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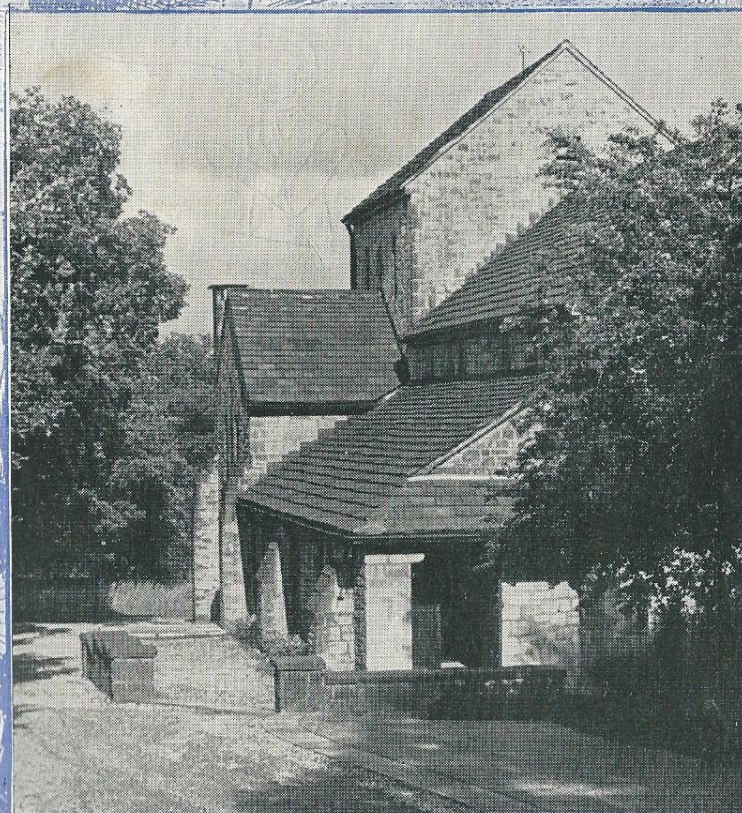


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Church News

The Journal of

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TOTLEY



All Saints', Totley

No. 104

JANUARY, 1957.

Price 4d.

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— SERVICES —

HOLY COMMUNION: SUNDAYS, 8 A.M.
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.
MATINS: 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 JANUARY.

January 1—CIRCUMCISION OF OUR LORD.
(New Year's Day).

10 a.m. Holy Communion.

January 6—EPIPHANY OF OUR LORD.

January 13—Epiphany I.

January 20—Epiphany II.

January 27—Epiphany III.

TOTLEY VICARAGE,
December, 1956.

My Dear Friends,

I suppose you have heard the story of the mother, tired and weary, who was Christmas-shopping with her son. The boy, heedless of his mother's mood and her weariness, stopped and stared at a manger scene in a shop window, while his mother was anxious to get on with the shopping. And so she went back to him, grabbed his hand and pulled him away and said—"Come now. We are very busy and we don't have any time for *that*!"

Now, you who read this, let me ask you a straight question—were you one of those who had no time for "*that*"? Perhaps you too, were busy and tired, perhaps you meant to find time for Christ at Christmas—but you didn't. Perhaps you mean to do better next time? Have you ever read these lines, they were written by a very minor poet in the eighteenth century—

"If gold be offered thee, thou does not say,
"Tomorrow I will take it, not today".
Salvation offered, why art thou so cool
To let thyself become tomorrow's fool?"

We have recently entered upon a New Year and many of us are conscious that we didn't exactly make a success of the old year and we have resolved to do better this time—yes, we are going to start—tomorrow. But suppose that for you there were no tomorrow. Would it make a difference how you live today? So often we live as if we had forever, heedless for the morrow, carelessly postponing the most significant things imaginable, saying "yes, we are interested in making that decision, but not today. We'll think about it, we'll discuss it, we'll play with the idea and then some day, in some tomorrow, we will make the decision". But suppose there were no tomorrow, and the decision is never made! Actually there is no tomorrow, as we all know. There is only today. All of our experience is gathered up in the present moment of consciousness.

I believe that at the outset of this year God is calling us to live for Him right now; not some day, not tomorrow—right now. He is telling us not to confront the future boastfully, as though we already had tomorrow in our hands, but to enter it humbly. Nor would He want us to cringe in fear at the thought of coming days; but rather, to walk into them with confidence. Deepest of all, I know our Lord is calling us to rise above the casual level of heedless living; to alert our spirits so that we will be forever new to life, forever awake to the wonders and glories of His grace.

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EPIPHANY

O worship the Lord in the beauty of holiness!
Bow down before Him, His glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore Him, the Lord is His name.
Fear not to enter His courts in the slenderness
Of the poor wealth thou would'st reckon as thine:
Truth in its beauty, and love in its tenderness,
These are the offerings to lay on His shrine.

J. S. B. Monsell

The Festival of the Epiphany—Sunday, January 6—Observe it by attending Church on this Day.

in macrocosm, and the pattern of much of western civilization. Is this the model of all our to-morrows, and the end to which our civilization is universally heading?

J.M.P.



★**"A Short History of Confucian Philosophy"** by Lin Wu-Chi (Pelican 2s. 6d.). No one wishing to understand modern China can do so without knowing something of her ancient culture and systems of thought. Lin Wu-Chi, born in 1907 and educated in the ancient Chinese classics, later studied in Western universities and received a Ph.D. from Yale in 1931.

He gives a lucid account of the origin and development of Confucianism and of its influence on Chinese history. We are intrigued to learn that ideas of enlightened despotism, laissez-faire, and even of old-age pensions were current in the 4th century B.C. The impact made by Buddhism and its adaptation to native ideas makes interesting reading.

The non-philosophical reader may flounder in the sections on the "diagram of the Supreme Ultimate" but this should not put him off from tackling a most interesting book. The author admits frankly he does not know what the future of Chinese thought will be, but he hopes that the best elements of Confucianism may survive in a new world philosophy. He has no word to say for Christianity, and his thoughts are therefore indicative of where the present Chinese agnostic stands.

P.H.C.S.

★**"Islam"** by Alfred Guillaume (a Pelican Book, 2s.). The book begins with a very interesting historical background and then goes on to tell you something of the life story of Mohammed as a prophet and statesman and some information about the Qur'an. The other chapters deal with the Islamic Empire: Apostolic tradition: "Sects"; mysticism and Islam to-day and also the relation of Islam to Christianity. At the end a very useful list of books for further reading is given. The great awakening of the Muslim world which is now in progress, the emergence of the new Muslim states such as Pakistan, Libya, Jordan, Saudi Arabia and the even closer contact between the West and Middle East makes an understanding of the spirit of Islam essential to the informed Westerner. In his book Professor Guillaume provides all the essentials for such understanding.

Other Pelican Books of interest recently received:—★**"Man, Morals and Society"** by J. C. Flugel (3s. 6d.). A readable, clear and authoritative statement of the nature and aims of psycho-analysis.

★**"Aquinas"** by F. C. Copleston (3s. 6d.). With a foreword by the Editor A. J. Ayer, and at the end some useful bibliographical notes.

This book attempts to explain Aquinas' philosophical ideas in a way which can be understood by those who are not conversant with medieval thought. Aquinas' thought is of more than historical interest. There is a large group of contemporary philosophers, the Thomists, who draw inspiration from his writings. It is true to say, though it may sound strange, his influence to-day is greater than it was during the Middle Ages. The last chapter deals with the development of Thomism in modern times. Father Copleston entered the Society of Jesus in 1930, for several years was Professor of Philosophy at Heythrop College, Oxford, in 1952 appointed Professor of Metaphysics in the doctorate course at the Gregorian University, Rome.

★**"Novels for Young People."** Novels, novelettes, magazines for young people are produced in our day by the score, and apparently devoured by the same young people. At the best most of them are shoddy, at the worst a positive disgrace. Here is a great field to which all reputable writers and publishers should turn their minds and craft with far greater diligence. There is a demand. It will be filled either by rubbish or good literature, and there is far too little good literature in this field. Pickering and Inglis are, however, enterprisingly making an effort. The titles of their books are many. I will simply here commend parents and all those who are responsible in providing lighter literature for young people to remember that these publishers provide a very good selection of this sort of book.

★**"The Rev. Mr. Punch"** (A. R. Mowbray & Co., 7s. 6d.). The pleasant gibe at the parson and his flock has for long offered mirth—not only to the outsider but to the parson and his flock. *Punch* throughout the years has never failed to entertain us in this manner, and now Michael Edwards has compiled a pictorial record "of a sixty years' ministry" of the drawings found in *Punch* over this period. It will afford many of us many a laugh for many a day to come. This book needs no commendation!

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"Derby Diocesan News" Supplement

JANUARY, 1957
No. 114



Photo by courtesy of "Derbyshire Advertiser"

Brailsford Ringers (see also overleaf): an acknowledgment of our debt to all who not only ring in the New Year but also call us to worship week by week

The Bishop's Letter

MY DEAR PEOPLE—
January

The name of this month recalls the Roman god Janus, the doors of whose temple were thrown open in times of war, and closed in times of peace. Let us hope and pray that, despite the present troubled state of the world, the doors of the temple of Janus may in the year that is opening remain firmly closed. The god Janus was supposed to have two faces, the one looking towards the future, and the other to the past. One of our English poets regards it as the peculiar prerogative of man that, alone among created beings, he "looks before and after": and perhaps this is right. Looking back on the year that is past, let us say "Hitherto hath the Lord helped us". Looking to the future, and especially to the year that is dawning, let us march forward in faith. "They that wait upon the Lord shall renew their strength." I wish to all members of *Diocesan News* a very happy New Year.

Epiphany

The word "Epiphany" means "visible manifestation", and is commonly used in Greek to denote the manifestation of divine beings upon earth. Our Lord appeared upon earth *incognito* as a human Baby, His Godhead capable of being apprehended only by the insight of faith. The Western Church links the idea of our

Lord's "Epiphany" with the story of the coming of the Wise Men to offer gifts to the new-born King, and in our Prayer Books the episode is interpreted as a "Manifestation of Christ to the Gentiles", i.e., to the non-Jewish races of mankind. The Festival of the Epiphany accordingly symbolizes for us the universality of the Gospel, and of the redemption wrought through Christ. In India there is a Brotherhood and Sisterhood of the Epiphany, the members of which have as their life's vocation the showing forth of the Light of the World to the peoples of the Indian sub-continent. It would be an appropriate use of Epiphanytide collections in Church to offer them to William Temple House in London, about which something was said at our last Diocesan Conference. Large numbers of overseas students of many races come to read at the University of London, and William Temple House, by providing for some of them a Christian background and home during their stay, plays a most real part in the work of manifesting our Lord to the nations. Contributions in support of the House should be sent c/o The Overseas Council, Church House, Dean's Yard, Westminster, S.W.1.

Prayer for Christian Unity

It has become customary in recent years to observe during each January a

UNREASONABLE RESOLUTIONS

IT USED TO BE CUSTOMARY for Editors to offer their readers reasonable advice on New Year Resolutions. We are unable this year to resist suggesting one or two quite unreasonable ones.

For Clergy

1. To have one's voice tape-recorded. If the sound doesn't horrify, to engage a professional actor to sit in church and afterwards criticise uninhibitedly (paying his fee in advance).

2. To write out one sermon per month in full, and ask a literate non-Churchman to underline every word and phrase he doesn't understand. Then re-write.

3. Never to wash one's hands in public in invisible soap.

For Laity

1. To pay a shilling to the Missionary Fund for every uncharitable word uttered and pointed out by one's family within 24 hours of communicating.

2. To wager a non-Churchman friend a substantial sum that one will turn one other non-Churchman into a convinced and practising Christian in the year.

3. To ask the Vicar if there isn't a nice new tune for one's favourite hymn.

LETTER TO THE EDITOR

Homily on Hoods

Sir,—In your December number the most prominent feature in the picture from Melbourne is an Oxford hood, which leads me to say how unfortunate it is that Oxford men are misled into wearing them the wrong way up, and that they adopt the trick of twisting them at the neck so as to show the lining on one side. The "half-moon" should be against the back, not away from it, and it is the *other* side that should have the lining turned out, if there is enough material. If it were not so customary, anybody would think it an ungainly and extraordinary object, whereas if worn rightly it is perfectly seemly.

Another matter (common to *all* hoods) is that we are such slaves to ignorant tailors that we let them perpetuate a corruption they devised in the days of full-bottomed wigs—cutting the hood open at the neck and inserting a band to make a larger opening. This makes it a mere *bridge*, hung down at the back from a tape, whereas it should be a *garment*, covering the shoulders slightly. It is not necessary to buy a hood of an improved shape—all that is needed is to remove the band joining up the hood proper at the neck. In the case of hoods without capes they must also be worn the right way up, stifling the urge to show the lining whether at the back or front. Yours, etc.

Bradburne Rector. R. F. Borough

We do not as a rule favour discursions into somewhat academic subjects, but

For non-Churchmen

1. To speak not of half-empty but of half-full churches. And then check it.

2. Not to refer to "the simple teaching of the Sermon on the Mount" until one has read it through twice.

3. To stop saying one doesn't go to church because the dogmas are out-dated, the clergy fools or the laity rogues and begin to wonder if the reason might not be sloth, sin or shame. Or all three.

PETROL

IT WILL BE UNWISE to assume that the clergy have ample petrol for their needs. The additional allowance of 600 miles per month is a *maximum*, not an automatic increase. What is even more serious is the iniquitous increase in price. It is to be hoped that where a travelling allowance is paid, a sympathetic increase will be made while the increased price lasts.

Furthermore, it is even more essential than ever that bodies inviting speakers from a distance should pay their travelling expenses. There is too much thoughtlessness, slackness or even parsimony at the best of times.

have weakened in this case. We forsee the laity scrutinising their clergy with a new-found intensity in an endeavour to ascertain which way up they really are, and how much vanity is betrayed by the exposure of how much lining. Personally we have always thought that in any procession of clergy the motley miscellany of their hoods happily distracts from the depressing diversity of their persons. We are in favour now of a movement (may not ecclesiology be evolutive?) to encourage the clergy to wear full-bottomed wigs, with their hoods pulled, inside out, over them. We must warn, however, that we shall not favour letters from other Oxford men denying either that they are the slaves of anyone, even a tailor, or are more prone than other men to twisting at the neck.—Ed.

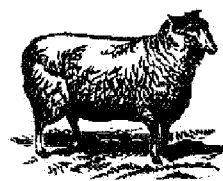
DIOCESAN RECORD

Admissions to Benefices. Nov. 28, Rev. Bryan Greg Fell, M.A., to Perpetual Curacy of Stanley (P.—The Bishop). Rev. Canon John Dawson Hoolley, B.A., to Vicarage of Hope (P.—Dean and Chapter of Lichfield).

Licence as Priest-in-Charge. Nov. 28, Rev. Leonard Sydney Officer, B.A., as Priest-in-Charge of Tissington.

Licence to Stipendiary Curacy. Nov. 28, Rev. Hubert Douglas Prout, B.A., to Wirksworth, Carsington, Middleton-by-Wirksworth and Idrighay.

Public Preacher's Licence. Nov. 28, Rev. Basil Simpson Ainley, B.A.



Laurence Tym

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KNOCK KNOCK —

The Parson on his Round

KNOCK KNOCK. GOOD EVENING.

This door feels sticky! You painted it yourself an hour ago? I didn't notice it in the dark. Never mind, I can get the paint off my coat with turps when I get home. But you might give me something to wipe my hands on . . . Knock knock. Good Evening. No, don't put the dog in the cupboard, it only makes him bark worse. There you see, he only wanted to talk to me! . . . Mary, you should not tidy your hair in the mirror over the fireplace! You might set your skirt on fire. But there is a fire-guard! Yes and one day it won't be there and you'll go up in flames. So do move the mirror . . . Good Evening. Will I sign your passport for a holiday in Belgium? I admire your enterprise and it is no more expensive than a holiday in England . . . Height, yes. Colour of eyes, yes. Colour of hair . . . Now Jean, I leave that to you! Make up your mind what it's going to be, and then stick to it, or you'll run into trouble with the Belgian police . . . Knock knock. Good Evening. You want to be Baptized? Well, now you are grown up, the first thing to do is to attend Church regularly and get yourself established ("registered" if you like!) there and join some Church Club, and join in the life and activities of the Church which is really a Family. You can't just be baptized as if it were magic . . . But to attend Church would interfere with your Sunday recreations?

. . . Sorry. There is no other way . . . Good Evening. Do I like your new wallpaper? Yes, very much, and how neatly you've done it! Quite a professional job. And I like the pattern you've chosen, this particular one is "Contemporary" and always reminds me of playing-cards, I want to turn one of the squares over and see if it is the Ace of Spades! . . . Good Evening. George is very ill. Will I go up and see him? Why certainly . . . How steep these stairs are, and no hand-rail! I wonder you don't break your neck every day. These back-to-back houses are awful, aren't they . . . Well, George, how are you? . . . Let's ask God's Blessing for you, and for the doctor and all the care he is taking to make you better. Let us pray . . . Good night, George, and God bless you! I'll come and see you again . . . Good Evening. Will I sign

my name as a reference for your cousin's nephew to get a job? But I have never even seen him. What you don't know, it isn't a mere signature, the works will certainly write to me and ask all sorts of personal questions. Nothing doing!

