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**V. HUDSON, 162, Baslow Road, Totley**

# Church News

*The Journal of*

ALL SAINTS' PARISH CHURCH  
TOTLEY



*All Saints', Totley*



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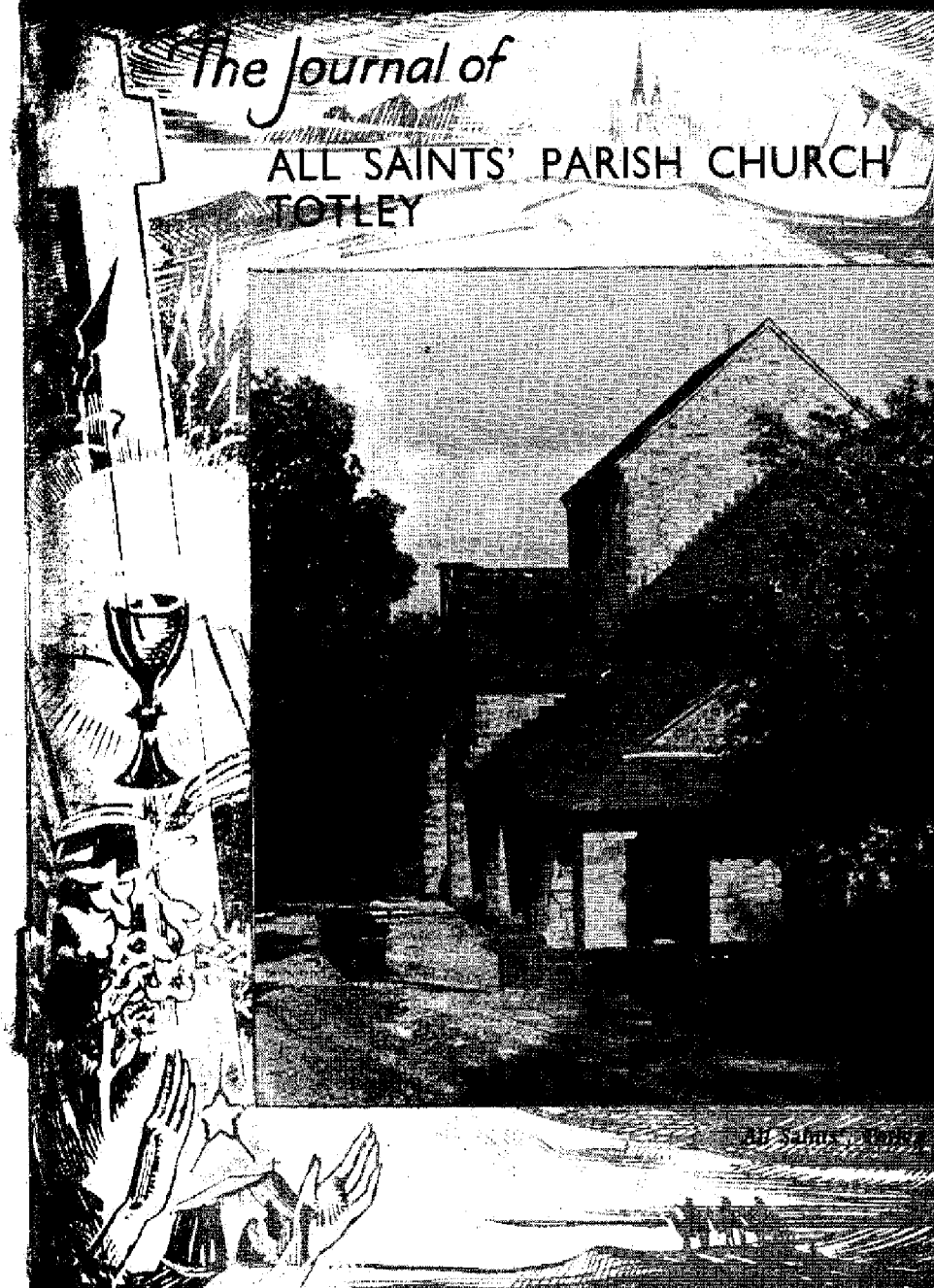
Remember it pays to buy right the first time.

**V. HUDSON, 162, Baslow Road, Totley**

# Church News

The Journal of

ALL SAINTS' PARISH CHURCH  
TOTLEY



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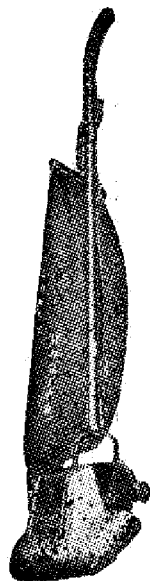
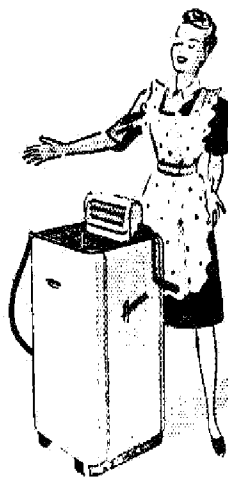
Then what about your car—and its distortion of your neighbours' television screens?

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Has your car a suppressor? If not, you can be sure that whenever you drive in a built-up area by evening or by night your car is wrecking somebody's TV enjoyment.

A TV suppressor costs so little, is so simple to fit, that we're sure the very next thing you'll do after reading this letter is stop here and get a suppressor. We will fit it to your car without extra cost.

Trusting you won't mind this reminder?



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Secretary, Parochial Church Council: MR. L. LEE,  
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Secretary F.W.O. Scheme: MR. E. COLEMAN.

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— SERVICES. —

HOLY COMMUNION: SUNDAYS, 8 A.M.

SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.

MATTINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).

EVENSING: SUNDAYS, 6.30 P.M.

SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints' Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals, should be given to the Vicar.*

CALENDAR FOR JANUARY.

