3.30pm Evensong with Admission of Choristers 6.30pm Commissioning of authorised Lay Ministers

Sunday 11th September

5.30pm Festal Evensong and Procession (Incense will be used)

Wednesday 14th September

12.45pm Turning of the Leaves

Friday 16th September

7.30pm Royal British Legion Concert

Saturday 17th September

11.00am Coffee Concerts 12.00noon- 4.30 pm 'Be a Chorister for a Day'. For boys and girls aged 7+. Places are limited and need to be booked in advance. Contact Katy Leese on Tel: 0161 833 2220 ext. 238 or email Katy.leese@manchestercathedral.org

Sunday 18th September

Services as usual

Saturday 24th September

3.30pm Evensong with Installation

Sunday 25th September

10.30am Sung Eucharist with Christian Aid 'Poverty Over' theme

Tuesday 27th September

12.30pm Julian Prayer Group 1.30pm Retired Clergy Association meeting 7.00pm Manchester Theological Society Meeting: 'Hegel and Religious Faith' by Canon Andrew Shanks

Wednesday 28th September

12.45pm Turning of the Leaves

Friday 30th September

5.30pm Evensong sung by Crompton House School

Looking further ahead - October 2011

Saturday 1st October

5.00pm - Bearing witness: Acting and praying for climate justice. There will be workshops run by Christian Aid, Tearfund & CAFOD during the afternoon followed by the service at 5pm and at 6pm walk to vigil around the party conference centre.

Wednesday 5th October

7.30pm Mothers' Union Diocesan Festival Service

Sunday 9th October

10.30pm Judges' Service

Friday 14th October

11.00am Manchester Grammar School's Founders Day Service

Saturday 22nd October

10.00am BME Churches Joint Service

Sunday 23rd October

3.00pm The Word Revealed. A diocesan service to commemorate the 400th anniversary of the King James Bible

Sunday 30th October

2.00pm Royal British Legion (Riders' Branch) Service and Launch of Poppy Appeal

Monday 31st October

7.00pm All Saints' Praise

Saturday 6th November

2.30pm 120th Anniversary of the Church Lads' Brigade & Regimental Parade

Friday 11th November

10.45am Duke of Lancaster's Regimental Remembrance Service

Tuesday 15th November

7.30pm Diocesan celebration of the National Society bi-centenary

Thursday 22nd December

7.30pm Nine Lessons & Carols Service

Saturday 24th December

12noon Blessing of the Crib & Children's Nativity 11.30pm First Communion of Christmas

Sunday 25th December

10.30am Christmas Day Eucharist

Sunday 8th January

4.00pm Epiphany Procession

Midweek services

Morning Prayer

9.00am
Monday-Saturday

Holy Communion

1.10pm
Monday-Friday

Holy Communion

9.15am
Saturday

Evening Prayer

5.30pm
Monday & Friday

Evensong*

5.30pm
Tuesday / Wednesday / Thursday / Saturday

Sunday Services

Matins

8.45am

Holy Communion (1662)

9.00am

Sung Eucharist

10.30am

Evensong*

5.30pm

*Monday 11th July to Friday 2nd September Evening Prayer will be at 4.30pm. Saturdays remain at 3.30pm

EXHIBITIONS

23rd May - 19th Sept

Exhibition on the 400th anniversary of the King James translation of the Bible

28th July - 29th Aug

PAGB Photography Exhibition

22nd Sept - 5th Oct

Christian Aid 'PovertyOver' Exhibition

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Pauline Dimond

Captain of the Bell Tower: Roland Eccles

Also:

Chetham's School of Music: 0161 834 9644
National Rail Enquiries (24hr): 0845 748 4950
(Nearest station is Victoria)

Mantax (Taxi Service): 0161 230 3333

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