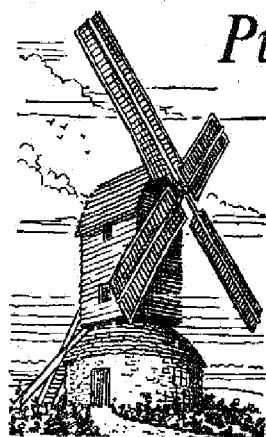
Recently a mother came to see me about having her baby christened and gave an address which she must have thought up on my doorstep, for the address did not exist. But that was only a preliminary to asking if I would lend her 27s. 6d. to pay a fine for an elder boy who had been pinched by the police. Nothing doing. I wonder how many vicars she has asked to christen her baby (if it exists!).

Knock knock, Good Evening. Your friend suffers from a Kodak (cardiac) enlargement? (Thinks) So have I, often! . . . Good Evening. You want your daughter Confirmed? She is quite young and you will have to be prepared to go to Church with her, to keep her company. You haven't been to Church for years, to my knowledge. Why should she be asked to get up early for Church while her parents lie in bed? It's not fair, and neither is Confirmation Magic . . . Good Evening. Your uncle gone to hospital "with his leg"? (Thinks) I am so glad he remembered to take his leg with him!

Some years ago a man called at the Vicarage asking for help, saying he had



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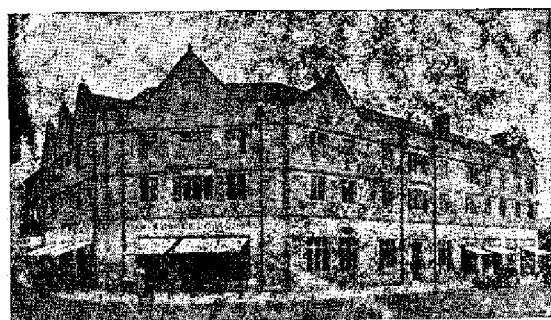
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So I am asking you today if you won't begin this new year with me by pledging yourself to Christ once again, resolving under His guiding and wonderful leadership and in the strength of His presence, to make every day the best day of the year, and not to become "tomorrow's fool"—and *May God's blessing rest upon you all throughout the coming year.*

Yours sincerely,

FREDERICK ADAMSON.

Parish Magazine.

When you read this you will already have been asked to pay not 3d. but 4d. for your copy. We hope you will have recovered from the shock and that the prospect of red ruin staring you in the face has not prevented you from continuing as one of our esteemed readers. At last circumstances have forced us to increase the price of a magazine which for nine long years we have maintained at its original price of 3d. despite the fact that during those years we have tried to give you more for your money and at the same time to absorb several increases in the cost of paper and printing. The increase has been occasioned by a recent rise in printing costs and we regret that we were unable to advise you of the increase in advance. You may be interested to learn that for some time you have been paying 3d. for a magazine which cost us 6½d. to produce! No business concern would dream of selling an article to its customers at less than half its cost. But we are not a business concern—we believe that this magazine fulfils a specialised and necessary function and ye regard it as part of the evangelistic work of our Church and therefore we have been prepared to subsidise it—to a certain extent. Even now, by raising the price by one penny we realise that we shall lose a considerable sum of money during the next twelve months. The cost, as of course, you will realise has been carried partly by the money we gain from our advertisers—but even so—the magazine has been and will be a charge on the Church. We have, in order to keep faith with our advertisers, refrained from increasing our advertising charges for this year in spite of the fact that the cost of printing them has risen considerably. We do not blame our printers for this, their charges even now are modest and have been in the past even generous. But they have to live—and incidentally, so do we—as a magazine! So we ask you, our readers to support us loyally and to accept the increased cost as we are sure you have to accept many others—as inevitable!

Our thanks to the Magazine Secretary, to the distributors, the advertisers and the printer, and ask you to help us by offering to pay your yearly subscription of 4/- at the beginning of the year.

Annual Parochial Meeting.

The Vestry Meeting followed by the Annual Meeting will be held in the Church School on Tuesday, February 5th, at 7.30 p.m. We invite your attendance on that occasion when accounts are presented, elections to lay offices made and the policy of your parish church is set forth and discussed.

In preparation for the above meeting the Electoral Roll will be available at the back of the Church for inspection, addition and emendation as from Sunday, January 6th.

Official Meeting.

January 15th—Tuesday, Meeting of the P.C.C. at 8 p.m.

Guides.

We offer our congratulations to the following who were enrolled as Guides on November 14th:—Suzanne Haywood; Lyn Harvatt; Sandra Coggin; Patsy Otter; Jean Clough.

Baptisms.

Dec. 23—Diane Elizabeth Webster.
Dec. 23 Frances Miriam Ryder.
Dec. 23—Ian Gordon Clarke.

Burials.

Dec. 27—Dorothy Doreen Cort.

Altar Flowers.

Our thanks to the Secretary, whose new address is "Barn Croft", Vicarage Lane, Dore, (Tel: 71313), and to all who have provided flowers during the past year.

Jan. 6—Mrs. George.
Jan. 13—Mrs. Moon.
Jan. 20—Mrs. Adamson.
Jan. 27—The Brownies.
Feb. 3—Mrs. Atkinson.

Church Collections.

	Alms	Church Ex.
Nov. 25—	10 6	3 8 9
Dec. 2—	12 9	2 3 7
Dec. 9—	14 6	4 13 4
Dec. 16—	11 0	2 4 9
Dec. 23—	3 6	6 10 5

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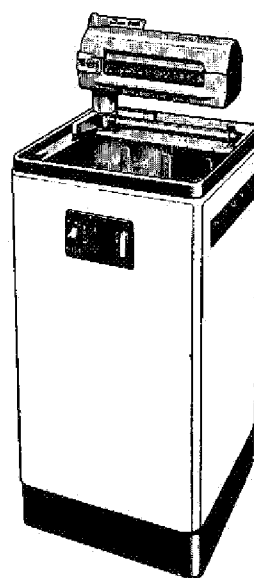
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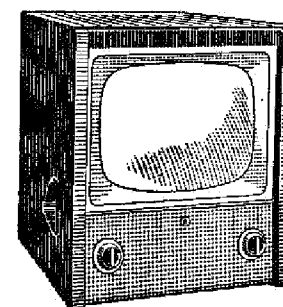
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Secretary F.W.O. Scheme: MR. E. COLEMAN.

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— SERVICES —

HOLY COMMUNION: SUNDAYS, 8 A.M.
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.
MATINS: 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—Quinquagesima.

March 6—ASH WEDNESDAY.
7 a.m. Holy Communion.
9.15 a.m. Day School Service.
7.30 p.m. Lenten Service.

March 7—Thursday. 10 a.m. Holy Communion.

March 10—Lent I.

March 13—Wednesday. 7.30 p.m. Lenten Service.

March 14—Thursday. 10 a.m. Holy Communion.

March 17—Lent II.

March 20—Wednesday. 7.30 p.m. Lenten Service.

March 21—Thursday. 10 a.m. Holy Communion.

March 24—Lent III.

March 27—Wednesday. 7.30 p.m. Lenten Service.

March 28—Thursday. 10 a.m. Holy Communion.

March 31—Lent IV.

TOTLEY VICARAGE,
February, 1957.

My dear Friends,

The Church in her wisdom has set aside the season of Lent to remind us that all of us have sinned and stand in need of repentance. Ash Wednesday marks the commencement of that season.

When Ash Wednesday was first instituted, probably in the eighth century, ashes were blessed in church, and every member of the congregation anointed his or her forehead with them as a token of true repentance. Although that ceremony has largely ceased, Ash Wednesday continued to be observed as the day when we examine our lives and endeavour, through the Grace of God, to acknowledge our faults, failures and shortcomings. Only if we are prepared to do that can we ever learn the truth about ourselves and our way of life; and, of course, that is vital before we can truly "repent us of our sin".

We see in life what we are looking for. Our Lord saw in life what He was looking for. We read that, one day "walking by the sea of Galilee, He saw two brethren". An engineer might have seen something completely different; a farmer might have noticed the quality of the pasture near the sea-shore; a business man the opportunity for trade and commerce, but Christ saw what He was looking for—two brothers, whose discipleship He needed and valued. You know, the real difference between people is not so much one of age or rank or station, but one of outlook, disposition or character. We either live as we think, or think as we live. We either live by instinct or by impulse, or by obligation, by desire, or by duty. Perhaps that is why so many of our generation and age are unhappy and dissatisfied. Their lives have no sure founda-

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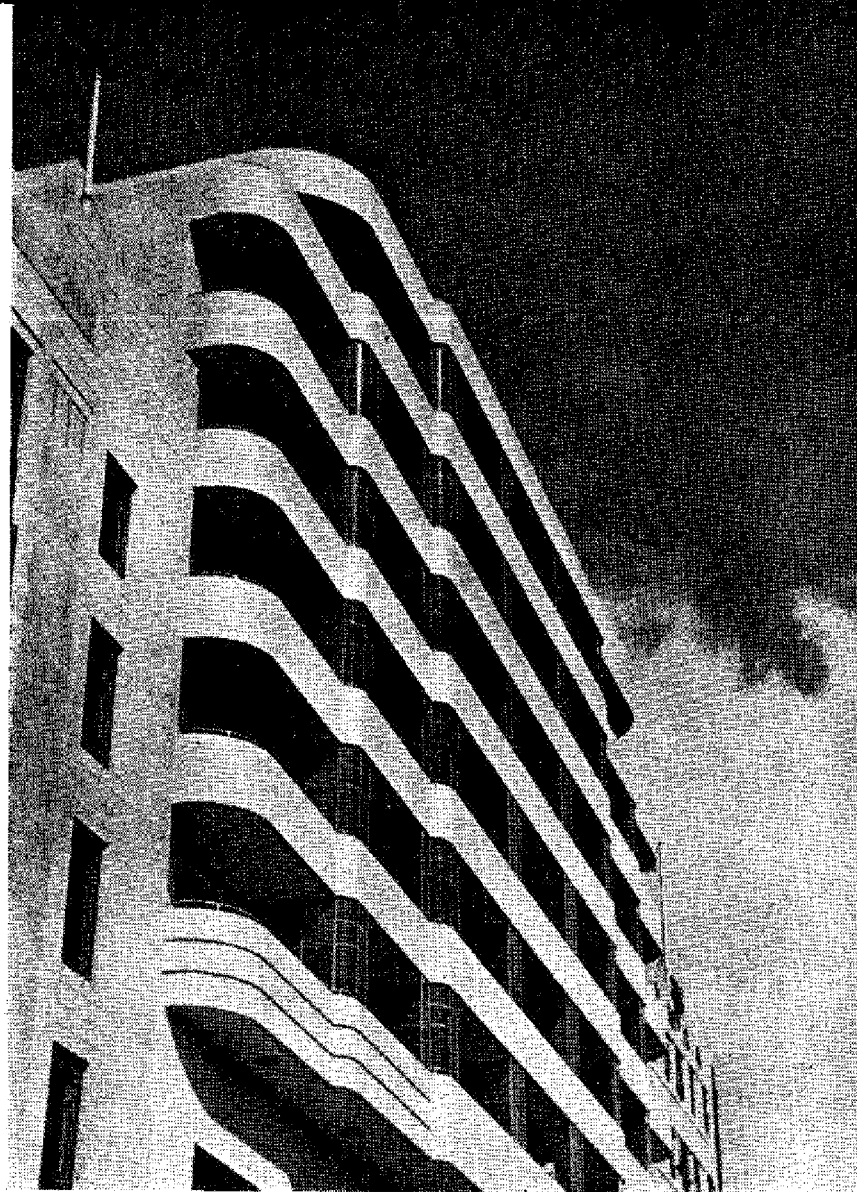
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And build with bold Emprise
Life's new-won Liberties!*

and women of integrity; it should give them character; it may make them disliked and feared only by those whose ways are evil and who are mentally and spiritually blind.

Here is the first Christian Rule of Life; the first condition demanded by Christ; and naturally enough the first principle of healthy living—"Deny yourself." Let me give you an example from life. A successful and very egotistic business man, suffering from depression, went to a well-known and wise doctor. The doctor, knowing him, prescribed a most startling medicine. Without discussing the complaint or giving reasons for the prescription the doctor said, "I want you to go to the main railway station and look around for someone to help." After a show of temper and completely mystified, in a spirit of supercilious condescension he obeyed the prescription.

Looking around the station he found an old woman weeping. Can I help you? Well, she had come up from the country, to see her daughter, but had lost her address. With a few quick questions our patient managed to solve the old woman's difficulties and was on the phone to the daughter. Pleased with himself, he put the old lady in a taxi and accompanied her. On the way he stopped the cab and bought some flowers. It was too much for the dear old lady. She wept on his shoulder. Having deposited her with her daughter and feeling tremendously excited he rang up his doctor. "My God, Doc, I feel like a human being at last!" he blurted out. Since then that man has become a leader in a down-town boy's club. He is also a member of welfare and other organizations—and above all, he is bristling with life and contentment.

We do need a pattern of behaviour. That was, of course, what the doctor recommended in a particular situation. If we are going to deny ourselves, what do we put in the place of this (ourselves) which has occupied so much of our waking time? I can do no better than recommend the most beautiful chapter in the whole Bible—I Corinthians, chapter 13. (If we go to the Service of Holy Communion on the first Sunday in March we shall hear it read.) Make it our way of thinking and behaving. Now I am well aware we may believe this already is our standard! Well, check ourselves for a day or two! Watch how we think and talk and behave towards people who annoy us; how we behave towards those we meet regularly in our daily occupations and in our homes. We

may get a surprise!

One thing is clear—we don't fall into this way of thinking and behaving by chance. We've to set ourselves into it and keep on setting ourselves into it. To begin with, it is far from congenial or easy. I might put it in another and sharper way. It is taking up the Cross Jesus wore all His life—of caring and helping and hoping. It means self-discipline and self-sacrifice—of temper, opinion and habit.

But why, in heaven's name, should I? Well, we need not. Yet if we want to live on the High Road of life; if we want to be rid of our personal worries and fears; if we want to know life is quite wonderful even in Britain in 1957! Yes, above all, if we really want to be Christians and true followers of our Lord—this is what we must do, "looking unto Him."

What is happiness? It is a quality of the good life. It is found by those whose interests are focused positively and creatively outside themselves. It matters little where our interest lies, providing we are content that it is for the good of our fellow-humans—whether it is to make the town finer, to help the aged, to run a boys' or girls' club. No one has learned the meaning of living until he has in some measure forgotten himself in the service of his fellows.

Everyone of us has a certain amount of energy which we never muster for our workaday world. To discover and use that energy in the good service of others is to find happiness and godliness.

And you see to deny oneself goes further than to deny oneself sweets and sugar and cigarettes in Lent. It is not to "deny oneself something"—so easy really—but to deny *ourselves*—to ignore our own dear self with all our desires, our pretensions, our rights, our petty sorrows and "legitimate" demands. To deny *ourselves*, in all our splendid meanness—and live for others.

And it is not limited by age, class or sex. Many of the happiest men and women in the world are those over 60 who are contributing widely to the world's good in their leisure years.

Take a chance now!

Did I say self-denial was Christ's first condition? It is not a condition at all, but a promise. Self-denial is not a heavy burden, but a burden remover—the reward Christ's true followers find as we "deny ourselves, take up our Cross and follow Him."

Come, let us go with Him.

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No. 116 March, 1957

The Bishop's
Letter

MY DEAR PEOPLE
Lent

LENT begins this year on March 6th, which is Ash Wednesday. It is a season during which the Church enjoins fasting and prayer in preparation for Easter. No doubt in the parishes plans will have been made for Lent services and perhaps for special courses of sermons. Faithful Church folk should seek during Lent to observe some special personal rule, aimed at the deepening of their lives before God, and confronting what may well be the need for personal penitence. Lent can well be a season of new beginnings. I have been glad to note recently, as I go round the Diocese, an appreciable increase in the size of congregations in Church. Those who, perhaps after a somewhat prolonged period of lapse or neglect, are beginning to recover the habit of Churchgoing, may in response to the challenge of Lent, if they use rightly their opportunities, be led to a renewed and more deliberate consecration of life, and to a firmer hold on the truths of our faith. Later in this letter I make some suggestions as to Lent reading. I think it is a good thing during Lent to read carefully, and to consider, some simple devotional book.

A Lent Ordination

For special reasons I am this year, for the first time during my episcopate, holding a Lent ordination. I ask the prayers of the Diocese for Michael Chantry, whom I hope on Sunday, March 17, to admit to the Diaconate in the parish Church of S. Mary, Boulton-by-Derby, and for the Rev. Stanley Robert Kenyon, whom I hope, all being well, to ordain to the priesthood.