January 1—Circumcision—New Year's Day.  
10 a.m. Holy Communion.

January 3—Second Sunday after Christmas.

January 6—(Wed.) EPIPHANY OF OUR LORD.  
10 a.m. Holy Communion.

January 10—Epiphany I.

January 17—Epiphany II.

January 24—Epiphany III.

January 31—Epiphany IV.

TOTLEY VICARAGE,  
December, 1953.

My dear Friends,

Soon we shall have left behind forever the year 1953 and shall have entered another year, 1954. This passing from one year to another is treated by some with frivolity, but even with them it may be that, some serious thoughts will arise in their minds. For the flight of time is a mysterious thing. So, we shall have, as it were, turned our back on the old year and entered one which is quite new. And what does that involve? What is bound to come about in 1954? Some, no doubt, will have bought "Old Moore's Almanack", in order to find out! But let me tell you what will happen free gratis and for nothing. Well, one thing is certain: there will be change! After all that is characteristic of all life. The infant changes into the boy or girl: the boy or girl into the adolescent. The adolescent passes through young manhood and womanhood into maturity, maturity into old age. Then comes the great change which we call death. Let us always regard it as that—not a cessation, but a change. And we know that what happens to us individually also happens in the life of the race. One generation succeeds another. Where are the people for instance, who built our great cathedrals? We say they are dead, and by that we mean that they have passed away. They have gone. And how different from them are we—what a change! This difference, this change has been described by the historian Froude in a passage of great beauty. Speaking of the life of the Middle Ages he writes:—"And now it is all gone—like an unsubstantial pageant faded; and between us and the old English there lies a gulf of mystery which the prose of the historian will never adequately bridge. They cannot come to us and our imagination can but feebly penetrate to them, only among the aisles of the cathedral, only as we gaze upon their silent figures sleeping on their tombs, some faint conceptions float before us of what these men were when they were of medieval age, which falls upon the ear like the echo of a vanished life, and perhaps in the sound of church bells that peculiar creation world".

Do we not get a touch of nostalgia in those beautiful lines?

And if we enlarge the canvas we get this same feature of change. The great civilisations and empires of what we call the Ancient World—where are they? The Assyrian, the Babylonian, the Minoan, Egyptian, Greek and Roman civilisations. They have all passed away, and our own also is going. We are seeing it go. The great buildings of those past ages are in ruins. They have had their day. They have passed away just as the men who built them have passed. They, those men, lived and loved, quarrelled

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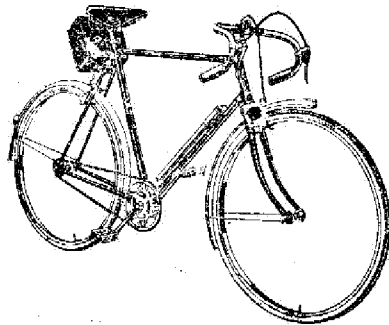
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## THE WILL—OR THE DEED?

In this Year of Our Lord 1954

“I’M afraid I’ve grown very slack”,  
“We all need shaking up”, “I’m  
not as regular as I ought to be”, “Of  
course I know I ought to come to  
church”—How often and constantly  
do I hear such remarks; a sort of  
apology for a bad conscience. . . .

\* \* \* \*

Providing we are not out late on  
Saturday night; providing the morn-  
ing is not too bad and bed not too  
tempting; providing we have had a  
good night’s rest and feel like getting  
out of bed; providing there is no  
other encumbrance, then we will come  
to Communion . . . but if not, there  
is Matins . . .

\* \* \* \*

Providing we feel like it; provid-  
ing it is a pleasant morning; provid-  
ing there is nothing else which “must”  
be done; providing there is no person  
we “must” see . . . we may come to  
Matins. But of course it is perhaps  
more congenial just to relax, or to do  
the odd job and satisfy our conscience  
with the explanation that we ought  
to be at Matins but it is not just  
what we feel like or can manage to-  
day . . . and we may go to Even-  
song . . .

\* \* \* \*

Providing Sunday tea is over in  
good time; providing it is not “essen-  
tial” we listen to the six o’clock news  
or some other programme; providing  
we “must” not go to some concert;

providing we have no-one to tea to-  
day; and always providing we feel  
like it, then perhaps we may come to  
Evensong. . . . but if we miss this  
week there will always be another  
Sunday. But the week comes and  
the week goes, and there is probably  
always some good reason why this  
time we cannot just manage it. Per-  
haps we have even reached the point  
where we no longer bother to give  
excuse to our conscience.

Do I write with bitterness? Let  
it be confessed, Yes. Perhaps a little,  
but certainly not too much. Rather,  
knowing myself, do I write with a  
sense of hurt. Hurt because for any  
Vicar to battle with and war against

### LORD, RING NEW BELLS —WITHIN MY HEART—

Lord, ring new bells within my heart!  
May the tarnish of the old  
And all that’s naught but dross  
With the wrongs of yesteryear  
Be buried ’neath Thy cross.

Lord, ring new bells within my heart!  
As here on the threshold  
Of another year I stand,  
May all of self give sway  
To Thy supreme command.

Lord, ring new bells within my heart!  
Bells of peace, bells of joy  
For victories won in Thee—  
That when this year shall end  
’Twill toll triumphantly!

—WILMA W. BURTON.

## Imaginary Conversations

### GETTING HIM DONE

"Albert Edward: they're nice names," said the Vicar. "Now what about god-parents?"

"There's Fred's brother Jack," said Mrs. Apsley. "And our Arthur, and we thought we'd ask my sister Mary."

"Well, now, let's take them one at a time. Does your husband's brother go to church?"

"O no, he's chapel," said Mrs. Apsley. "Wesleyan, I think, or something."

