

## Preface

I OWE WARM THANKS TO many people; and especially to my son-in-law, Ivo Mosley, for his generous encouragement and in particular for his kind energy in putting me in touch with Cascade Books. I am grateful to the Parish of St Martin de Grouville and the people who minister here and worship here. My husband Michael has backed up everything I do for more than sixty-six years. Many of the people to whom I owe a lot are no longer in this world to be thanked. They are part of the Communion of Saints, on whose shoulders Christians today are standing.

Philosophers approach questions by way of thinking them out and trying to analyze them, chewing at problems like a dog with a bone. This is the style which comes naturally to me and in which I have been trained. It may be characterized politely as analytical, or critically as argumentative; and can be applied to practically anything, not only to technical philosophy. I need to apply it to the Christian faith, which I believe has plenty of life in it for future generations.

Much of this book originated in lectures and talks which I have been asked to give over the years. I look back on these agreeable occasions with gratitude to the people who so kindly invited me and entertained me and my husband. Sentences and paragraphs from the lectures have been embedded here and there in this book from the time when I first began to put it together.

Its three-part structure comes from three talks to primary school teachers about my book, *Finding and Following*, in October 1996 at the Kingston Centre, Stafford.

Chapter 1 is based upon the Leveson Lecture which I gave in 2005 at the Leveson Centre, Temple Walsall, Birmingham, on “The Experience of Aging: A Challenge to Christian Belief” (fourth Leveson Lecture,

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published as Leveson Paper 11). I am grateful for permission to use this material again.

I have also drawn on:

two lectures in Wells cathedral, in September 1989, on “Visions—Church and Community Looking to the ’90s”;

a lecture at St George’s House, Windsor, in January 1999, on “A Philosopher’s View of Belief in God in the Twenty-first Century”;

and a lecture in Norwich Cathedral in November 2002, on “Risk and Responsibility,” under the kind auspices of Rossie and Stephen Platten at the Deanery.

I believe that God the Holy Trinity is indeed personal, alive and active, neither abstract Idea nor inert Thing, transcending masculine or feminine gender. So I refrain from using pronouns, “he,” “she,” or “it,” for God, except when I am quoting other people’s words or telling other people’s opinions.

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