Mining Subsidence

In July 1955 I had the honour of in-

roducing in the House of Lords a discussion on Mining Subsidence, which in the coalfields is a grave and continuing problem. I am glad to note that a Bill dealing with this matter has now been introduced into Parliament, and there is every hope that in due course it will be passed and become law. The Bill will not prevent public buildings and inhabited areas from being undermined, but it will at least provide for the payment of compensation in full, or for the making good of the damage, in so far as that may be possible. It is astonishing that this principle of elementary justice should have taken so long to reach the Statute book, but the gratitude of all good citizens is now due to the members of Her Majesty's Government for the action which they are taking.

Books to Read

I recommend for Lent reading the following four books: (1) *Operation Firm Faith*, by Canon H. S. Herklots, Vicar of Doncaster, described as "a working manual for all parishes" (Hodder and Stoughton, price four shillings and

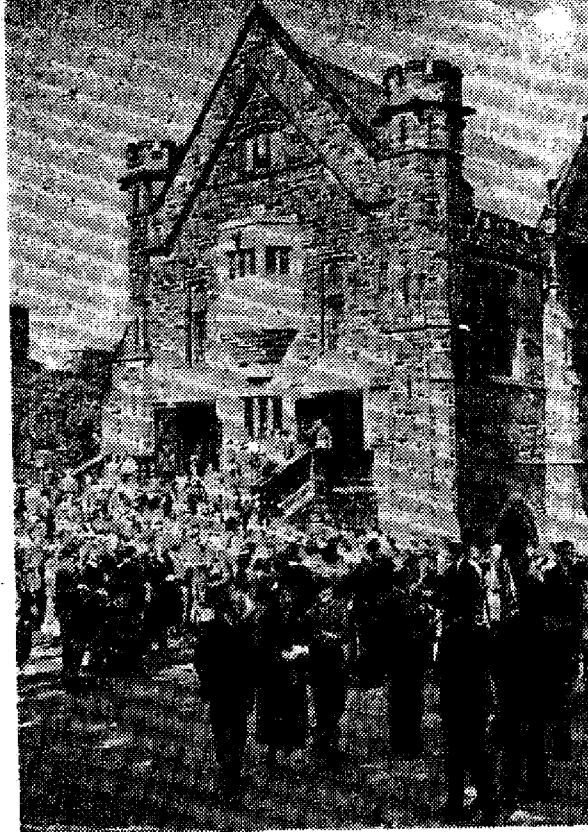


Photo by courtesy of "Derbyshire Advertiser"

H.M. THE QUEEN and the Duke of Edinburgh will on March 28 pay a visit (one of a series to public schools) to Repton School, which this year celebrates the 400th anniversary of its founding.

Service by Youth

"Something new has started in our Diocese" says the recent edition of the *Diocesan Youth Gazette*. "Young people are going into the parishes to speak either to older people or to their own contemporaries."

The idea was born at a youth weekend at Unstone, where youth representatives heard of a similar experiment in Chelmsford Diocese. Now there are two teams centred round Derby and Chesterfield, including shorthand typists, a sixth form boy, industrial workers and others. The Derby team consists of Tessa Melen and Christopher Cook (Repton), Naomi Price (Belper), David Adkins and Michael Moore (S. Francis, Mackworth Estate), Theresa Lambert (S. Anne's, Derby), Barbara Smith (Ripley) and Ken Freeman (Ticknall). The Chesterfield team is Jean Hamblin (Clay Cross), Graham Taft (Creswell), Mary Beecroft (Holmesfield), Cynthia Craft (Beighton) and Anne Joule (Renishaw). Both teams have already made "maiden" visits to parishes in their area, and the Youth Chaplain (Rev. T. D. W. George, Osmaston Vicarage, Ashbourne-by-Derby) will be glad to hear from other incumbents who think they could use such a team of Messengers. It is hoped that, after further training, they may be commissioned by the Bishop.

CHURCH NEWS FROM DERBYSHIRE (contd.) a mince pie by the kindly Archdeacon himself, and, more austere, a plain biscuit by an anonymous correspondent, both of which forms of refreshment the Editor is now munching unabashed. By way of compensation, he has awarded a toasted teacake to Mr. C. L. Carter, Verger at the Cathedral, who, after summoning the fire brigade to attend to smoke which he found pouring from the Cathedral, raced them back on his bicycle, only to find the altar purificators he had left boiling in a saucepan on a gas ring in the Consistory Court reduced to a cinder. Four fire-engines turned up to salute him.

DIARY

Fri., Mar. 8: 7.30, Teachers' Forum on Christian Education (Training Col.).

Tues.-Fri., Apr. 23-26, Clergy School at S. Elphins, Darley Dale. Particulars from the Rev. G. Busby, Wirksworth.

Wed., May 8: S. Derbys. C.M.S. Association - Anniversary Meetings.

Aug. 3-31: Diocesan Summer School at Bexhill, Sussex. Particulars from Miss N. M. Davidson, 3, College Place, Derby.

Aug. 24-31: Youth Holiday at Carr Hall, near Whitby. Particulars from Rev. T. D. W. George, Osmaston Vicarage, Ashbourne, Derby.

For Clergy, Parents and Teachers

SCHOOLCHILDREN IN CHURCH

On days like Ash Wednesday or any other Red-letter or Holy-Day, if there is no school holiday, the Education Act of 1944 says, in effect, that pupils from all types of statutory school—Primary or Secondary Grammar or Modern—can be assembled in church for special religious observance instead of going to school. In the case of C.E. (Aided) Schools, no parent's form has to be signed if the worship in church on such special occasions only replaces the daily opening act of worship before the children commence normal schoolwork.

In all other cases, including C.E. (Controlled) Schools and County and Borough Schools, forms for the necessary parent's Notification of Absence for Religious Observance (Church of England) are available (free of charge, but cost of postage would help) on application (saying how many are required) to the Rev. Dr. H. S. O'Neill, Diocesan Education Office, 3, College Place, Derby.

CONFIRMATION CENTRES: MARCH

Sun., 10, 3, Shirland (D): Tu., 12, 7.30, Hallam Fields (D): Wed., 13, 7.30, S. James, Derby (D): Th., 14, 7.30, Ripley (S): Tu., 19, 7.30, S. Edmund, Allenton (D): Th., 21, 3, Doveridge (Abbotsholme) (S): Sun., 24, 3, Aldercar (Langley Mill) (D): Wed., 27, 7.30, Hazelwood (S): Th., 28, 7.30, Ockbrook (Moravian School) (D): Sun., 31, 3, Hartshorne (D).

(D) Bishop of Derby. (S) Bishop Sinker.

DIOCESAN RECORD

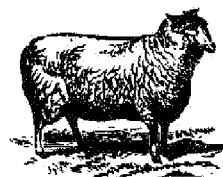
Appointment of Rural Dean. Jan. 2, Rev. Alan Bacchus Gordon (Vicar of Brampton) as Rural Dean of Chesterfield.

Admissions to Benefices. Jan. 2, Rev. Gordon Forster Craven, B.A., to Chapelry of Fairfield (P.—Trustees); Jan. 15, Rev. Lionel William Daffurn, D.F.C., A.K.C., to Rectory of S. Thomas, Brampton (P.—The Bishop), Rev. Arthur Revill to Vicarage of Holmesfield (P.—Trustees), Rev. Reginald Pennefather Russell to Perpetual Curacy of Turnditch (P.—The Bishop by lapse); Jan. 26, Rev. John Alan Norman, M.A., to Perpetual Curacy of Ashford with Sheldon (P.—Vicar of Bakewell).

Licence as Minister. Jan. 15, Rev. Esmond Peter Drury, B.Sc., as Minister of the District of Christ Church, Hackenthorne.

Licences as Priest-in-Charge. Jan. 2, Rev. Gordon Forster Craven, B.A., as Priest-in-Charge of King Sterndale; Jan. 15, Rev. Donald Ridley Cooper as Priest-in-Charge of Longford.

Public Preacher's Licence. Jan. 15, Rev. Sidney Charles Corbett, B.A.



Laurence Tym

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Religious Drama and You

"LET'S PUT ON AN Easter play for the parish this year."

"But who are you going to get to do it? There isn't anyone who knows anything about producing a play . . . And even if we had someone to produce where can we find a suitable play?"

These are questions which no doubt rise in the minds of many churchpeople in parishes all over the country. There is an answer. In 1929, The Religious Drama Society was formed for the purpose of helping and encouraging people to put on religious plays as a means of religious expression, and in the hope that by doing such plays they would help themselves, and all others who may see the play, to explore and interpret the Christian view of life.

How does the Society help? How would our parish benefit if we joined? Firstly the Society helps those who so far have had no experience but feel that they would like to do something in their own community, by running an Annual nine-day Summer School. The School is held every August and, though anyone can come, it is much cheaper if you are an R.D.S. member. The School is recognized by the Ministry of Education and so, in many cases, if you feel that you can't afford to come, your local Education Authority will probably give you a grant. Each year there is a choice of subjects, but the main groups are Production and Acting, Movement, Music. This past year there was a Research group as well. All these groups are taken by professional tutors, specialists in their subjects, and chosen because of their belief that by helping to train people to put on religious plays, they are helping them to produce an act of worship and dedication. There are also two resident chaplains at the Summer School, an Anglican and a Free Church Chaplain. Daily worship is an integral part of the course. Besides study, there is, of course, plenty of time for relaxation and enjoyment. There are excursions to places of interest near the School, concerts and discussions in the



evenings. By coming to the School a beginner should have acquired a groundwork in production, acting, stage management, lighting, music, movement and all the many other subjects that go towards putting on a play. And those who already have experience enjoy a valuable refresher course and, we hope, will have been stimulated afresh in this particular work.

One is then able to go back to the parish with at least a firm groundwork on which to work—for though nine days can't teach a beginner everything, at least one knows now what to do and how to go about it, even though still lacking experience.

Then there is the choosing of a suitable play. How can one find what is going to suit the requirements of a particular group or parish? The Society will help and advise. It has a large library of religious plays, and they willingly lend copies for looking over. And when the play is finally decided on, the Society, for a very small charge, lends a set of copies for the production. Then comes the production itself. Maybe you will still feel you would like some advice about the best way to stage the play in your own church or hall. The Society has travelling Advisers who would be only too willing to visit you and give you all the help they can. You need advice on how to make, or where to hire costumes? The Society will again help you.

If you become a member you will receive free the Society's magazine "Christian Drama" which is published three times a year. This has articles about all aspects of play production, as well as reporting what is going on in other parts of the country. The Society also has its own professional company, The New Pilgrim Players, who have travelled all over the country during the last three years putting on religious plays in churches.

Dear Venturers,

Friday, St. David's Day; Saturday, St. Chad's Day; Sunday, Quinquagesima—the Sunday before Lent; Monday, back to school—or work; and then Shrove Tuesday, Ash Wednesday and the "forty days and nights" of Lent, and so begins March this year.

Having a passion for finding out why we do certain things at certain times, and how customs, which are now traditional, came into being, I looked for information about the things associated with Lent—and, as usual, we have to go back to the early Church. The most important day in the Church's year is Easter Day; everything else leads up to that. Just as Advent is a time of preparation for Christmas, so Lent is a time to prepare for Easter, a time to think, a time, as someone has said, for growing, in the same way that Spring is a growing time—there are daffodils and violets in the gardens, catkins in the woods, young lambs in the fields and baby birds



in the trees, young life, rejoicing with the sun and the Spring and the glory of God.

The weeks of Lent were called a Fast, decreed by the early Church to help its members in this business of growing—growing in grace, and growing in the Christian life. So on Shrove Tuesday they went to Church and confessed their sins and received from the priest the assurance that their sins were forgiven, then being "shriven" (which is why it is called "Shrove" Tuesday) they went home to empty their houses of all the foods which they had vowed not to eat during Lent. So they made pancakes with the eggs and butter and milk. On Shrove Tuesday we still make pancakes, though we do not nowadays keep such a strict fast as our forefathers did. Their world, and their way of living, were very different from ours, but they and we have a great deal in common. Giving up certain



THE VENTURERS

things to eat is not the only way of fasting, though it is one way, and if you know that you have a failing for chocolate eclairs or Turkish Delight, you might consider giving them up for Lent—just to prove you *can*. But you must be fair about it. It's no good giving up something if you take something similar in its place—peppermint creams instead of Turkish Delight!—and it's no good giving up something if all the effect it has on you is to make you go around being miserable and making everyone else miserable too. It's got to be a positive action—give up sweets, if that's *your* way, and *do something constructive with the money you save*; give up listening to your favourite radio show (real self-discipline this, I've done it!) or seeing your favourite TV programme, *but use the time doing something worth doing*—try reading one of the books specially written for these weeks of preparation, your priest will advise you if you want help as to which to choose. And remember that the fast God wants of us is not a negative thing, a time of grieving in sack-cloth and ashes; read part of the Ash Wednesday lesson—Isaiah 58, verses 5-8, and then read White Lent in the Oxford Book of Carols—it's number 144—and *then* see what you can do to help someone else, somebody who is old, or tired, or ill, or lonely, or unhappy. It may be someone you don't know very well, and you may feel shy of going to offer your help, your friendship—or it may be someone you don't like very much, and you may wonder "Why should I have to?" The answer is Love. You have to—and I have to—do things which are sometimes very different from what we would have planned, and the reason is that somewhere in us is what is mostly a very faint reflection of the love of God. God loved us enough to give Himself for us, and compared with that, the amount of giving which He asks of us is very little. He asks of us all that we have and are; Lent is one of the times when we learn a little of what that giving means, and how infinitely greater is His giving to us. We don't deserve it, but fortunately that doesn't matter. He loves us, and wants us to love Him.

God bless you, and help you in your keeping of Lent.

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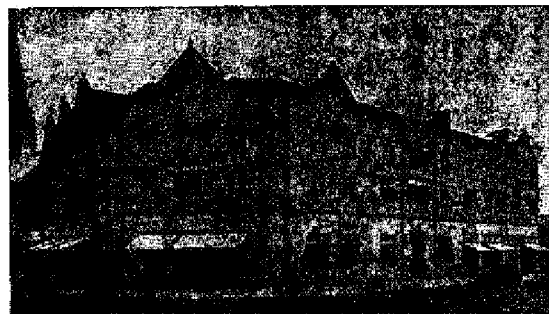
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tion. They do not know what they are looking for. That, surely, is the meaning of frustration, and no one can deny that many are frustrated. This truth Jesus had in mind when He asked the multitude, concerning John the Baptist, "What went ye out into the wilderness to see?" That same question He addresses to us. What is *our* conception of life? What are *we* looking for?

During the season of Lent we have an opportunity to face these questions anew each year, recognising that it is not enough to be vaguely sorry for what we do, but that we must be truly sorry for what we are, for our whole attitude and relationship towards life. It is not simply that our actions are sometimes sinful, but that we are sinners, people who have so frequently missed the mark and lost our way, and therefore need the help of God before we can even begin to obey His commandments. That is why we pray—"Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy obtain everlasting life; through Jesus Christ our Lord."

That help He freely bestows—if we ask for it. But if on the other hand, we refuse to acknowledge that we stand in need of forgiveness then we shall be guilty of using the opportunities of Lent, not as occasions for repentance, but as occasions for pride.

Yours sincerely,

FREDERICK ADAMSON.

Vestry and Annual General Meeting.

The above took place on Tuesday, February 5th. One could almost conclude from the usual sparse attendance that the parishioners of Totley are content to leave the affairs of their parish in the capable hands of their chosen representatives. One could—but one suspects that it is largely indifference that leads to the annual spectacle of the same "old faithfuls" shouldering the burdens which were meant to be shared by all. The protagonists of the "Life and Liberty Movement" of whom the late Dick Sheppard was one, envisaged a state of affairs when the laity of the Church of England would be bursting with enthusiasm to register their votes in the councils of the Church. The Enabling Act which brought Parochial Church Councils into being was

to be a new charter of democracy for the Church—well, "it's nice work if you can get it"!

Mr. Coleman was asked to continue in office as Vicar's Warden for a further year. Mr. Stacey was re-elected as People's Warden. Mrs. Parkin was elected to the P.C.C. Messrs.: Baxter; Holding; D. J. Kirkman; Powell and Turner were elected Sidesmen. The Treasurer presented a Balance Sheet which showed a balance at the Bank on December 31st, 1956, of £140/19/1. This showed an increase of roughly £79 compared with the balance of the previous year but as the Treasurer pointed out it was largely due to the fact that no heavy expenditure on the church property had been incurred during the financial year.

Jumble Sale.

This years "collection" will be offered for sale on Saturday, March 30th, at 3 p.m. in the Church School. Admission 3d.

We do not know whether this year's hemline will be up or down—we do not know whether this year's fashions which will be offered to you will give you a "tube look" "a square look" or a "funny look", we only know you won't be given a dirty look! So come in your thousands and claim your bargains—Christian Dior indeed!

We appeal for articles to sell which may be given to any member of the Ladies Woking Party, or, better still, brought along to School any time after 7 p.m. on Friday, March 29th.

Official Meeting.

March 19th—8 p.m. Meeting of the P.C.C. in School.

Baptisms.

Feb. 10—Peter Yates.

Church Collections.