"I have many friends who are Wesleyans," said the Vicar, "but they don't believe in Confirmation, you know. It would be unfair to ask them: how could your brother-in-law promise your baby should eventually be confirmed?"

"He'd do his best, I'm sure," said Mrs. Apsley. "He stood for our Mary, and he's never forgotten her birthday, not once."

"M'm, I'm afraid a godparent is needed to do more than give birthday presents. Well, we'll leave him for the moment. What about Arthur? I can't remember ever seeing him in church—"

"He can't go to church," said Mrs. Apsley decisively. "They've got the post office as well as the groceries, and Sunday's their only free day."

"So that leaves Mary. Now I do know something about her. Let's see: she went through Sunday School, was confirmed, became a regular Communicant, and then dropped everything for that boy. D'you think she'd make a good godmother, now?"

"She's a good girl, and I don't care who hears me say it," said her sister indignantly. "Anyway, there's as good Christians outside as inside."

The Vicar did not pursue a familiar topic for the moment. "What about yourself, Mrs. Apsley?"

"How can I go, with baby?" she asked. "But you didn't go before."

There was a silence. The Vicar leaned forward earnestly. "Tell me, Mrs. Apsley, why do you want your baby to be christened?"

"It wouldn't be right if we didn't get him done," said the mother shocked. "Anyway, the old Vicar never made all this fuss, I'm told."

*Simple Simon*

### DERBY DIOCESAN RECORD

**Admissions to Benefices.** Nov. 30, Rev. Edgar Radcliffe Bickerstaff, M.A., to Perpetual Curacy of Littleover (P.—Church Council); Dec. 2, Rev. David Forsyth Edwards, M.A., to Perpetual Curacy of S. Augustine, Derby (P.—Vicar of S. Chad, Derby); Rev. Christopher Storrs Fox, M.A., to Perpetual Curacy of Buxton (P.—Duke of Devonshire); Dec. 8,

### FROM BISHOP O'FERRALL

*To the Archdeacon of Chesterfield.*

My dear Archdeacon,—May I through you thank all our friends who contributed so generously to the cheque you have sent me. It is a most kind thought, and the beautifully inscribed list of names will be a permanent reminder of our happy days in Derbyshire and of all our friends there.

Nothing but a decline in health and strength would have made me leave the diocese where I have spent most of my life. You will be glad to hear that a quieter life in the country is already improving my health, and I am enjoying more time for prayer in my beautiful little church, where I remember my Derbyshire friends, as I hope they remember me.

Yours sincerely and affectionately,  
RONALD O'FERRALL, Bp.

P.S.—We have not yet decided how to use the cheque; but certainly some of it will be used for things we need in our Rectory, and probably some will be kept towards a holiday in the spring or summer.

### NEW HOUSING AREAS

It has been learned with pleasure that the New Housing Areas Measure received the final approval of the Church Assembly at its November session. While I am not in a position yet to refer to the amount of the grants which the Commissioners hope to make, under the provisions of this new Measure, towards the stipends of clergymen to work in our new areas and towards the erection of Church buildings in them, it is no secret that we are hoping in Derby Diocese to gain very substantial assistance from this source, *provided* that we can assure a similar sum raised within the Diocese. Towards the latter the *Ten Years' Plan* has already set aside considerable grants and an attempt is now in process to obtain support for this really vital need from industrial firms with interests in the county. I am glad to say the response to the latter has been most encouraging.

In connection with the Mackworth project, the supporters of the *Plan* will be glad to know that payments towards the work now being undertaken are now in process of being made from the *Plan* allocated grants, and in all, some £2,000 has been paid out up to date. L.C.M.—S.

*(continued from previous column)*

Rev. Thomas Stephen Jones, B.A., to Rectory of Bonsall (P.—The Bishop); Rev. George Thomas Perry, to Perpetual Curacy of S. Luke, Derby (P.—The Bishop); Rev. Clifford Hoole Smith, M.A., to Vicarage of S. Werburgh, Derby (P.—Simeon Trustees).

*January, 1954.*

PHONE 72909

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## FINDING A FAITH —

*She wanted a baby—A young wife's story of how her discovery of a living faith made all the difference in every way.*

ABOUT four years ago I lost what was to have been our first baby. My husband and I had long looked forward to a family, so this experience brought great disappointment.

We became reconciled to the loss as most younger marrieds do in such circumstances, especially as my doctor assured us that he knew of no reason why our hopes might not be realized, and without any special delay. In fact, his friendly counsel and advice made us see certain blessings in all that had happened.

I'm afraid my attitude of acceptance depended upon a condition—the granting to us of another baby *immediately!* Then two years passed. I consulted the doctor at regular intervals, only to be told finally that a new, negative factor was affecting the chance my husband and I had of becoming parents—my wanting a child was becoming so intense that it was boomeranging and creating things within myself which worked against the very goal I strained towards.

Another year passed, my impatience and rebellion increased. Indeed, I found myself becoming deeply frustrated, even neurotic, and on several occasions burst into tears of resentment when told that a friend was expecting a baby.

### When Anything Can Happen

Looking back at my state of mind during that period, I realize that my husband especially was most understanding and forgiving. If he had not been, I'm sure that my depression, resentment and frustration which precipitated many crises in our home life would actually have wrecked our marriage.

Finally, I began to realize what harm my attitudes were doing to both myself and my home. But at this point I also realized that, alas, I knew very little about correcting the situation.

I had tried praying, but I had prayed that God would send us a baby. Since He had not done so, my attitude toward prayer itself became very negative.

I pushed the frustration back into my mind, telling myself that I really didn't care about a baby after all. I knew that I wasn't being honest with myself, but at least this made things better on the surface.

My husband and I decided that we should think about adopting a baby, but the doctor advised against it.

Fortunately there came the turning point. Our church, which we had always attended regularly, acquired a new assistant minister, the Rev. Bruce Larson. He started holding weekly fellowship meetings with several of our young couples who wanted guidance in faith and communion with God. We were invited to join, and we went to our first meeting just over a year ago.

