

TRINITY 2017

27 April, 1st week, Dr Ayla Lepine, *Visiting Fellow in Art History, University of Essex and Ordinand, Westcott House, Cambridge*

Partial Views and Controversial Visions: Victorian Choir Screens and Rood Screens Reconsidered

In 1851, A W N Pugin published an influential treatise on rood screens, intending in his irrepressible polemical style to create further Gothic Revival momentum for inserting these iconographically complex and liturgically vital elements into Roman Catholic and Anglican churches throughout Britain and its empire. In the decades that followed, debates regarding ritual, aesthetics, materials, and Eucharistic theology surrounded the design, presence, and indeed absence of these screens. This interdisciplinary paper explores what was at stake in screens designed by George Gilbert Scott, George Frederick Bodley, and Ninian Comper, charting shifts in theology and style as each architect offered innovative views through delicate latticework of stone or wood towards the holy epicentre of the altar in High Anglican churches.

11 May, 3rd week, Alistair Beecher, *DPhil Candidate in English Local History at the Department for Continuing Education, University of Oxford*

'First Among Equals': Anglican Hegemony in Rural Hampshire c.1780-1939

The Religious Census of 1851 revealed the registration district of Alresford in Hampshire to be a particular bastion of the Church of England. This paper considers the basis of that Anglican dominance and its evolution as the established Church faced the twin challenges of denominational rivalry and growing apathy and indifference. A tight nexus between church and parish elites enabled the local Church of England to survive the onset of secularisation until well into the twentieth century, and when the edifice of Anglican hegemony finally broke the national Church remained the dominant denomination; the 'first among equals'.

25 May, 5th week, Dr Serenhedd James, *St Stephen's House, Director of the Cowley Project*

'The Cloister-Madness of the Monk': Establishing the Religious Life for Men in the Church of England

Richard Meux Benson established his Society of St John the Evangelist in 1866, at a time when the Tractarians and their successors were still viewed with suspicion by many in the Church of England. The Cowley Fathers, as the members of the SSJE became known, went on to become the first stable religious community for men in the Anglican Communion. Dr James is the Director of the Cowley Project, the first major exploration of the SSJE's history, and will discuss the issues leading up to its establishment at a time when a number of attempts at founding the male religious life were floundering.

8 June, 7th week The Revd Canon Professor Mark D. Chapman, *Vice-Principal, Ripon College Cuddesdon and Professor of the History of Modern Theology, University of Oxford*

The Church of England, Serbia, and the First World War

This paper explores the effects of the First World War on the perception of the Serbian Orthodox Church in the Church of England. It discusses the ways in which leading Anglo-Catholics were able to capitalize on a new sympathy for Orthodoxy as a means of attacking the prevalent liberalism of much Edwardian theology which was quickly accused of being 'Made in Germany'. It discusses the impact of Serbian theological students in Oxford at the end of the War, before concluding that the Eastern Front played a particularly important role in the Anglo-Catholic revival of the 1920s.