	Alms	Church Ex.
Jan. 20—	8 6	3 2 3
Jan. 27—	17 3	2 7 11
Feb. 3—	14 0	4 2 8
Feb. 10—	6 9	5 6 3
Feb. 17—	11 9	3 16 9

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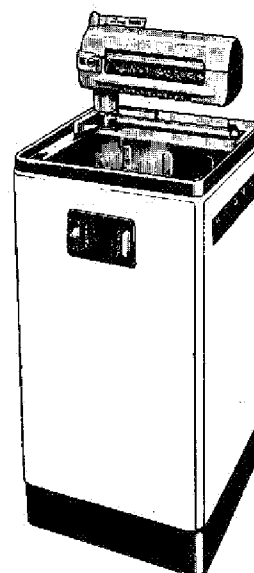
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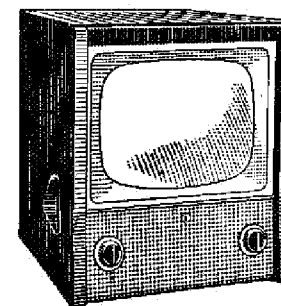
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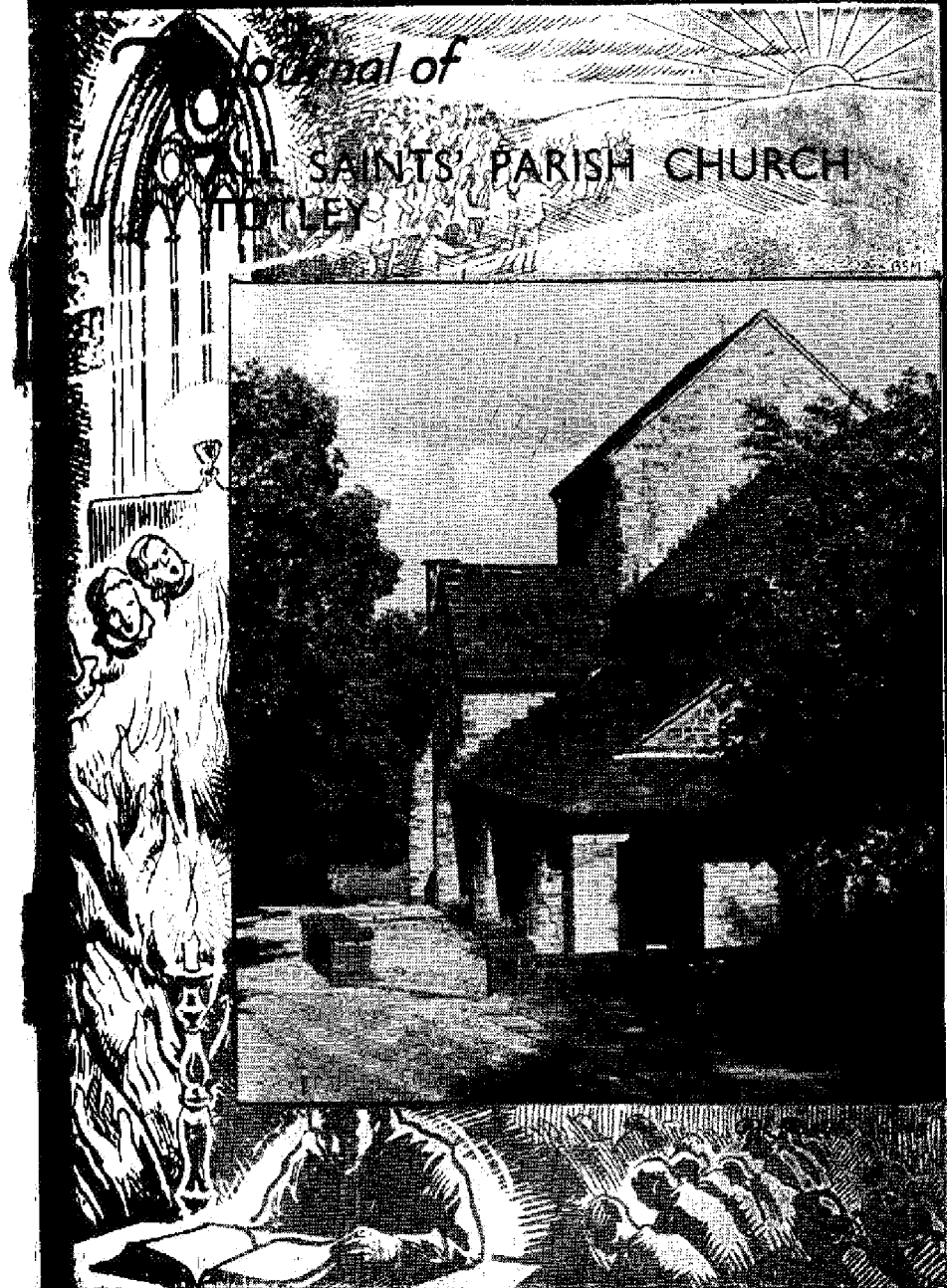
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— SERVICES —

Holy Communion: Sundays, 8 a.m.
Sung Eucharist: First Sunday, 11 a.m.
Mattins: Sunday, 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 JUNE.

June 2—Sunday after Ascension Day.

June 9—WHITSUNDAY.

8 a.m. Holy Communion.

11 a.m. Sung Eucharist.

2.30 p.m. Children's Service.

6.30 p.m. Evensong.

Anthem:—"Oh for a closer walk with God".

June 16—TRINITY SUNDAY.

June 23—TRINITY I.

June 30—TRINITY II.

Totley Vicarage,

May, 1957.

My dear Friends,

There was a day when some Greeks came to St. Philip and said—"Sir, we would see Jesus". Perhaps it is not too much to say that with the request of these Greeks came the turning-point of our Lord's work on earth. In that moment Christ was standing at the cross-roads of the world. He was receiving the Jew and Gentile alike. He had broken through all the boundaries of the nations. In Him all the dreams and desires and longings of the human heart had been fulfilled. "Sir, we would see Jesus". I believe that these words come to us all with a tremendous relevance in these days in which we live, and especially to those of us who are concerned with the mission of the Church and with the task of evangelism to which God has called us. I would suggest to you, first of all, that the request of the Greeks is a request which the world is still making. That may seem a strange thing to say in an age which has been called the most irreligious age in the history of the world. It may seem a strange thing to say about a generation of which it has been said that "for the first time in human history a generation has arisen which has no religion and which feels the need of none". It may seem a strange thing to say at a time when only a small percentage of the adult population of this country ever attend a place of worship.

He would certainly be a foolish man who would disregard or underestimate the tremendous barriers which are raised against the advance of Christ's Kingdom in the world of to-day. Let us be profoundly realistic in our appraisal of the situation in which God has set us. Let us be constantly concerned to discern the times in which we live. Let us never try to blind ourselves to the secularism of the modern world, which has darkened our vision of the divine: or to its materialism, which keeps us fettered to the things of this world and is bringing us to know the price of everything and the value of nothing: or to its indifference, which is a far more subtle enemy of the Spirit than open and vociferous atheism.

Yet there is more to be said than that—much more. I am convinced that behind the facade of secularism and materialism and indifference there is an urgent desire beginning to express itself in the hearts of men for a faith, for sure foundations in a disintegrating world. I believe that behind the half-formed, inarticulate gropings and searchings of men to-day there is this request—"Sir, we would see Jesus".

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A CALL TO YOUNG PEOPLE

"For me it is ten o'clock in the evening of life. It will soon be bedtime. For you it is eleven o'clock in the morning—noontide; the best part of the day is still before you.

"For myself I have had a most enjoyable day of it. It has had its clouds and its showers—but it has also had its glorious sunshine.

"But for you—what are you going to do with your day? It can be an equally happy one if you only choose to make it so. But not if you are going to laze through it waiting for something to turn up, or are going to sleep away part of it.

"Wake up! Get busy! You have only the one life-day to live, so make the best of every minute of it.

"You will sleep all the better when bedtime comes if you have been busy through the day.

"The fellows who have restless, sleepless nights are those who have lazed away the sunshine.

"Happiness is yours if only you paddle your canoe aright. With all my heart I wish you success, and the Scout's wish—Good Camping."

Words of the Founder of Scouting, LORD BADEN-POWELL.



St. David's Cathedral.

likely that you will make a journey to the small Pembrokeshire city of St. David's to see the ancient cathedral there.

It is not an easy spot to reach. By train one can get to Haverfordwest—about fifteen miles away—and then one has to go by bus or cycle over a road with more hills than there are miles. But at the end of the road the visitor arrives at this ancient city, whose population is only a few hundred but which for fifteen hundred years has been one of the great centres of the Christian life in Wales.

Most people who make the journey feel well rewarded when they come at last upon the great cathedral nestling in a hollow, the top of its tower about the level of the village square. To reach the cathedral itself one has to go through the ancient gatehouse and walk down thirty-nine steps to the porch.

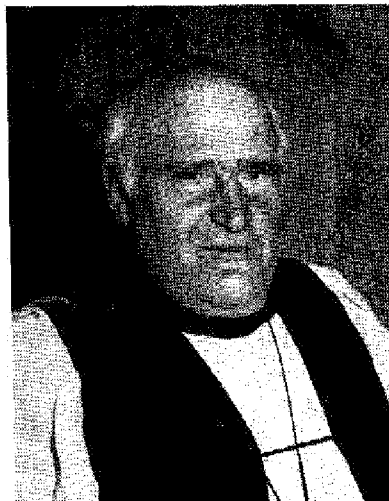
Modern Restoration

In the years after the Reformation the cathedral, like so many other great churches, was allowed to fall into ruins, but in more modern days there has fortunately been a revival of interest in the cathedrals, and extensive restoration has taken place at St. David's. The present Archdeacon of Oxford, when Dean of St. David's, initiated an appeal fund for £100,000 and raised more than two-thirds of the amount. His successor is now making strenuous efforts to acquire the balance.

All who find their way to the little Pembrokeshire hamlet will be left in no doubt that in our own day the cathedral of David of Wales has been restored to its former glory, and is again attracting pilgrims as in the days when two pilgrimages to St. David's were deemed to equal one to Rome—hub and centre of the Christian universe.

Degree for Primate

We are glad to include this month this excellent photograph of Dr. Arthur Michael Ramsey, Archbishop of York. The University of Edinburgh has decided to confer on him the honorary degree of Doctor of Divinity on July 5th.



Manor For Church

The diocese of Leicester has received a fine benefaction. It has been presented with a late Elizabethan manor house, Launde Abbey, for use as a Conference centre and retreat house. The gift, which has been accompanied by a substantial sum of money for alterations and endowment, was made a couple of months ago by Mr. C. R. Coleman, of Leicester.

Launde Abbey incorporates part of an Augustinian priory dating from the twelfth century, and has a fifteenth century chapel.

The diocese of Leicester hopes that the Abbey may be in use this autumn for diocesan activities. It also is planning that the park and woodlands shall be open to the public.



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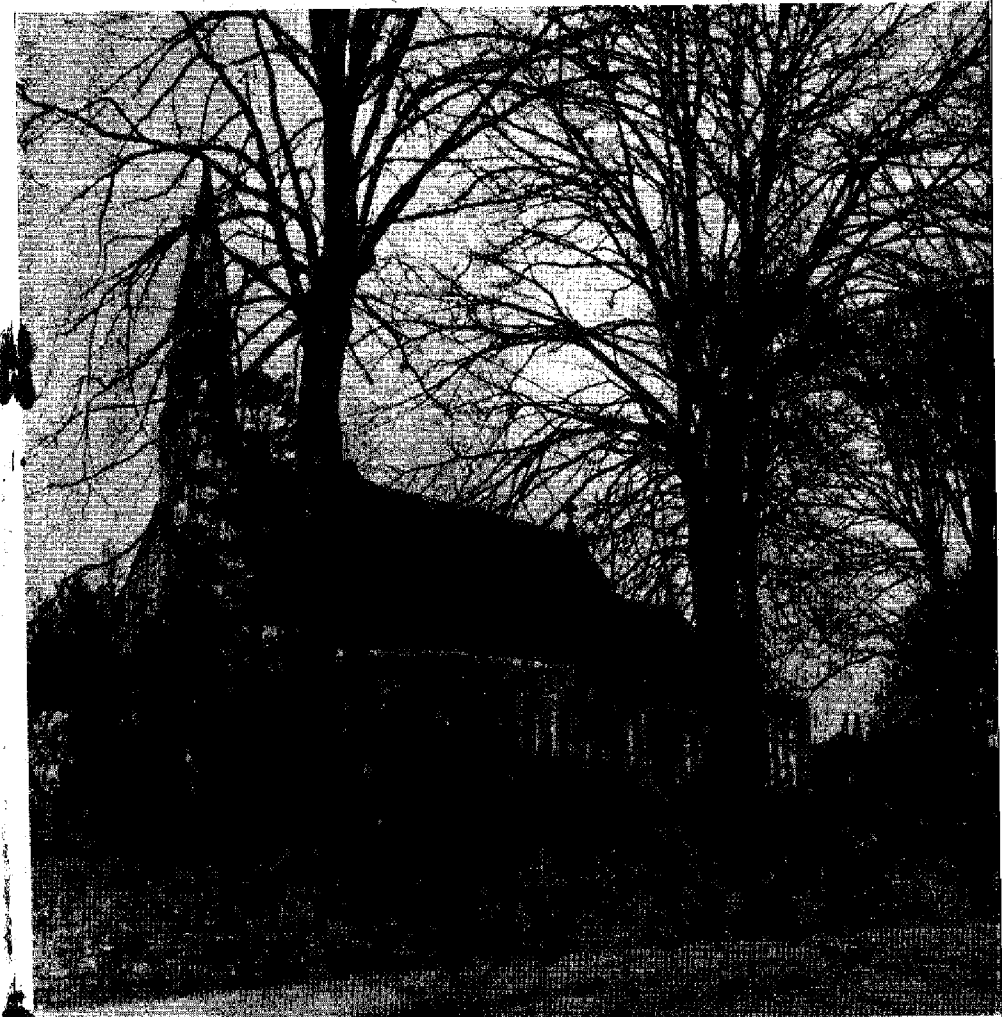
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A charming study of Newbold Church after its extension in its centenary year to meet the needs of a large housing estate nearby. The total cost of £18,500 is being met by grants and direct giving only. We offer hearty congratulations and good wishes to the Rector (Rev. R. W. T. Moore) and his people.

THE BISHOP'S LETTER

MY DEAR PEOPLE—

I wish to all readers of *Diocesan News* a happy Whitsuntide. The Holy Spirit, proceeding from the Father through the Son, and poured out upon the Church, is the living personal source of spiritual wisdom and power. It is only in the power of the Spirit that it is possible to live genuinely the Christian life; and

the fruit of the Spirit, effective in Christian lives, is that wonderfully attractive type of character which in the lives of those who are truly subdued to His influence reflects the human character of Christ—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control. May our lives be renewed this coming Whitsuntide, and in all

GEOFFREY HARE CLAYTON

I suppose that it was not really surprising that no notice of the death of the Archbishop of Capetown should appear in the *Diocesan News*, for the number of clergymen left in the Diocese who remember him as Archdeacon of Chesterfield must be small: but those of us who were newly-fledged deacons in his day owe him a debt of gratitude which ought not to be forgotten.

As a very young deacon, I was committed to his care by the Bishop, Dr. Pearce, and after a quarter of a century I am still conscious of the influence that he had on me. Mid-century egalitarianism and the scarcity of curates seems to have raised the stature of deacons almost to that of their bishops, but in the early nineteen-thirties a deacon still shared with a midshipman the privilege of being the lowest form of human life, and my fortnightly visits to Chesterfield Vicarage always had a touch of the headmaster's study about them. There I was questioned about points of doctrine, given a good lunch, and sent back to my lodgings to write an essay for later destruction. I had no conception of his great administrative powers.

I had no knowledge of the part that he was playing in the steering of the Diocese in its early years; but now I know something of what a great man he was. I remember with particular gratitude the patient hours that he spent with a very insignificant deacon.

G.B.

DIARY

Sat., June 1, Dioc. Missionary Festival: 10, Communion (Cathedral), 11, School (S. Michael's Church House), 6, Evensong (S. Michael's): Subj.—*The Church in the Middle East* (Speakers, Rev. W. A. Curtis, C.M.J. Genl. Sec., Mr. R. W. F. R. Ricketts): Fee, 5s., including meals. Numbers to Rev. E. J. Walsler, Mackworth Vicarage, Derby.

Sat., June 1, C.E.M.S. Festival: 3.30, Procession of Witness from Cathedral Rd., 4, Cathedral Service, 5, Tea (S. Werburgh's Church Hall), 6, Meeting. Number for tea (2s. 6d.) to Mr. J. Kerr, 84, Keswick Drive, Newbold, Chesterfield.

Tu., June 15, G.F.S. Garden Fete, 111, Whitaker Rd., Derby, 3-6.30. Information, Miss J. Rogerson, c/o Calow Vicarage, Chesterfield.

Sat., June 29, S.P.G. Festival. Repton Vicarage Garden, 3 (Rev. M. Storrs Fox, Lucknow), 5.30, Evensong (Rev. Paul Ashwin). Information, Miss K. M. Schofield, 107, Radbourne Street, Derby.

NOT "FERRERS WAY"—PLEASE! The "D.D.N." Editor would once again beg all correspondents to note that the above words have now been DELETED from his postal address, which is now "Darley Abbey Vicarage, Derby".