As a group we discussed how to pray, and the steps which were necessary to make a prayer effective. And before I left I had a different feeling about prayer and about myself. I knew that I had been praying with a closed and bitter heart, and that I had not been honest with myself and thus had shut God out.

Continued association with this group, and their prayers on my behalf, began to teach me how to pray. For the first time I asked God to



# RHEUMATISM



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(Mrs.) W.P.

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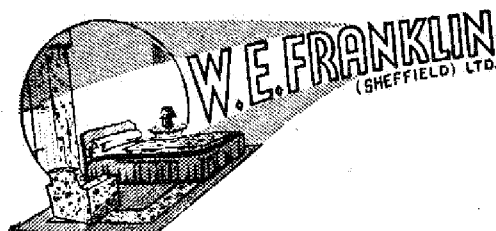
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and made it up, sought happiness in hearth and home, desired peace and found war—just as we do. But there was no fixity, there was always change—change of ways, of thinking and ideas—change of fashion in clothing, houses, food—all subject to change. And if we lift our eyes still higher above the generations and civilisations of history, and look at the high heavens, there also we are told, the cluster of stars, in which our sun with its planets, of which we are one, our very universe, is passing away.

Yes, all is change, and we are conscious of it in our own lives, and we, like men at other times, sigh for something which does not change. The human heart has this desire for the invariable constant. Where then is that kind of fixed and permanent something to be found?

I would remind you of some words of Jesus Christ—“Heaven and earth shall pass away, but My words shall not not pass away”. It is an amazing statement made by a young man of 33. It was made by the Being Who made our religion, made for men living in a changing world, a religion which had a fixed point of certainty, and therefore was something upon which they could stay themselves.

He was telling us about God and man's need of God. God was the all-loving Father Who never changes. “Trust Him”, said Christ, “always, and to the end”. He was saying in effect—“life has a meaning, an eternal meaning in a universe of change, because God loves you”. It is difficult at times to believe it—perhaps some of us have never even tried to believe it—perhaps some don't want to believe it. But to some of us, and millions like us in the past, His words have stood the test for 1900 years and been our comfort and assurance and we say with the poet—

“The One remains, the many change, and pass;  
Heaven's light for ever shines, earth's shadows fly,  
Life, like a dome of many-coloured glass,  
Stains the white radiance of eternity.”

*May God's blessing rest upon you all throughout the coming year.*

Yours sincerely,

**FREDERICK ADAMSON.**

**Parish Magazine.**

We hope to incorporate in this and subsequent editions of the Magazine, a copy of the “Derby Diocesan News”. This is by nature of an experiment, because, as you will understand, it is no light matter to run a magazine in these days and make it self-supporting. The extra cost involved makes it even more imperative that new subscribers should be found—so may we appeal to all distributors to be on the “qui vive” for newcomers to the parish who might care

to take the magazine? We hope the new enclosure will help to keep you in touch with something of what is happening in the Diocese of Derby—it is so easy to forget that our ecclesiastical roots lie there and not in Sheffield! Our grateful thanks to our Magazine Secretary and to the distributors for their labours of the past year—help the distributors by offering to pay your yearly subscription of 3/- on the spot.

#### Guides and Brownies.

A successful Bring and Buy Sale was held in the Church School on Saturday, December 5th. We are grateful to Miss E. M. Lockwood for opening the Sale and to all who helped the Guides and Brownies to amass a total of approximately £35.

#### Annual Parochial Church Meeting.

*"In every parish there shall be held annually the Annual Parochial Church Meeting of all persons whose names are entered upon the Roll of the parish"*—Rule from the Representation of the Laity Measure.

The Vestry Meeting followed by the Annual Meeting will be held in School on Tuesday, February 2nd, at 7-30 p.m. We invite your attendance at that meeting. If you have not already done so, will you please sign the Electoral Roll? This involves you in signing a comparatively simple form and Mr. Williams will be pleased to assist you in this matter.

#### Official Meeting.

January 19th—Tuesday. Meeting of P.C.C. at 8 p.m.

#### Altar Flowers.

Our thanks to the Secretary and to all who have provided flowers during the past twelve months. There are one or two vacant Sundays—those wishing to provide flowers should get in touch with Mrs. Kirkman.

January 3—Mrs. George.  
January 10—Mrs. Moon.  
January 17—Mrs. Adamson.  
January 24—Miss Unwin.  
January 31—Mrs. Atkinson.  
February 7—Miss Tinsdeall.

#### Church Collections

	Alms.	Church Ex.
November 22—	11 0	3 9 10
November 29—	17 9	3 10 2
December 6—	14 10	
December 13—	12 9	3 8 10

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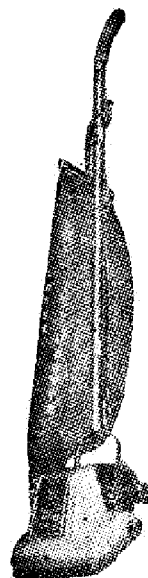
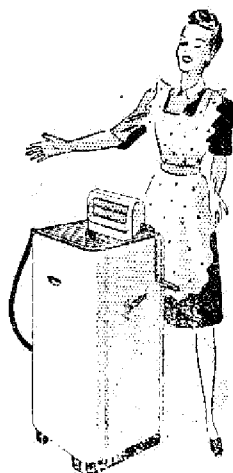
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## SERVICES.

HOLY COMMUNION: SUNDAYS, 8 A.M.

SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.

MATTINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).

EVENSONG: SUNDAYS, 6.30 P.M.

SUNDAY SCHOOL: 2.30 P.M.

## WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints' Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals, should be given to the Vicar.*

## CALENDAR FOR MARCH.

March 3—ASH WEDNESDAY.

7 a.m. Holy Communion.