RATES ON TEACHERS' HOUSES

Where teachers in an Aided School are required to live in the house for the better performance of their duties, and where the Trustees of the house are also the Trustees of the school, the house should come within Section 8 of the Rating and Valuation Act, 1955 (i.e., for limitation, reduction or remission of payment of rates). School Managers are advised to persist in their claim that such a house falls within this Section.

The question of an appeal against any adverse decision by a Rating Authority is being considered centrally. If you have a case of such adverse decision, where a teacher is required to live in the house for the better performance of duty, preferably (but not necessarily) a house on the same site as the school and for which the trustees or managers pay the rates, then you should report the case for legal action (at central expense) to the Rev. Canon R. R. Bailey, Secretary, C. of E. Schools Council, 69, Great Peter Street, Westminster, London, S.W.1. *Diocesan Education Office.* H. S. O'Neill

JUNE CONFIRMATION CENTRES

Sun., June 2, Barlborough, 3.0 (D), Shirebrook, 6.30 (D): Tu., 4, Sudbury, 7.30 (D): Wed., 5, Sawley, 7.30 (D): Th., 6, Winster, 7.30 (S): Sun., 9, Chapel-en-le-Frith, 6.30 (D): Wed., 12, S. Elphin's, Darley Dale, 12-noon (S): Th., 13, Clay Cross, 7.30 (S): Sun., 23, Buxton, 6.30 (D): Tu., 25, S. Peter's, Derby, 7.30 (D): Wed., 26, Christ Church, Chesterfield, 7.30 (D): Sun., 3, S. Mary's, Ilkeston, 6.0 (D). (D) Bishop of Derby, (S) Bishop Sinker.

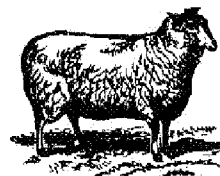
DIOCESAN RECORD

Appointment of Rural Dean. Apl. 11, Rev. Clifford Hoole Smith, M.A., Vicar of S. Werburgh, Derby, as Rural Dean of Derby.

Admissions to Benefices. Apl. 11, Rev. Raymond Charles Austin, M.A., to Perpetual Curacy of Chapel-en-le-Frith (P.—P.C.C.), Rev. George Frederic Cooke, B.A., to United Benefice of Curbar and Stoney Middleton by Order in Council uniting the benefices, Rev. William Gilbert Potts to Vicarage of Beighton (P.—The Bishop), Rev. Albert Saul Shamash to United Benefice of Peak Forest and Wormhill by Order in Council uniting the benefices; Apl. 30, Rev. Leslie Cyril Lowther, M.A., to Perpetual Curacy of S. John, Ilkeston (P.—Vicar of Ilkeston).

Licence to Stipendiary Curacy. Apl. 30, Rev. Davis Sydney Evans, B.A., to Clifton.

Appointment of Surrogate. Apl. 29, Rev. Geoffrey Surtees, M.A., Vicar of Christ Church, Belper.



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In Search of Freedom

By EVA BESTLEY

IT WAS ON A SUNDAY MORN-
ing nearly 350 years ago, and at
the Manor House at Scrooby, in
Nottinghamshire, England, the home
of William Brewster, people were
early astir. The Manor House was
the meeting-place of a little group of
Christians; Sunday by Sunday they
assembled to worship; together they
sang psalms, knelt in prayer, and
listened to the exhortations of their
pastor, the Rev. John Robinson. But
they had to meet in secret. It was
at the opening of the 17th century
that King James, who had just
ascended the throne, declared his
determination to make the Puritans
"conform" or he would "harry them
out of the land." The secret meet-
ings of these devout believers soon
drew down upon them the iron hand
of persecution; spies dogged their
footsteps, and watched their houses,
and not a few of them were cast into
prison. At last they decided that the
time had come for them to plant the
seed of Christian freedom elsewhere.
The town of Scrooby gave special
facilities for escape from persecution
by flight to the Continent; and they
determined to seek refuge in Holland.
William Brewster resigned his post
in England, and set about planning a
general flight. He knew that every
port was being closely watched, but
he was bold and determined, and was
greatly helped by William Bradford,
who later became the first Governor
of the Plymouth Colony. The pil-
grims first attempted to escape from
Boston, in Lincolnshire, but they were
subsequently captured and imprisoned
through the treachery of the captain
of the ship. After several setbacks they

crossed to Holland, where, first at
Amsterdam, and then at Leiden, they
were free to live and to worship ac-
cording to conscience. There with
John Robinson as their pastor, they
settled down to such employment as
they could find. In the midst of
their exile and hardship their faith in
God waxed strong. John Robinson
was greatly respected and loved by
the people of Holland, and his Church
at Leiden grew and prospered. But
the exiles were not happy.

America was already a land of
promise, and to that new world,
therefore, they turned their pilgrim
feet. So they resumed their pilgrim-
age. They knew that they would
have to face the danger of shipwreck,
and that hard times would lie ahead
of them in their new life, but they
looked to God for help. They left
Delfthaven in *The Speedwell* on a
July morning in 1620, their pastor,
John Robinson, sending them on their
way with prayer and exhortation.
Solemn indeed was the leave-taking.
They little knew then that before they
had formed their settlement across
the seas, he would have passed to
his rest at the age of forty-nine. Their
intention was to call in at Southamp-
ton where they were to be joined by
pilgrims from England in *The May-
flower*. Both ships began the voyage,
but three hundred miles from Land's
End it was reported that *The Speed-
well* had proved too leaky for the
long and stormy voyage, and the

*Mayflower Memorial Tablet
on the Memorial Arch,
Plymouth Harbour.*

Dear Venturers,

By the time you are reading this you will probably be full of plans for the Whitsun holidays—even if you're working and "only have the Monday" as so many people do, I expect you've already planned to crowd into that one day far more than you could reasonably expect to do in a week. I always do that . . . and wonder after the holiday is over just what I did do! But I still go on making plans, for all that, because I enjoy looking ahead and planning things—even if my plans never come to anything. Often the things I do are entirely different from the ones planned and prove to be much more fun anyway! But it's nice to think about holidays when they're still quite a little way away—and Whitsun is one of the nicest holidays in the year because it's the first of the few when we can hope to be warm. I'd loathe Christmas to be at any other time than mid-winter, and I'm always rather sorry for people who live in countries where they eat their Christmas dinner in blazing sunshine. I like it being cold when I come home from Christmas Communion, and I like going to Church on Easter Day in the first early light of Spring—I don't really mind about it being cold then, and it usually is; but Whitsun can be hot, and going to Church on Whitsunday can be a physical as well as a spiritual pleasure. This year Whitsun comes in June, flaming

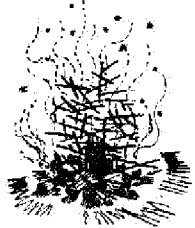


with the colour and glory of Midsummer—red flowers on the Altar, crimson roses, scarlet and flame, calling to mind this most flame-coloured of festivals, commemorating the coming of the Holy Spirit, appearing with "cloven tongues, like as of fire." We call it Whitsun from the Anglo-Saxon "Hwita Sunnandaeg," which means "White Sunday" because so many people, wearing white, were baptized into the early Church on that day. In England, Whitsun has been a time of feasting—the "Whitsun Ale" was a grand get-together of the whole parish who, after they had been to Church and made their communion, would gather to have breakfast together and to enjoy themselves with dancing and merry-making, sometimes making so merry that the activities were frowned upon by the Puritans, and gradually the custom fell into disuse. In modern times it is being revived in those parishes (maybe yours is one) where after the early service on Whitsunday, the congregation

THE VENTURERS

gathers for a communal breakfast

But the fairs and the merry-making have died out, and almost the only tradition that remains is that of eating goose-



berries on Whitsunday—and even that is rapidly being forgotten. And nowhere now are bonfires lit on St. John's Eve. They were originally part of the pagan celebrations in honour of the sun on Midsummer Eve, and for many years they continued, now honouring a saint instead of a sun. They burned from midnight until dawn, and with the coming of daylight men would drive their animals through the ashes and persuade their girls to jump across the now dead ashes—to bring luck and to keep away disease. It was a shadow of the days of human sacrifice. Later there were fireworks . . . and June saw Corpus Christi and the Guild Plays which told the whole story of God and man from the Creation to the Last Judgment (some of the old accounts are in existence—one item reads "Paid for setting the world on fire, 4d." . . . It makes you think!).

And there was rush-bearing, in the days when the Church floors were made of earth and covered with rushes, which were renewed every year; they were carried in carts covered with garlands, and were accompanied by dancing and singing. It's a custom that we have no reason for reviving to-day, but might it help whoever cleans your Church if you offered half-an-hour with a broom sometime?

You see, whatever you plan in the way of having fun and enjoying yourself tends to be much *more* fun if you can arrange it so that someone else has a bit of extra free time, a few spare minutes . . . Think about it, and see if you can manage to help someone else to have a good time. And you'll enjoy whatever you do a great deal more.

All good wishes,

PETER PIPER.



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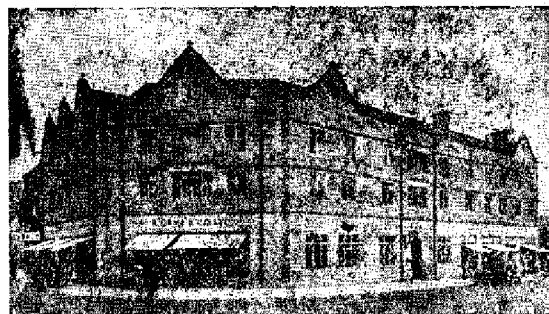
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A View of our Bakewell Premises

There are those who have almost persuaded themselves that the Church is confronted by an impassable barrier when it addresses its message to the world. They keep talking about "the problem of communication". And they have talked about it so much that they have almost reached the point of believing that it is no longer possible to preach the gospel to modern man, because, he does not understand the language they are using. I wonder if their concern with the so-called problem of communication is anything more than excuse for their own ineffectiveness, or a sign of the terrifying fact that perhaps they have no gospel to preach.

I believe that the hearts of men are open to the gospel to day as they have not been for generations. The false gods of the modern world, the bogus Messiahs of the twentieth century, have been exposed in all their pathetic inadequacy to meet the needs of a single human soul. I believe that never since the first Day of Pentecost has the Church been given a greater opportunity to preach the healing, restoring message of divine grace than it has to-day.

The request of the Greeks is a request which the world is still making. Perhaps before we can meet that request we need another Pentecost, another Whitsunday, another baptism with the Holy Spirit of God or, perhaps, more correctly, you and I need to catch and appropriate that Pentecostal breeze which has been blowing in the world since that far-of day in the city of Jerusalem nearly two thousand years ago.

Yours sincerely,

FREDERICK ADAMSON.

Comment.

The Totley Church Club for Women goes from strength to strength membership has now increased to 91. Several entertaining programmes have been enjoyed, not the least enjoyable of which was the "Fashion Show". The shops which were wise enough to provide the models, afterwards reported good business and there was much good-natured grousing from husbands who evidently expected red-ruin to stare them in the face as a result of their wife's purchases'. We should like to make a suggestion to the men—why cannot some enterprising characters organise a "Church Club for Men?" They might even have a male fashion-show when they might expect to rival their wives in sartorial elegance—well?

Coffee Morning.

The Coffee Morning held at the Vicarage proved a great success—vast quantities of coffee were consumed and many shekels poured into the coffers of the Church funds—£46 to be precise—our thanks to those who came, drank, bought, ate and worked!

Official Meetings.

June 14—7.30 p.m. R.D. Conference, Hathersage.

Baptisms.

May 5—Jane Deborah Goff.

May 12—Melanie Jane Smith.

May 12—Roselyn Mary Smith.

Marriages.

May 18 Alan Clive Swann and Kathleen Margaret Ann Kirby.

Burials.

March 28—Ethel Blackburn.

Altar Flowers.

June 2—Mrs. Johnson.

June 9—Mrs. Lee.

June 16—Mrs. Hudson.

June 23—Mrs. Parkin.

June 30—Mrs. Tinsdeall.

July 7—Mrs. Coleman.

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May 19—	1 4 3	3 17 2

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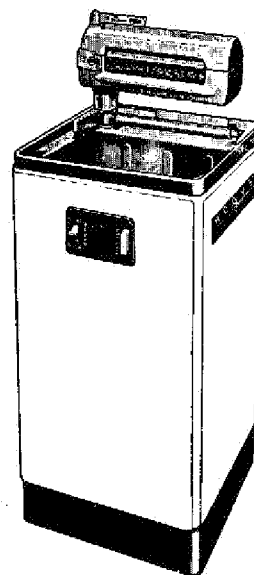
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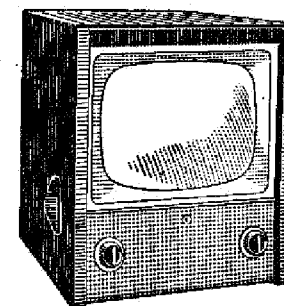
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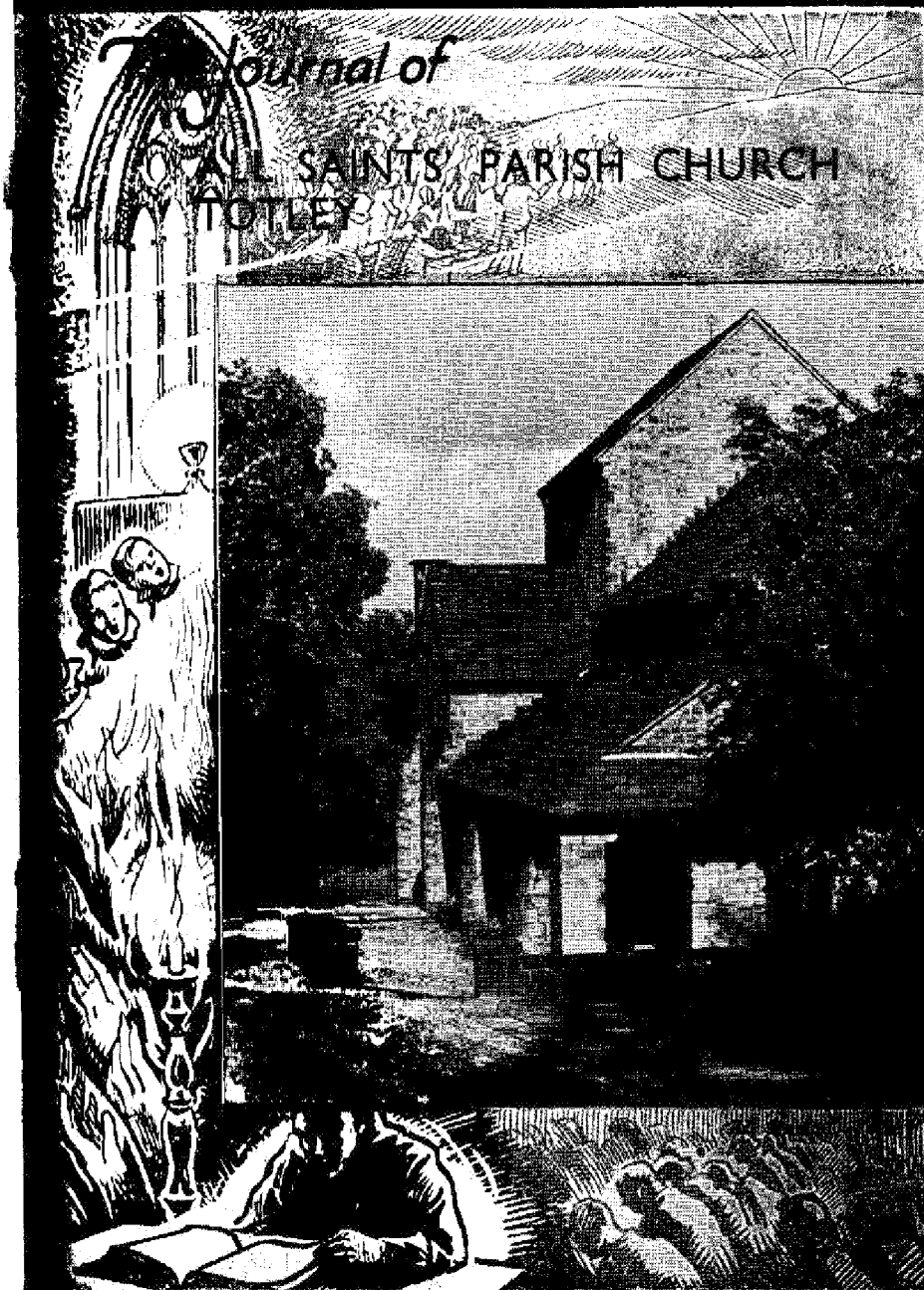
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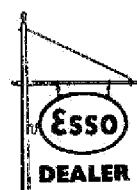
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SERVICES

Holy Communion: Sundays, 8 a.m.
Sung Eucharist: First Sunday, 11 a.m.
Mattins: Sunday, 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 JULY.

July 7—Trinity III.
July 14—Trinity IV.
July 21—Trinity V.
July 25—(Thursday). St. James, Apos. & Mar.
10 a.m. Holy Communion.
July 28—Trinity VI.