9-15 a.m. Day School Service

7-30 p.m. Lenten Service.

March 4—Thursday: 10 a.m. Holy Communion.

March 7—LENT I.

March 10—Wednesday: 7-30 p.m. Lenten Service.

March 11—Thursday: 10 a.m. Holy Communion.

March 14—LENT II.

March 17—Wednesday: 7-30 p.m. Lenten Service.

March 18—Thursday: 10 a.m. Holy Communion.

March 21—LENT III.

March 24—Wednesday: 7-30 p.m. Lenten Service.

March 25—Thursday: Annunciation of B.V.M.

(LADY DAY). 10 a.m. Holy Communion.

March 28—LENT IV.

March 31—Wednesday: 7-30 p.m. Lenten Service.

April 1—Thursday: 10 a.m. Holy Communion.

TOTLEY VICARAGE,

My dear Friends,  
February, 1954.  
I suppose many of you will have seen that excellent film which has been showing at a Sheffield cinema

during this week—"The Conquest of Everest". I remember that even the excitement of the Coronation could not quite overshadow the thrill which most people felt when the news came through of the conquest of Everest.

This achievement of courage, endurance and faith is a timely parable of the Christian life, once described by St. Paul as an "upward calling". If we are Christians in any sense of the word at all, we are climbers, and as the season of Lent will soon be upon us it is worthwhile drawing out some of the simple lessons of this topical parable of the conquest of Everest, while the thrill of its achievement is still fresh in our hearts.

First of all, we do well to contemplate how formidable a task was faced. The supreme confidence in the possibility of conquest on the part of those who shared in the expedition in no sense lessens the tremendous difficulty and danger of the attempt. Anyone who attempted Everest without a due sense of the difficulty involved, and the demanding nature of the enterprise, would not have much chance of success. These last intrepid climbers, like all who have striven for conquest before them, knew that it was no picnic on which they were setting out. It was because they knew the difficulties, reckoned with them, and prepared for them, that success became possible.

This is surely a necessary preliminary to any enterprise. "Which of you", asked Jesus, "intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Such facing of the cost and the difficulty was essentially part of the assault on Everest. I believe that there are a good many people, including some who would call themselves Christians, who have never faced up to the real demand and difficulty of the Christian life. They are embarking upon an undertaking they have never fully considered—it will not be as easy as they sometimes imagine. Jesus left men in no doubt at all as to what was involved in becoming His disciples. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me". Just as Everest makes stern demands on those who attempt to conquer her, so the Christian life makes great demands on us. Moreover, the parallel is perhaps even closer than it seems. On Everest, obviously, physical stamina, and climbing experience and skill are essential, but does not such a task make demands on character too? For a small group of men to live and work together in such trying and dangerous conditions, calls for more than strength and skill. It calls for special qualities of character and personality.

So, too, in the enterprise of the Christian life. There will be plenty of demands for sheer physical courage sometimes. Experience in the Christian way is very valuable. Expert knowledge of the Bible and the Faith are important.

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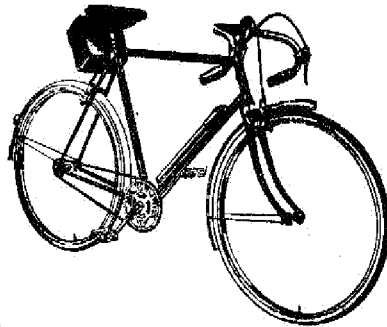
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## CHARLATAN ?

By the REV. CECIL RHODES

**"M**ANY therefore of his disciples, when they heard this, said this is an hard saying . . . and from that time went back and walked no more with Him." According to St. John's Gospel Jesus had just ended one of His great sermons. It was too much for His hearers. He had claimed to be the bread of life which came down from heaven. It was an extreme claim. No wonder they could not receive it. And we? Are we not on surer ground in believing Jesus to have been simply a great teacher?

There are, however, certain well authenticated facts. We know, for instance, that Jesus had, or came to have, a complete and sure conviction about Himself. How else could He have said "I am the Bread of Life . . . the Light of the World . . . the Way, the Truth and the Life," or thus—"thy sins be forgiven thee." The Gospels teem with such references.

We know that His disciples came to hold a certain belief about Him. If at first they accept Him as a Reformer and Teacher soon they regard Him as someone far greater. "Thou art the Christ, the Son of the Living God." By the time of St. Paul there is a remarkably full Christology. Jesus is God's presence on this earth in human frame to reveal and teach the love of God, to die on the Cross for our sins and to rise again for our justification.

Those who had Jesus crucified were quite clear of the cause of their hatred—not because He had criticized them and their behaviour; not because He made Himself out to be a religious leader. Their fierce hostility and unquenchable anger was because He claimed to be Son of God. In their

Continued on page 2.

### LENT 1954

The forty days of Lent, beginning on Ash Wednesday, March 3rd, and continuing till Easter Eve, April 17th, is that special period of the year when good Christian folk set themselves to think upon Christ's Temptations, Christ's Life, Christ's Sufferings, and to try to be more true to the faith they profess.

To make the best use of Lent there must be some definite plan—a Rule which is kept with sincere and determined perseverance. Concentrate on two factors—the "inner" life and the Life of Service. Here are a few suggestions. You may think of others which will be better for you.

#### THE INNER LIFE.

Resolve to fight against a special sin which you know ought to be conquered—Temper, Selfishness, Untruthfulness, Idleness, or whatever it may be. Resolve, by God's help, to conquer that one sin. Watch and pray against it daily.

Come to Holy Communion every week. Come at least to one extra service, week-day or Sunday, each week.

If any of these are impossible, spend longer time at Bible Reading and private prayer.

#### THE LIFE OF SERVICE.

Try and explain the meaning of Lent, of the Christian Life, to several other people and persuade them to come to service with you.