Totley Vicarage,
June, 1957.

My dear Friends,

Shakespeare puts into the mouth of one of his characters something which I believe to be profoundly true—the fact that we should be "ever precise in promise keeping". There is indeed a sanctury about a promise which none of us can ignore. This prompts me to look into those occasions when you and I make promises of a serious kind.

At our Baptism we made certain promises, whether in our own name or by our godparents. The Catechism teaches us to acknowledge that at Baptism our godparents "did promise and vow three things" in our name. This means that if a promise

made to men is so solemn a thing, a promise made to God has an added solemnity. At Baptism we made a confession of faith. Then in addition, we pledged our word to give up what is wrong, to believe what is true about eternal things, and to obey the laws of God. These promises are still binding upon us. To use the words of Tennyson, they are-

"Such vows as it is a shame

A man should not be bound by".

It is for us to ask ourselves how far these promises are being discharged, defended, or denied.

Though few of us will remember our Baptism, all of us will surely be able to recall our Confirmation. For most of us it was at that period when we stood on the threshold of adult life, and when responsibilities began to crowd upon us. It was a period of inward struggle and tension. At that age we were most receptive to the impact of noble ideas and high endeavour. There is indeed a wonderful nobility about this period of youth, when the best of us often show a healthy impatience with the compromises and evasions which seem to be easy in adult life. At that time we stood up to answer the Confirmation question put to us by the Bishop in a spirit of assured confidence, feeling that we were quite equal to what we avowed. We thought that we would be able to match our words with our deeds. So, whenever we see a group of young people assembled to make the Confirmation promise and to receive the Divine blessing through the Laying on of Hands, we feel that the hope of the Church is being renewed. It is, of course, unfortunate that not all Confirmed Christians prove themselves to be equal to their holy profession. Yet we know that the grace of the Holy Spirit in which they are confirmed is always available for a fresh start. Even so, it is well to look back on the time when we made those sacred resolutions, asking how far we are seeking to discharge our promises, or whether we are merely deferring, or even denying them.

A little later in life there is another vital moment when we made other solemn promises. So much depends on the way in which we observe and fulfil them that it may be said that on our behaviour, and the behaviour of others who make similar promises, the future well-being of the Church and the race depends. When Christian men and women pledge their lives to each other in marriage, they promise to live for each other to the exclusion of all others for the whole of their lives. Marriage, after all, is the spiritual union of two spiritual natures for the making of a new home. In this way, marriage is taken up into the life of God: for this spiritual union is effected in that spiritual sphere where we touch the life of God, and where He is in touch with us. None of us can look lightly on marriage. It is neither a bargain nor an agreement which can be broken at will on one side only, or on both sides

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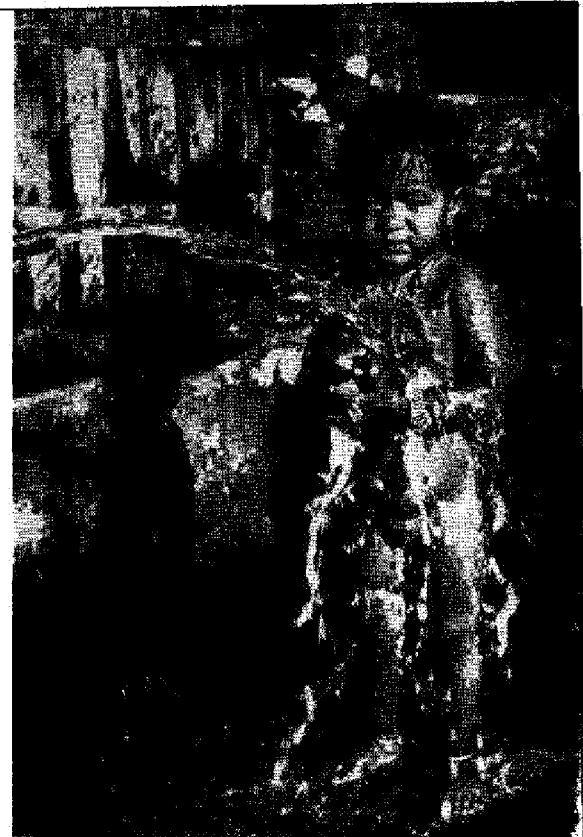
RACE SUPERIORITY?

*The myth of "superior" and
"inferior" peoples*

Condensed from
The Catholic World
ETHEL J. ALPENFELS
Staff Anthropologist, Bureau for
Intercultural Education.

The collapse of Nazi Germany marked the end of the greatest myth of racial superiority ever imposed on a gullible world. Yet the prejudice and sheer ignorance which almost all of us bring to the subject of race relations!

THE DIFFERENCES we think we see between races—and which we magnify—are largely a matter of differences in training and opportunity. There are no "superior" races, only superior individuals, and they



are members of all races. Franz Boas, famous anthropologist, puts it: "If we were to select the most intelligent, imaginative, energetic, emotionally stable third of all mankind, all races would be represented."

Charles Darwin first popularized evolution as a straight line, at the bottom the ape, at the top the white man. So a myth has grown up, which says that one group of people is only slightly higher than the apes, another group is only slightly lower than the angels!

If you examine some of the higher apes, you will find that they have pinkish skin, not yellow or brown, but more like a white man's. The ape is hairy; the white race is the hairiest in the world. The ape has thin lips and a thin nose structure; the white race has the thinnest lips and thinnest nose structure of any race of people. The ape has small ears; the white race has

Gandhi—One of the most significant
men of our age.



*The next Generation—Christian or Communist?
A Sunday School in a new village.*

the schools (mostly started by S.P.G.). Working in close association with the parish Churches they form the nursery of the Church."

Most of the clergy of the diocese receive their training at Trinity College, Singapore (a union theological college run by the Methodist, Presbyterian and Anglican Churches), and many of the theological students have the opportunity to spend their holidays working in the rehabilitation villages, the "pioneer field" of the Church.

It is the challenge of these new villages which has in recent years caused a number of missionary societies to turn to Malaya. In 1950, when Communist-inspired terrorism necessitated the removal of Chinese families from the jungle areas into settled villages, thousands of men, women and children were uprooted from their homes. When the resettlement programme was complete several years later, there were nearly six hundred new villages with a population of half a million. At the same time, missionaries were having to leave China, and these villages offered a splendid opportunity for continuing work among Chinese people. One of the first Societies to send missionaries into several of the villages was the Church Missionary Society.

The work is still very much in the pioneering stages, and there are still more than two hundred villages where there is as yet no Christian work at all. In the villages where C.M.S. is at work, the approach is through clinics, which have proved to be the best means of breaking down barriers of fear and suspicion and establishing confidence. The clinic buildings often serve as school-room and

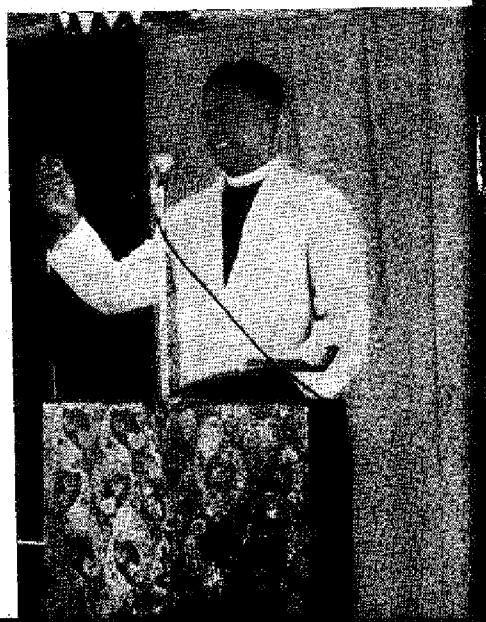
church as well. Steadily the Church is growing in the villages. Here is an account of a baptism in one village, as a C.M.S. missionary wrote about it:

"The waiting room of the clinic at Salak South village has been transformed into a church. On the Holy Table there is a plain wooden cross, two vases of bright flowers and a white linen cloth. A bowl of water on another small table serves as a font. The room is crowded to suffocation point. On the front forms sit the people

who are to be baptized—an old man, his daughter-in-law, and his six grandchildren. On the next form sit a hairdresser and his wife; they have no children and no relations in Malaya, but in the family of Christ they have found fellowship and joy. Next to them are two women, the first in their families to be baptized; they have come with the consent of their husbands and are praying that they too may soon come to accept the love of God.

"Christians and non-Christians make up the congregation... They crowd round reverently while Pastor Chan baptizes."

From other villages come similar accounts. The Church in Malaya is attempting to meet the challenge to evangelize, and God is adding to the Church in Malaya.



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The Bishop's Letter

MY DEAR PEOPLE—
A Book which is sure to be
widely read

I have been sent a new book (certain, I think, to be widely read) by Nevil Shute. It is called *On the Beach*, and is published by Heinemann at fifteen shillings. The plot assumes a Russo-Chinese war in which cobalt bombs have been used on both sides, with the result that over the greater part of the earth's surface the entire population has died out, and the survivors (the people in the southern part of Australia) are being steadily approached by the same death-bearing radioactive dust which has already depopulated the rest of the planet. The victims are described as dying, when the radiation reaches a lethal intensity, of a kind of acute cholera, fatal at the second attack if not at the first: and the second and fatal attack, in the limited number of cases in which there is recovery from the



"Derby Diocesan News"
Supplement

No. 120

JULY, 1957

Two pictures, in a series featured on the cover of a Derbyshire magazine, which are designed to illustrate the life of a Christian community: (left) visitors are welcomed and made to feel at home: (below) the Church family represented in the act of Communion which is the heart of its life. (See Editorial on Page 3).

first, follows in about ten days. There is in fact no escape, and the characters in the book all know in their hearts that they have not more than a few months, at the most, to live.

In face of approaching death

How do they react? The majority still plan for the future, on the assumption (which they know to be false) that their lives will continue. Gradually, however, civilisation appears to run down. There is no petrol, save what has been hoarded by individuals, and horse transport revives. As the crisis approaches, the shops close, and supplies become virtually unobtainable. The Government is represented as taking steps to provide the population with facilities for suicide and for the murder of their children. The actual plot of the novel turns upon a love affair between the commander of an American submarine (the last surviving ship of the American Navy) and a brandy-drinking Australian girl. The American has a wife and family in Connecticut. The Australian girl respects this, and no actual adultery takes place. "I feel", she is made to say, "as if I've won a victory over something. But I don't know what." She had actually won a victory over temptation, and the fact that she is represented as having done so is a gleam of light in an otherwise depressing and melancholy book. The brandy-

THE LATE BISHOP A. W. F. BLUNT

Alfred Walter Frank Blunt, sometime Bishop of Bradford, was well-known in Derby before his elevation to the See of Bradford in 1931, having been Vicar of S. Werburgh's, Derby, Rural Dean of Derby, and Canon of Derby Cathedral. A former Fellow of Exeter College, Oxford, Dr. Blunt was a considerable New Testament scholar and theologian, gifted with a sense of humour and a capacity for making pointed and shrewd observations, with a scholar's sense of style.

As a Bishop he tended to take a line of his own, by no means always agreeing with the majority of his brethren in matters of policy. In personal practice an Anglo-Catholic, Dr. Blunt was a faithful servant of God and of the Church of England. His retirement in 1955 from his Bishopric robbed the episcopal bench of one of its more distinguished scholars, and there will be many who will feel themselves bereaved by his death. May he rest in peace, and may light perpetual shine upon him. J.D.

Our Conference reporter considers

THE SATURDAY PRINCIPLE

DEMOCRACY requires that the Diocesan Conference should meet at a time when no-one is precluded from election to represent his parish by inability to attend, as far as can be guaranteed. Only in this way can we ensure that choice is not confined to the leisured, the retired or the self-employed, and that a leavening of younger members may be hoped for. There is, however, an under-current in favour of returning to Tuesday meetings. It may suit the clergy, but it should be resisted on principle.

The President's references to the status and use of Readers received an unfortunate press, being inflated out of proportion to its real importance. Respect for the differentiation between Diocesan and Parochial Readers, however, is likely to be more noticeable when the Diocese itself pays more heed to it, and ceases to take parish Readers out of their own areas for general use to such an extent as to make nonsense of the terms of their licences.

The rest of the morning was bogged down with elections. The Board of Finance would do well to discuss whether this can be made less of a farce, and any slicker methods of recording votes which may be less discouraging to genuine elections. The most worth-while discussion was that on schools in the afternoon. The speeches were informative and to the point and, unlike a good deal of the morning's business, were audible even at the back of the hall, I was told.

Presbyter

CANON 17 (Vesture of Ministers)

This proposed new Canon, which if passed into law would have the effect of authorising alternative vestures for the celebrants of Holy Communion, was considered in Convocation at the last group of Sessions. An amendment, the effect of which would have been to shelve the whole matter, was rejected by the Upper House. The Archbishop made a statement on behalf of the Upper House, to which it is desired now to give publicity. It was as follows:

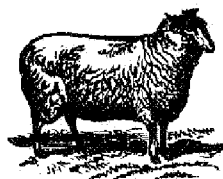
"The decision of the Upper House was specially directed by two main considerations:

"1. The Upper House was unanimously of opinion that to leave this matter unsettled would be to do the Church an ill service. The controversy has been going on for a long time with disturbing and unsettling effects. There is no evidence that postponement of a decision would alter the opinions of opponents of the Canon. There is a great deal of evidence, not least in Tuesday's debate, that there is a general mind of the Church which is sensitive to the hesitations of some and anxious to reassure them that by this way true doctrine is not imperilled and legitimate freedoms are secured. The Upper House accordingly believes that this controversy should be settled now with mutual trust and general goodwill.

"2. The Canon simply records those practices which are at this time in common use in the Church. Each of these practices can claim to be established by custom. Each of them can claim some measure of historical justification: and none can succeed in disproving successfully the historical claims of the other. Neither the 'Ornaments Rubric' nor the Privy Council judgment is accepted universally as providing a means of final judgment. The great thing is that every priest should be delivered from personal choice and judgment in such a matter as this and should be able to feel that his usage has the full authority of the Church. This Canon secures that users of all the established uses shall be able to feel that they have that authority while at the same time the Canon secures that none of these legitimate uses shall be misused to propagate doctrines which are not those of the Church of England or shall be imposed on a parish by the mere will of the incumbent against the desires of the worshippers."

JULY CONFIRMATION CENTRES

Wed., July 3, Horsley, 7.30 (D); Fri. 12, Turnditch, 7.30 (D); Sun., 14, Charlesworth, 3.0 (D), Hadfield, 6.30 (D); Wed., 17, Ashover, 7.30 (D); Sun., 21, Whaley Thorns, 3.0 (D), Whitwell, 6.30 (D).
(D) Bishop of Derby: (S) Bishop Sinker.



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NEW BOOKS



given, and I am sure after reading it they would be grateful.

* * *

★"Communism and Christianity" by M. C. D'Arcy (A Penguin Special, 2s. 6d.). Fr. Martin D'Arcy, S.J., lectured on Philosophy at Campion Hall, Oxford, for many years. He is the writer of several books and has travelled widely on lecturing tours. Many people are anxious to know what exactly the Communists stand for and how they differ from those who hold the Christian view. In this book the writer points out that what the Apostles' Creed is to the Christian the Communist Manifesto is to the Communist, a call to belief and action. Both these Creeds or religions claim to give an answer to the chief problems of man. The writings of Marx, Lenin and Stalin are examined and contrasted with the tenets of Christianity. What Christianity and Communism have to offer are as different as chalk from cheese and they must meet in a head-on collision and yet they are both concerned with the welfare of man. If man's mind is the decisive force in the world, what need is there for God? The Communist recognizes this and as a consequence his chief object is to destroy religion wherever he encounters it.

* * *

★"An Analysis of the Gospel of Mark" by Harold St. John (Pickering & Inglis, Ltd., 15s.). The author recalls he once saw a magnificent ceiling in a noble palace in the City of Venice, but the chamber was so high that the visitor could only see a confused vision of gorgeous colours. In the centre of the room stood a table inlaid with a horizontal mirror so skilfully placed that as one gazed down into it, the picture above was reflected in its full beauty of form and colour. The author hopes this work on St. Mark's Gospel may perform a similar service and reflect some rays of the glory of God's great servant-prophet as portrayed in the earliest, shortest and simplest of our Gospels.

The book is divided into 100 paragraphs, and brief comments are made on each paragraph, and these are easy to understand and full of information. I feel sure this book will lead to a greater love for this short Gospel, with its swiftly changing scenes and its portrayal of the ceaseless activities of our Lord during the years of His short ministry.

Reviewed by The Editor

★"Twang With Our Music" by Basil Maine (Epworth Press, 15s.), with introduction by Sir Compton Mackenzie. A delightful title to a delightful book. I am gratified to read in this book of the confessions of musical ignorance by persons whose names are well known—for much as most of us love music, how little one knows about music, musicians and their craft. And here is that sort of book which neither labours this person nor that sort of music, but moves easily amongst that company and their works, which by their music-making have so wonderfully enriched all our lives. Indeed, many of the chapters remind me of those very pleasant evenings with one's friends, where conversation swings on to a topic of interest and each makes his contribution—of fact, anecdote and reminiscence. In Compton Mackenzie's words, "It is a happy combination and has produced a delightful book." And in its pleasurable way removes some of one's ignorance.