Write letters to lonely, suffering, or overseas friends and acquaintances. Pray daily for someone in great distress and for their family.

Put money aside for some good Charity or Mission.

Visit some lonely or sick person.

\* \* \* \*

Write down your own particular Rule which you intend to keep. Read it over every evening, and see how you have kept it or failed to keep it—and begin again next day with fresh courage. It will grow more possible to keep it as you persevere. And Easter will mean something entirely new and greater to those who persevere earnestly and perseveringly through Lent.

# THE ASH WEDNESDAY STORY

By AUSTIN EDWARD BIRCH

AS IS commonly known, the day takes its name from the ceremonial strewing of ashes upon the public penitent, and in days gone by it was a day of much churchgoing and fasting, both rigidly observed.

The children in former times had their own way of observing the day, going round "clacking" at doors, begging eggs and bits of bacon to make their own feasts. If a householder refused to contribute they resorted to the delightful custom of stopping up the keyhole with soil before departing singing a doggerel rhyme or song.

In the 17th century the Royal household numbered amongst its servants an officially appointed "King's Cock Crower", whose duty it was, during Lent, to crow the hour every night in the precincts of the Palace instead of announcing the hour in the usual way of those days! It is recorded that on the first Ash Wednesday after the accession of the House of Hanover, this official entered the Palace dining room just as the Prince of Wales (afterwards George III) was to commence supper, and before the chaplain said grace crowed "past Ten o'clock." His Royal Highness, who at that time knew no English, wrongly assumed this to be an insult, and it was only with the greatest difficulty that he could be convinced otherwise. But from then onwards the custom was discontinued. It is thought by scholars that the custom was to remind people of the effect of the cock crowing upon St. Peter—but why residents of the Royal Palace should have needed this special arrangement seems somewhat obscure!

Another Ash Wednesday or Lenten custom now fallen into desuetude was the making of a figure from straw,

rags, or old clothes—in fact something similar to a November 5th "guy"—and this was designated "Jack o' Lent" and carried through the streets amid much noise and excitement, before being burnt, fired at, or thrown down a chimney. This effigy is thought to have depicted the traitor Judas.

In present times black clothes are not worn during Lent as at one time it was the accepted thing to do.

There are plenty of references in old-time records to the customs of Lenten gifts and charities. For instance, at Felstead in Essex, the Lord Rich used to have the churchwardens distribute "seven barrels of white herrings and three-and-a-half barrels of red" on Ash Wednesday and the six Sundays of Lent, to ninety-two poor householders of the parish "in shares of eight white fish and four red apiece." The mathematical ratio of fish to barrels seems a little astray there, but doubtless everyone was satisfied.

At Great Witchingham in Norfolk, the parish tithes (under a covenant in a lease from New College, Oxford) provided for the rector providing and distributing amongst the poor "two seams of peas, containing in all sixteen bushels"—and to every person resident in the parish on Ash Wednesday, *whether rich or poor*, one quart of peas each.

Many of our modern ideas of Social Welfare have their real origins in similar medieval charities, inaugurated by a few men who tried in their own way to make some provision for their poorer brethren and to link such disbursements with the great Christian feasts and observances.

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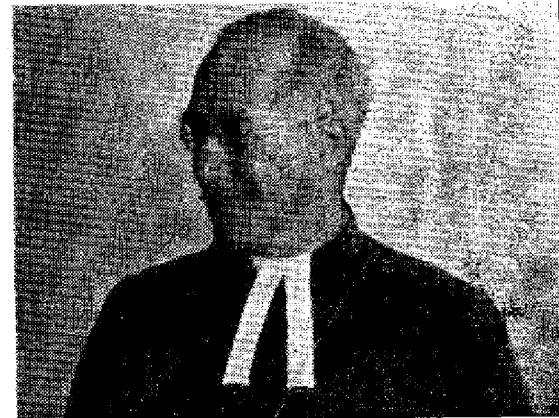
**The Bishop of  
 Derby's Letter**

**MY DEAR PEOPLE—**

In last month's letter I wrote of God's decisive and final "Word" to mankind in Christ as the "climax of Revelation"; and I wrote of Scripture as being authoritative in so far as it bears witness to Christ.

**The Witness of the Scriptures**

Dr. C. H. Dodd, the most considerable English New Testament scholar of our time, in two important short books, *The Apostolic Preaching and its Development* (1936) and *According to the Scriptures* (1952), has studied the witness borne by the Scriptures to Christ in the two Testaments. In *The Apostolic Preaching* he makes it plain that the Gospel from the very first was proclaimed and set forth as an announcement of which the primary content was the saving death and resurrection, according to the Scriptures, of Jesus, identified with the Messiah or Christ of God, in and through whom God had "visited and redeemed His people"; and that the Gospel, as thus proclaimed, was no peculiarity of S. Paul or of "Paulinism", but was derived from, and based on, the most primitive and fundamental pre-Pauline tradition. When, therefore, in the course of the coming Lent and Holy Week, we direct our thoughts to the Saviour's Passion and Death, as those events are interpreted in the light of His triumph and Resurrection, we shall be in fact concentrating upon what has been from the very beginning the central core of the Christian Gospel. "I delivered unto you first of all" wrote S. Paul, "that which also I received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He rose again the



third day according to the Scriptures." "It was thus," S. Paul adds, "that we preached, and thus that ye believed."

In the second of the two books I have mentioned, *According to the Scriptures*, Dr. Dodd raises the question "Which Scriptures?" Collecting those Old Testament texts which are quoted by more New Testament writers than one, he infers that *those* Scriptures, at least, in their application to the events of the Gospel story must go back a long way. The Scriptures in question, he finds, fall into three classes, and may be thus grouped: (1) Scriptures heralding the decisive hour of the world's history, when God is to intervene for redemption and judgment: as to these, though the New Testament still looks for the final Advent, it is affirmed nevertheless that it is already the "last time" ("the hour cometh, and now is"); (2) Scriptures of the New Israel, fulfilled in the Church as the true, final, redeemed "People of God"; and (3) Scriptures of the Servant of the Lord and the Righteous Sufferer, with whom Jesus is identified.