* * *

Reviewed by Archdeacon Emeritus

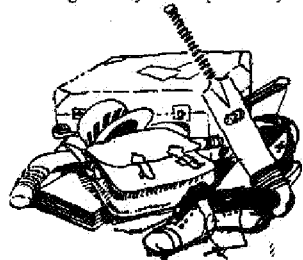
★"In My Father's House" by Richard Tatlock (Mowbray & Co., Ltd., 3s. 6d.). Richard Tatlock is Rector of St. Dunstan in the East, London. In his introduction the author says that a close association with the B.B.C.'s Silver Lining programme revealed that the nature of the After-Life was one of the most urgent and perplexing problems. Mr. Tatlock has in his book striven to give a strictly scriptural view, and has avoided as far as possible giving any opinion for which there is no scriptural evidence. The book is full of quotations from the Bible, and at the end of the book there are Bible-readings and prayers which will, I am sure, be of great comfort to the bereaved. There is also a Litany adapted from Bishop Andrews for use of those recently bereaved. We often find it very hard to know what to say to those who have lost dear ones. This book could well be

Dear Venturers,

Byron wrote about July:—
*The English winter—ending in July
To recommence in August.*

Not really a very fair summing up either of the month, or of the English weather. I have known July to be a cold, gloomy month, I have lived through a July when it seemed to rain every day, but I can remember far more often July being a month of cloudless sunshine, of long days when time seemed to stand still, and you could stop and enjoy the fact that *this* was really Summer.

If you are at school, probably the nicest thing about July to you is the fact that it heralds the Summer holidays. On some day in July you will take yourself home, laden with books, satchel, shoe bag, report (and however much you may be wondering what is going to be said at home about what has been said by your school staff, it can't completely spoil your happiness), and if you are at boarding school and too far away to come home for any but the Summer holiday you may well arrive surrounded with anything from hockey sticks to football boots, bursting trunks and school clothes—to go away in cupboards, attics,



anywhere, until next term. Or perhaps for good if you have left school. Maybe you are going on to college or university. Or the excitement of your first job. But not just yet. After the holiday!

Holidays!—and all the plans to make, the things to do; out come the cases, the picnic baskets, the thermos flasks, out come the tennis racquets, the swimming things, and whether you are going away for a week, two weeks or longer, or whether you are just staying at home and "going out for days" or playing tennis in the garden, or boating on the river or swimming in the town Baths, cycling, walking, hiking, camping, or any of the other hundred and one things that are crying out to be done, there is no time to waste; this is Summer, and holiday-time and fun.

THE VENTURERS

But what about these Summer week-ends? It is possible to crowd quite a lot into a Saturday if you organize things a bit first. And there are Sundays. Long,



sunny days, shining with a kind of hidden excitement—days when you feel *anything* might happen—and you probably have friends who don't go to Church, and who suggest that you join them on an excursion "because it's such a lovely day; it may rain to-morrow; you can go to Church another Sunday; that kind of thing is all right in the Winter; you can worship God in the open air..." they'll probably say any or all of those things to you. And you may feel tempted to believe them. You can go to Church another Sunday, but that won't make up to you what you've missed by not going to-day; the argument that religion is all right for Winter, but you don't need God in the Summer is just plain silly—either you do need God or you don't (or think you don't!) but you can't try to have it both ways. It's amazing how many people, even those in the Church, seem to think you can. And of course you can worship God in the open air—you can worship God anywhere—but do you? If you go on a Sunday picnic, *do* you worship God, or do you spend the whole time talking and laughing and playing French Cricket? Arrange things so that you can go to Church first, or when you come back, if you decide to go on the picnic at all. You won't regret making time for God.

GERALDINE MIDDLETON.

The magazine *NEW VENTURE* I mentioned some time ago is going from strength to strength; it is improving every month and is well worth the 2s. It is really for boys aged 10-14, but I rather think several sisters will be borrowing it, and people older than 14 will enjoy it. Try it, if you haven't already.

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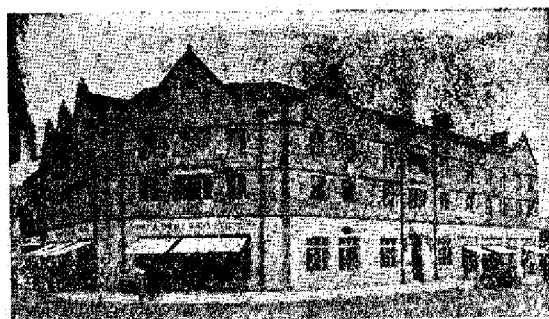
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by consent. It is a solemn undertaking for life. Marriage is a holy state and no nation can regard it lightly. It is on the sanctity of marriage that the wholesomeness of family life depends. However, it is most unfortunate that the views of the Church and the State on marriage sometimes diverge. Yet it needs to be said because it is not always realised that, in the view of the state, wedlock is the lifelong union of one man with one woman to the exclusion of all others. A statement to this effect has to be on view for all to see in every Registrar's Office where civil marriages take place. The sanctity of marriage must be a matter of moment to all of us. Yet as Christians we go further, for we believe that the individual himself or herself matters most tremendously in God's sight. What is more, His will for His children is that each one should be born into a family. Because of this, we see that the family is one of the basic institutions of life. As a consequence, it is crucial that the purity of the home should be safeguarded on all sides. Whatever affects the relationships of the sexes has to do with the central fact of family life. So then, the marriage vows made before God, His Church, and mankind, are of spiritual and moral importance. This aspect of the matter challenges us to examine how we ourselves are discharging, deferring, or even denying these solemn undertakings. Moreover, as this is a social as well as a personal matter we have to inquire how far we are helping or hindering others in the keeping of promises which they have made in this connection.

To bring this matter home—many of you have made promises in the three spheres which I have tried to indicate. These promises were made at Baptism, at Confirmation, at Marriage. Can I ask you how you are regarding these promises? Are they being discharged to the best of your ability? Are they being needlessly deferred? Are they even being denied? These are questions, however, you ought to be asking of yourselves. Upon the answers to them it may be necessary for some to seek amendment of life. For most, however, I trust that it will only mean a further seeking of God's help to persevere in that life upon which you have entered by the grace of God.

Yours sincerely,

FREDERICK ADAMSON.

Examination Successes.

We are once again in the happy position of being able to report a most successful conclusion to the academic endeavours of the pupils of our Church Day School. The percentage of success was in the region of 70% and represents a result of high quality. We extend our congratulations to the following pupils and also to the teachers responsible for their preparation.

King Edward VII.

Jonathan Graveson. Michael Roebuck.

High Storrs.

David Adams. Peter Davy. Martin Hawke. Peter Johnson. James Powell. Glynn Tummson. Susan Benjamin.

The Grange.

Christine Wigglesworth.

Dronfield Grammar.

Carol Squiers.

Rowlinson Technical.

Graham Clarke. Frederick Row.

King Ecgbert Tech.

Marie Cooper. Susan Garnett. Elaine Faulding.

Marjorie Lee.

College of Arts and Crafts.

Sandra Monks.

Sunday School.

The children of the Sunday School accompanied by members of the staff, parents and friends will, it is hoped, depart for Whitby on Tuesday, July 30th.

In accordance with usual custom the Sunday School will be closed during the holiday period—that is—after Sunday, July 28th, until Sunday, September 15th.

Baptisms.

June 2—Janet Marie Smith.

June 2—Shirley Ann Smith.

June 16—Jane Elizabeth Whitham.

Burials.

June 7—Georgina Kingston.

Altar Flowers.

July 7—Mrs. Coleman.

July 14—Mrs. Mills.

July 21—Mrs. Maries.

July 28—Mrs. Freeman.

Aug. 4—Miss Lockwood.

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June 2—		17 0	3 19 9
June 9—		2 12 9	5 9 0
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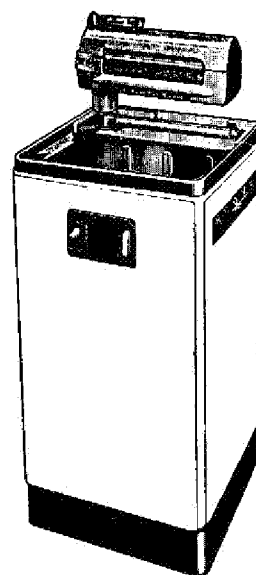
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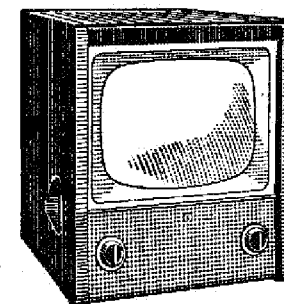
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Mr. A. D. Stacey.

Secretary, Parochial Church Council: Mr. L. Lee,

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Secretary F.W.O. Scheme: Mr. E. Coleman,

Organist and Choirmaster: Mr. A. E. Linfoot,

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Magazine Secretary: Mr. A. D. Stacey,

10, The Green, Totley. Tel: 71882.

Altar Flowers Secretary: Mrs. P. Kirkman,

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— SERVICES —

Holy Communion: Sundays, 8 a.m.

Sung Eucharist: First Sunday, 11 a.m.

Mattins: Sunday, 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 SEPTEMBER.

September 1—TRINITY XI.

9 a.m. Holy Communion.

September 8—TRINITY XII.

9 a.m. Holy Communion.

September 15—TRINITY XIII.

September 17—Tuesday. 8 p.m. Meeting of the P.C.C.

September 22—TRINITY XIV.

September 29—TRINITY XV. St. Michael & All Angels.

October 6—TRINITY XVI.

HARVEST THANKSGIVING.

Totley Vicarage,
August, 1957.

My dear Friends,

August 6th this year was distinguished by a violent storm which did considerable damage in Sheffield and elsewhere. However, there are at least two other important things worth noting about that date. One of them is found in most diaries under the single word "Transfiguration". Christians keep this day as a Feast Day, when they remember and give thanks for

that wonderful and mysterious event which took place on a mountain near Caesarea Philippi towards the end of our Lord's ministry. The other important thing about that date is not marked in any diary I have seen, but I am sure it would be a great help to the cause of peace if it were insisted that it should be printed in every diary. On August 6th it was exactly twelve years ago that the first atomic bomb was dropped on Hiroshima. That bomb caused another kind of transfiguration with far-reaching consequences for the future of the world. Let us see why the Feast of the Transfiguration should be such an odd day to choose for an event of this kind.

In order to do this we must first go back in history to an event that happened during the life of Moses. In the Book of Exodus we are told how Moses went up into a mountain and received from God the Law of the Israelites. They are primitive laws, but they were generally regarded as being good moral laws and Christians have always been prepared to accept and keep that section of the Law which we call the Ten Commandments. These laws, besides being religious in their content, marked a great step forward in humanitarianism. From blood feuds and wars of total extermination, these people moved forward into that kind of justice which demanded only "an eye for an eye, and a tooth for a tooth".

It was into this religious background that our Lord was born, and it was these laws that He covenanted to keep when He was taken to the Temple at the age of twelve, and received into full membership of the Church. But, as those laws had been a great step forward in human relationships, so our Lord was to improve on them so that it would be like making new laws and going another step forward. Strict laws of justice were changed by the addition of love and mercy and there is a long series of illustrations of this in what we call the "Sermon on the Mount". This was a tremendous step forward, and, as we believe, here was the true Law of God — the Law of Love. We Christians would accept that as a fact from the teaching of our Lord; especially since He refers to the necessity of love and forgiveness if we ourselves expect such mercies from God. But in the story of the Transfiguration the Church received another basis of authority for accepting the new law as that coming from God. Whatever else the story might mean, we have in it the same symbolism as was involved in that event when Moses went up a mountain to receive the Law. Jesus was also the messenger of God's Law in that those who were with Him were told to listen and obey— "This is my beloved Son: hear Him". Nothing could be said more plainly: Jesus of Nazareth has my authority, do as He tells you!

And in that experience Jesus was transfigured before them. It was the touch of God. That same touch still transfigures men and things. The great Mosaic Law was itself transfigured,

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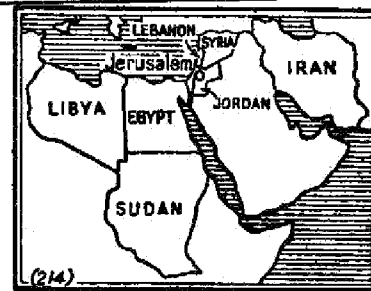
53, BASLOW ROAD,
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Imaginative Anglican Development

First Archbishop in Jerusalem

The status of the Anglican Communion in Jerusalem and the Middle East is to be enhanced by the appointment of an Archbishop in Jerusalem and the creation of a new Bishopric of Jordan, Syria and Lebanon.

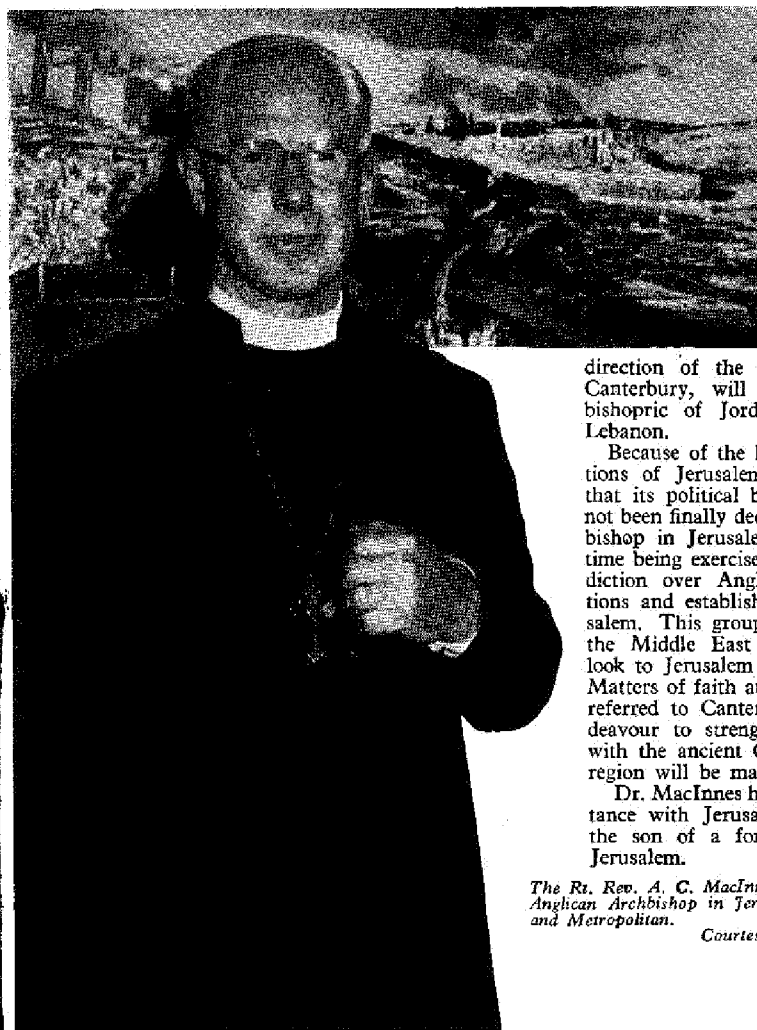
THE RIGHT REV. A. C. MAC-INNES, Bishop of Bedford since 1953, had already been announced as the successor to Dr. W. H. Stewart as Bishop of Jerusalem from July 8th. He will now be invested with the title of Archbishop in Jerusalem and Metropolitan.



The Jurisdiction of the Archbishop in Jerusalem.

It will be the duty of the Archbishop in Jerusalem to establish an episcopal synod of all the bishops who come under his metropolitan jurisdiction, that is, the Bishop in Egypt and Libya, the Bishop and the assistant Bishop in the Sudan, and the Bishop in Iran. He will have his seat in the Collegiate Church of St. George the Martyr in Jerusalem.

The Archbishop in Jerusalem, by



direction of the Archbishop of Canterbury, will create a new bishopric of Jordan, Syria and Lebanon.

Because of the historic associations of Jerusalem and the fact that its political boundaries have not been finally decided, the Archbishop in Jerusalem will for the time being exercise diocesan jurisdiction over Anglican congregations and establishments in Jerusalem. This group of dioceses in the Middle East will in future look to Jerusalem as their centre. Matters of faith and order will be referred to Canterbury. The endeavour to strengthen friendship with the ancient Churches in the region will be made.

Dr. MacInnes has long acquaintance with Jerusalem, and he is the son of a former Bishop of Jerusalem.

The Rt. Rev. A. C. MacInnes, First Anglican Archbishop in Jerusalem and Metropolitan.

Courtesy The Times.

century, and it has been written of this island that "there can be few places throughout Christendom whose soil is so rich in the dust of princes, prelates and saints." In 1899 the eighth Duke of Argyll gave the Cathedral and Abbey on the island to the Church of Scotland, and they have been restored and rededicated that they may be used by all branches of the Christian Church. Much of this work has been carried out by the Iona Community, a brotherhood of Ministers and craftsmen under the leadership of Dr. George Macleod, who is for this year Moderator of the Church of Scotland.