Very interestingly Dr. Dodd, pointing out that the use of these particular Scriptural passages and themes to interpret the work and the Person of Christ appears to go back behind all our documents, and that it does not appear to have been the work (for example) either of S. Paul

*Derby Diocesan News Supplement*

## Imaginary Conversations BANNS

"Banns?" asked the Vicar, smiling, as he opened the door. The young couple on the mat looked startled. "How did you know?" asked the girl blushing.

"One gets an instinct for it," said the Vicar as he led the way into his study. Beside the fire he took down the particulars in his notebook.

"I don't remember seeing you in church at all," he said innocently to the girl. "Where do you attend?"

"Fraid we go nowhere," said the girl. "Though I used to go to your Sunday School. Mr. Arkwright was Vicar then. He was a nice man."

"And you?" said the Vicar to the man.

"Bert's people were always Salvation Army, weren't they, Bert?" said the girl.

"Yus," said Bert briefly.

"And why do you want to be married in church?" asked the Vicar gently.

"I don't think it's like a proper wedding in a registry office," said the girl.

"Besides, they haven't got any organ or choir or bells there, have they?"

"Um. Well, when do you want to be married?" asked the Vicar.

"We thought Easter Saturday, April 17th, didn't we, Bert?"

"Yus," said Bert, gazing at his boots.

"Easter Saturday is April 24th," said the Vicar, smiling. "I expect you mean Easter Even, don't you?"

"We don't want it on a *Sunday evening*," said the girl, alarmed. "On the Saturday morning, you know."

"Yes, I know. The Saturday before Easter Day is called Easter Even, you see. Well, we'll publish the banns on the first three Sundays in March, and your fiance must get them published at All Saints and then get a certificate from them. Now don't you think it would be a good idea if you came to church on those Sundays to hear them read? It would be a good way of preparing for your marriage if you came to pray about it."

"Well," said the girl, hesitantly, "we always go to the cinema on Sunday evenings. We meet a lot of friends there, you see, don't we, Bert?"

"Yus," said Bert uneasily.

"Well, you could come to church first, and then, if you must, join your friends later," suggested the Vicar blandly. "It might do them good if you told them you had been to church first."

"Ye-e-es," said the girl, "perhaps it might, mightn't it, Bert?"

"Yus," said Bert unhappily.

**Duffield Deanery M.U. Bring-and-Buy Sale, Mar. 5, 10.30 to 2.0, at Diocesan House. Speaker: Rev. M. S. Wheatley**

**Coffee at 10.30 (1s.): Snack Lunch, 12.30.**

## BOOK NOTICES

**Prayers on the Passion**, compiled by F. B. McNutt (Sometime Canon of Canterbury, Provost and Archdeacon of Leicester): Mowbray, 2s. 6d. This is published as a companion volume to the Prayer Manual by the same compiler, which is now in its third edition.

**The Church of S. Werburgh, Blackwell**, by S. Storer and H. G. Creswell: W. & J. Linney Ltd., "Advertiser" Works, Mansfield, 2s. A new parish history, somewhat fragmentary, but full of varied information, with good photographs.

**Church Army Rest Homes** for clergy with net income not more than £550 (£600 if 2 or more children) are at Birchington in Kent, and Clevedon in Somerset. The charges are £1 10s. od. per adult and 15s. per child per week. Applications always exceed accommodation, but some 300 clergy are given a rest and holiday each year. Both Houses are close to the sea, and run on informal friendly lines.

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## DERBY DIOCESAN RECORD

**Institution and Installation** of Honorary Canonry. Jan. 16, Rev. Reginald Foskett, M.A., Vicar and Rural Dean of Ilkeston.

**Admissions to Benefices.** Jan. 22, Rev Robert Ralph Honner, M.A., to Vicarage of Melbourne (P.—The Bishop). Jan. 26, Rev. Gilbert Evans, B.A., to Perpetual Curacy of Whaley Thorns (P.—The Bishop). Rev. Archie John Veness to Vicarage of Kirk Hallam (P.—The Bishop). Feb. 2, Rev. Theodore Hawkins Miller to Vicarage of Horsley (P.—Executors of Cmdr. R. Wilmot-Sitwell): Rev. Roy Richard Neville Rendall to Rectory of Sandiacre (P.—The Crown).

**Resignation of Benefice.** Jan. 31, Rev. George William Skeet from Vicarage of Elvaston.

**Licence as Public Preacher.** Feb. 2, Rev. Canon Joseph Crowther Makinson, M.A.

**Consecration of Cemetery.** Jan. 25, Part of Burton-on-Trent Cemetery.

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## ELECTING CHURCH OFFICERS

By an Incumbent

*At this time of the year each parish church is holding its most important meeting of the year—the Annual Parochial Church Meeting together with the Easter Vestry. On the persons elected depends the life of the church for the next twelve months . . . so take heed whom you choose!*

TOO many people are of the opinion that all that happens within the parish church is the entire responsibility of the Vicar or Rector or Priest-in-charge. Certain it is that whatever may go amiss he usually has to take the blame for it! Undoubtedly, too, there are clergy who take—very unwisely—every task and every decision upon their own shoulders. But the intention and aim of the Church of England in the matter is entirely different. Every parish church throughout our land should be guided and helped forward in its week by week life through properly appointed church officers—the Church Wardens, the Church Council and the Sidesmen. Now all these Church officers are or should be elected at the Easter Vestry and the Annual Parochial Church Meeting, commonly known as the A.P.C.M. It is not too much to say that the vitality—or alas, lack of it—in each church during the ensuing year will be affected by the attitude of mind and quality of persons who are given office. So all who have the right to nominate and to vote at the A.P.C.M. should take the utmost pains to see that the right persons are elected. By careful and courageous choosing the life of your church can be enhanced and enriched and inspired. By careless and stupid nominations the clergy can be shackled and frustrated and exhausted and your church's life stifled.

### Choosing the Right Persons

Who are the fit and proper persons? Certainly not the people who only

come to church when it suits them or when they feel like it. Certainly not those who always want to air their personal opinions but never want to do anything, or who are rattled if their advice is not accepted. Certainly not those who say condescendingly "Well, if you can't find anyone else to do it, I'll take it on"—and then, of course, never do it properly. All these can usually be found in a congregation, and one gladly accepts them as part of the congregation, but they do not make good church officers. And until they have gained the grace of good churchmanship, the best thing for them personally and for the church as a whole is that they should not be given or accept office. Our aim should be to search out men and women who have gained the general respect and confidence of the congregation and clergy; who by their life and zeal for the church and for the Faith it preaches, are likely to help the church forward; people who are not only talkers, but doers. And to my mind they should be persons who are broad-minded, optimistic, friendly and generous in their general attitude to life.

### The Church Wardens

The chief officers of the church are the Church Wardens. Sometimes the same men remain as Church Wardens for ten, fifteen or twenty years. Only in very exceptional cases ought this to be permitted—where they are men of outstanding leadership and character or where quite obviously any other appointment would prove disas-



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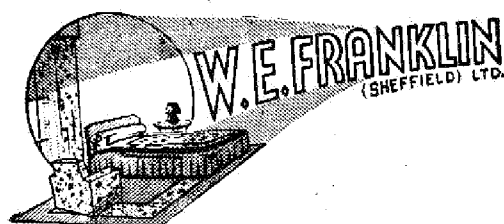
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But the supreme demand is upon character, upon faith, upon the utter consecration of heart and mind and personality to this high and holy calling. Are we prepared for such demands upon us? Or are our spiritual muscles so flabby that we can scarce climb on to a kitchen chair much less ascend the Mount of God? If they are flabby—if spiritually we are out of condition—the season of Lent comes as a timely opportunity to put ourselves straight once more—for not until we are prepared for such demands may we start climbing!

Yours sincerely,

**FREDERICK ADAMSON.**

**Annual General Meeting.**

The above meeting was held in the Church School on Tuesday, February 2nd. The Vicar announced that Mr. Coleman had agreed to continue in office for a further year as Vicar's Warden. Mr. Stansfield by a unanimous vote was re-elected as People's Warden. Mr. Williams, Mr. Copestake and Miss Cole had signified their desire to resign from the P.C.C. and the following ladies and gentlemen were elected to fill these vacancies and to bring the Council up to strength:—Mesdames Ford, Matthews and Warburton and Messrs. Gale, Mather and Col. Holland. The Secretary, Mr. Lee agreed to send a letter of appreciation to those, who for varying reasons, had been obliged to resign from the Council while the Chairman extended a welcome to those newly elected.

The Treasurer, Mr. Evans, introduced the Church accounts for the year ended December 31st, 1953. We were informed in a clear and concise statement that the balance in the bank on December 31st, was £69/7/2. This could be regarded with reasonable satisfaction considering the fact that only one Sale of Work had been held during the year and the proceeds from that had been devoted to defraying part of the cost of repairing the church organ. Income tax repayments from covenanted subscriptions amounted to £166/18/3 during the year, and this from only 20 covenanting subscribers! Think of what we could do if only 20 others would join their number! The Vicar dispelled any possible atmosphere of complacency by pointing out that in the very near future a major job of repair would have to be done on the Church guttering and the interior decoration of the Church was fast becoming a matter of priority. It was hoped that this work would be carried out during the present year.

So the need is as urgent as ever for financial support and we ask you to be as generous as you can in this respect and accept this obligation as part of your Christian duty—which it is.

### Jumble Sale.

A Jumble Sale will be held on Saturday, March 27th, at 3 p.m., admission 3d. Once again we ask you to turn out your unwanted items of apparel—remember—last year's swagger could not possibly be mistaken for this year's "tulip-line"—so bring out your dead and let us have them for the good of the cause! And what about father's old suit? Buy him a new one and give poverty a blow—bring his old one along to us after making certain he is not still in it! As the advertisement has it—"think what a new suit would do for his morale"—who knows—he may even become managing-director! We ask you to reason with yourselves—can you possibly *afford not* to bring us his old suit? Saleable articles may be handed to any member of the Ladies' Working Party or brought along to school on Friday, March 26th, any time after 7 p.m.

### Confirmation.

Classes for those who intend to offer themselves as candidates for Confirmation this year will commence on Monday, March 15th, at 7 p.m. in Church. The Vicar will be pleased to see all candidates then—so please make a note of the date.

### Guides and Brownies.

As from Monday, March 8th there will be a reversal of the times of meeting for the Guides and Brownies. The Guides will meet on Wednesday evenings at 6 p.m. and the Brownies on Monday evenings at 6 p.m.

### Personal.

As we go to press we learn with regret of the death of Miss Helena Kay. Miss Kay had not long been a member of our congregation but during the few years she has "one of us" she has won a secure place in the affection of those who knew her. She had for some time been an ailing woman—her affliction she bore with a courage and cheerfulness which were characteristic of her. May she rest in peace.

### Official Meetings

March 16—Tuesday. P.C.C. in School at 8 p.m.

### Baptism.

Feb. 14—Donald Earle Green. (Received into the Church after private baptism).

### Altar Flowers.

No flowers required during Lent.

### Church Collections

	Alms.	Church Ex.
Jan. 24—	14 0	2 15 4
Jan. 31—	6 9	2 6 6
Feb. 7—	5 0	2 8 4
Feb. 14—	16 3	4 9 8

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