Salvaging a Harvest

Mention is made in this issue of *Church News*, under the above title, of



the vast work of helping and restoring to a proper life the refugees. St. John's Church, Walton-on-Thames, has adopted a nine-years-old Korean girl. Derek Cresswell, who belongs to St. John's and is on Service in Korea, was able to visit her recently at the Suwon Orphanage.

A Different Sort of Adoption

Will you adopt one pipe? If you were to be asked that question you might well retort, "What sort of pipe?" Canon Herklots and his parishioners are working very hard to rebuild the famous organ of Doncaster Parish Church. And the organ really is famous, Canon Herklots tells me. It has been described as one of the musical wonders of the world. Every one of its six thousand pipes is tone pure. So in their endeavours to save their internationally known instrument Doncaster folk are trying to arrange the adoption of each of the 6,000 pipes. I commend the stratagem to other churches planning to restore their organs.

Southwell Welcome

The Provost of Southwell is a man of



Princess Margaret pays a visit to Southwell.

unusual ability. Hugh Heywood was for many years Fellow and Dean of a Cambridge college before going to care for the treasures of this famous Minster. Now he is anxious that it should be the centre of diocesan life. He encourages pilgrimages by all sorts of bodies during the summer months, and is always willing to arrange special services for them.

He is most anxious that visitors who make their way to his famous church should understand something of its life and history. A free leaflet is headed "Southwell Minster welcomes you—Mark well her bulwarks" and goes on in the Provost's crisp style to outline something of Southwell's past grandeur and present needs.

"Go in at the south door," he writes, "there you can buy a Guide, but don't spend time at the bookstall." And again, "go to the middle under the tower, and be still and quiet for a bit, looking in all four directions and upwards. Get the feel of the place." He offers his warning—"the only mistake you can mistake is to be in a hurry."

The Provost tells visitors that he is certain they will want to kneel and pray before they leave and offers some suggestions, including that fine verse by George Herbert:—

*Teach me, my God and King
In all things Thee to see,
And what I do in anything
To do it as for Thee.*

I have seldom seen a more imaginative approach to visitors. Other churches might well take a leaf from Southwell's notebook.

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Photograph by courtesy of "Derbyshire Advertiser"

The Bishop is seen addressing masters, scholars and villagers at Repton Cross during the celebrations of the founding of the Grammar School (now Repton School) and of Etwall Hospital 400 years ago by Sir John Port. The Archbishops of Canterbury (a former headmaster) and York (an Old Reptonian) also participated.

THE BISHOP'S LETTER

MY DEAR PEOPLE—

The Bishop's Holiday

From the beginning of September until Thursday, 19 September, I hope to be away on holiday in Austria. Letters reaching my house in my absence will be

dealt with by my Secretary, who will refer when necessary to the Assistant Bishop or to the Archdeacon of the Archdeaconry concerned. Correspondents are asked, however, to note that for the period I have indicated I shall be personally

FROM OUR "PUBLICATIONS" TRAY

Lambeth, 1958

What looks like a really useful guide for speakers and study group leaders is a booklet **Lambeth and Our Times** (Church Information Board, for Overseas Council: 1s. 6d., by post 1s. 8d.), which includes the draft agenda of this conference of Bishops of the Anglican Communion. **The 1958 Lambeth Conference and Your Parish** is a handy leaflet put out by S.P.G. which contains suggestions for prayer and study material. We also understand the **May, 1958, edition of Church Illustrated** is to be the Official "popular" Lambeth publication, is to cost 1s., and will be automatically supplied to regular subscribers, but—and here is the important fact—extra copies of just this special number can *only* be ordered through the Diocesan Missionary Council. So write without delay to the Rev. E. J. Walser, Mackworth Vicarage, Derby, and back your order with cash.*

An exceptional chart

Quite the best chart published for years is **An Illustrated Calendar of the Christian Year**, by John Elphinstone-Fyffe (Ch. Inf. Bd., 2s., by post 2s. 3d.). A refreshing change from the old familiar 'clock-face' chart, this displays the Church Year as a pilgrimage, with pictorial background, measuring 10 by 40 ins., with brief but excellent descriptive notes. It is now published also as a tiny folder handy for keeping inside one's prayer book (3d., by post 5d.).

Leaflets from other Dioceses

One of the best ways of obtaining accurate information is to make a statement and then wait for it to be contradicted. We recently implied that *D.D.N.* is distinctive for two reasons, one being its use of pictures. Our attention has been drawn to three, *Manchester Diocesan Leaflet*, *Liverpool Diocesan Leaflet*, and *Portsmouth Diocesan News*, all of which appear to contain pictures. But these are mere (we speak foolishly) Crown-Octavos, and do not appear to use topical photographs. Our second claim, to be the only Diocesan Leaflet to publish in two sizes (Demy-Octavo and Crown-Quarto) remains so far unchallenged. Any takers?

*Please do not forget to keep free from parish, deanery or diocesan engagements the period June 20-24, 1958, when overseas Bishops will visit the Diocese.

CONFIRMATION CENTRE IN SEPTEMBER

There is only one centre this month, on Thurs., Sept. 26, at 7.30 at Frecheville (Bishop of Derby). The Confirmation provisionally arranged for Sept. 24 at Beighton has been cancelled.

YOUR CHILDREN'S RELIGION AT SCHOOL

The admission of new pupils at the opening of the school year in September is a most suitable time for parents' requests to be made for Religious Education distinctive of the Church of England to be provided for their children within the school timetable. The appropriate forms of Parents' Request to C.E. (Controlled) Schools and to County Primary and Secondary Schools (please state whether "Controlled" or "County" when asking for them) are available from the Diocesan Director of Education, 3, College Place, Derby. **H. S. O'Neill.**

In case the parents do not fully realise all that is implied in this announcement, perhaps we may remind them that Church Schools are of two kinds: the **Aided School**, in which Church teaching is provided except in any case in which the parent states it is *not* desired, and **Controlled Schools**, in which specifically Church teaching can only be provided for pupils whose parents state that it is desired. It is also perfectly possible for Church teaching to be given (through the method of 'withdrawal') in a state school, whether County Primary or Secondary, if the parent states the desire in writing. We have on more than one occasion urged that it is our duty as Church members to avail ourselves of this privilege, and to make sure our children do get proper Church instruction, according to our beliefs as Anglicans, instead of the rather carefully guarded non-denominational teaching which must otherwise be provided.—Editor.

An S.P.C.K. Book Display, Overseas Exhibition and Demonstration of Visual Aids* is to be held on **Wed., Sept. 11**, in S. Werburgh's Hall, Derby, and on **Thurs., Sept. 12**, in S. James's Hall, Chesterfield. In each case the chairman will be Bishop Sinker, and there will be 3 sessions: 11 a.m.-12 noon: 2-4.30 p.m.: 4.30-9 p.m.

*We still prefer "things to look at".—Ed.

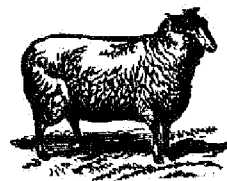
The Diocesan Conference meets on **Sat., Oct. 26**, at Chesterfield.

Clergy Lectures begin on **Fri., Nov. 8**, in Diocesan House, Derby, and last for 6 weeks (11.15 and 2). Details next month.

"Year Book" Corrections should reach the Editor (Rev. G. S. Howarth) at Milford Vicarage, Derby, *not later than the end of September.*

Diocesan Board of Patronage appointments in the recent election are—the Revs. E. R. Bickerstaff, J. S. Douglas and J. M. Robson, Messrs. S. J. Bartle, A. H. Booth and T. Walton.

Readers' help—Write to Rev. I. J. Harris, 166, Dairy House Rd., Derby.



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Deaconesses in the Lutheran Church

By ELIZABETH SOUTTAR

One of the least satisfactory aspects of work in the Church of England is the vocation offered to women. This is the first of a short series of articles exploring women's work in other branches of the Christian Church and the work accomplished in our own Church.



sick, the relief of the poor and the educational work which had been, and still is in the Roman Catholic Church, the concern of the great Communities both of men and women, had, in the Protestant Church, to be met in other ways. Yet it was these needs which in the end brought the deaconess movement in the Lutheran Church.

It began in a little village on the Rhine called Kaiserswerth, where young Pastor Fliedner, having visited England and been inspired by Elizabeth Fry, gathered together a group of women whom he called deaconesses and who were trained to be both nurses and evangelists. This was the beginning of the Kaiserswerth Deaconess House, where Florence Nightingale received her training. It still has hundreds of deaconesses working throughout Germany, and its influence has been world-wide.

Similar, but less well-known, is the history of other Deaconess Houses.

SOMETIMES ONE'S ATTENTION may be caught in the streets of London, especially during the summer months, by a woman in an unfamiliar uniform—a long dark dress with a short cape, and a charming white cap of stiffened linen falling in folds behind and tied with a bow under the chin. She is a representative of one of the most interesting religious movements of the last century—the revival of deaconesses in the Lutheran Church.

So great was the feeling against monasticism in the post-Reformation period that anything even resembling a Religious Order was suspect. For nearly three centuries the care of the



Dear Venturers,

September—and Summer is ending. The countryside is gay with the first vivid colours of Autumn, the hedges bright with berries, the orchards aglow



with red apples and yellow pears, the green of the trees is beginning to show the faintest hint of yellow and gold. Nuts are ripe—on Holy Cross Day, which is the 14th, school children used to be given a holi-

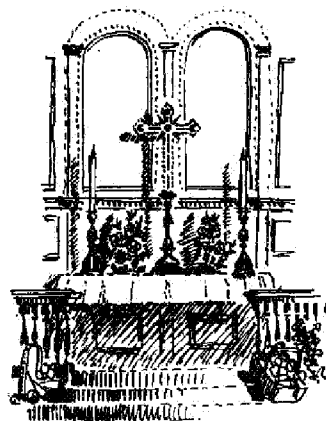
day so that they could go to gather them. In Kent and Worcestershire and Herefordshire the hops are ready for picking; there are real field mushrooms about, instead of the cultivated ones in the shops; there are blackberries in the hedges, and they must be eaten before Michaelmas Day, or—tradition has it—the devil enters into them; the corn is being cut . . . this is the Harvest month. And the month for Harvest Festivals, the Harvest Thanksgiving, as it is called in most of our Churches.

Since 1843, when the Vicar of Morwenstow held a special service of thanksgiving for the harvest in his Church, the custom has grown, and whatever secular traditions have disappeared, the religious ones have increased, and in every Church there is a Sunday specially dedicated to this thanksgiving for harvest. And we, who pray "Give us this day our daily bread . . ." are glad of a time when we can be specially grateful for the way in which God has fed us, and provided for us, and cared for us, in the year that is past, and has, by the new harvest, ensured the same care and faithfulness during the coming year. We bring our gifts as an offering, corn and bread, fruit and vegetables, jam, eggs, flowers—everything which is part of the great harvest of the earth, which God in His goodness has given us; like the ancient Jews who took their finest and best sheaf to the Temple as a thank-offering to God, so we bring our offerings, and with them "our humble, thankful hearts."

It is somehow easier for us to be thankful when we can see the things for which we are thanking God. It helps us to concentrate when the Church is

THE VENTURERS

decorated, and wherever we look we see something which reminds us yet again of His goodness to us, and His love.



And the Church does look beautiful on Harvest Festival, the Harvest hymns are ones we all know and can sing wholeheartedly, we *enjoy* the Harvest Thanksgiving—and not only we, but a number of people who only come to Church occasionally, but who make Harvest one of their occasions. Even if you think you don't like poetry, get hold of a copy of John Betjeman's *POEMS IN THE PORCH* and read his *Diary of a Church Mouse*. (You'll probably find you *have* to read the others as well, but for now start with the Harvest one—and think about it!)

But of course it *isn't* just Harvest that matters. That is one day when we think specially of praising God for "giving and preserving to our use the kindly fruits of the earth, so as in due time we may enjoy them," but His goodness doesn't stop there. All good gifts come from Him, and that includes coal, electricity (I know man harnesses the resources of Nature to make it, but God gave him the brain to think and work it out), power, machinery—the means of speeding up our daily work to give us more leisure-time. Time for what, incidentally?—to waste, or to enjoy by using it for God?

By remembering God and thanking Him, how much more wonderful life becomes. Think about it, and God bless you.

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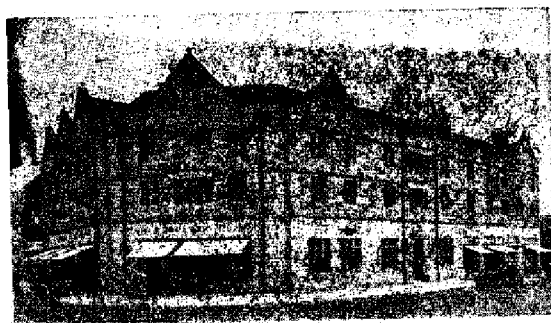
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so that instead of it being a "you hit me, and I'll hit you" affair, it became "you hit me, but still I will not cease to love you". It so changed the Jewish Law that men have talked about this change, as set forth in the Sermon on the Mount, as "an impossible ideal". And, of course, to worldly thinking it is impossible, impossible because it involves something the world lacks the love of God. But it is not "an impossible ideal" to those who have accepted the love of God, and who ask only to be mediums of that love as God seeks to bestow it to all the world; to them it is the very law of life. To every Christian, and to every person seeking to love God and his neighbour, the new law as made known in Christ, is a way of life to be sought and entered into as a great privilege from God. The old Law was changed, transfigured by Christ. In accepting the new law, as we accept the lordship of Christ, we too become transfigured. And it is because the Transfiguration means so much in the way of giving additional authority about the new Law in Christ—the law of love and forgiveness—that August 6th, the date of the Feast of the Transfiguration, seems to have been such an odd date to choose for making that horrific attack on Hiroshima with the new power God has made available for us.

The era of atomic energy into which we are just entering can be one of great blessing for mankind, or it can lead to utter destruction. We are interested in the future, if only for our children's sake. It will be a way of destruction unless we are more concerned about our moral and spiritual equipment with which to meet it. The times are so urgent and we do so little about it. But, we say, there is so little we can do. One Man loved completely, and His power still exists although that of the mighty Roman Empire that crucified Him has vanished. Just think of the power released if a whole Church loved completely—if we really undertook to obey His new laws of love! The whole scene would be transfigured. Instead of looking to the future with a kind of expectant dread, in case some fool should set off some of the hydrogen bombs stored away somewhere, we would look forward confidently and gratefully. We should feel as though we were moving forward into a new era specially prepared for mankind by God Himself. If we continue to keep God out of His world—which means out of complete control of our life and its affairs—we shall surely perish. The old way of running this world's life has failed as history so abundantly illustrates. There is no confidence among the nations of the world even between those countries who are supposed to be allies—is it too much to ask that the new way of Christ be tried? It is later than we think. If we are not to be overcome of evil then in the words of Paul, we must somehow learn to "overcome evil with good".

Yours sincerely,

FREDERICK ADAMSON.

Sunday School.

Our particular "guardian angel" once again saw to it that we had a beautiful day for our Sunday School outing to Whitby. We were fortunate to have such a fine day after a spell of the vilest weather imaginable. May we remind all parents and children that we resume work on Sunday, September 15th at 2.30 p.m.

Notices.

September 17th—Meeting of the P.C.C. in School—8 p.m.
Meeting of the Church Club in School at 7.30 p.m.

September 24th Meeting of Ladies Working Party at the Vicarage—2.30 p.m.

October 11th—Harvest Supper 7.30 p.m. Details later.

Burials.

July 12—Arthur Henry Cort.
July 15—Nora Ward.

Baptisms.

July 14—Heather Wendy Jean Pinchbeck.
Aug. 4—Richard Michael Holdsworth.
Aug. 4—Elizabeth May Rollin.
Judith Ann Rollin.
Aug. 18—Adrian Cameron Hardwick.

Altar Flowers.

Sept. 1—Miss Heard and Mrs. Gilpin.
Sept. 8—Mrs. Powell.
Sept. 15—Mrs. Seals.
Sept. 22—Mrs. Jones and Miss Steward.
Sept. 29—Mrs. Johnson.
Oct. 6—Mrs. Pratt.

Church Collections.

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July 14—	13 5	5 3 6
July 21—	1 1 6	3 18 1
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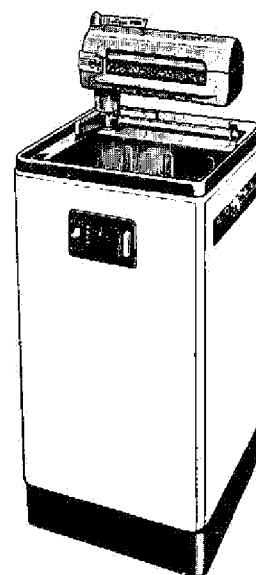
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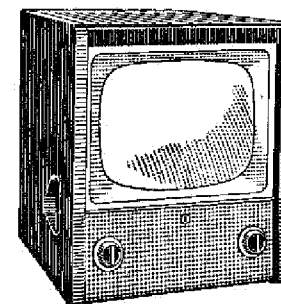
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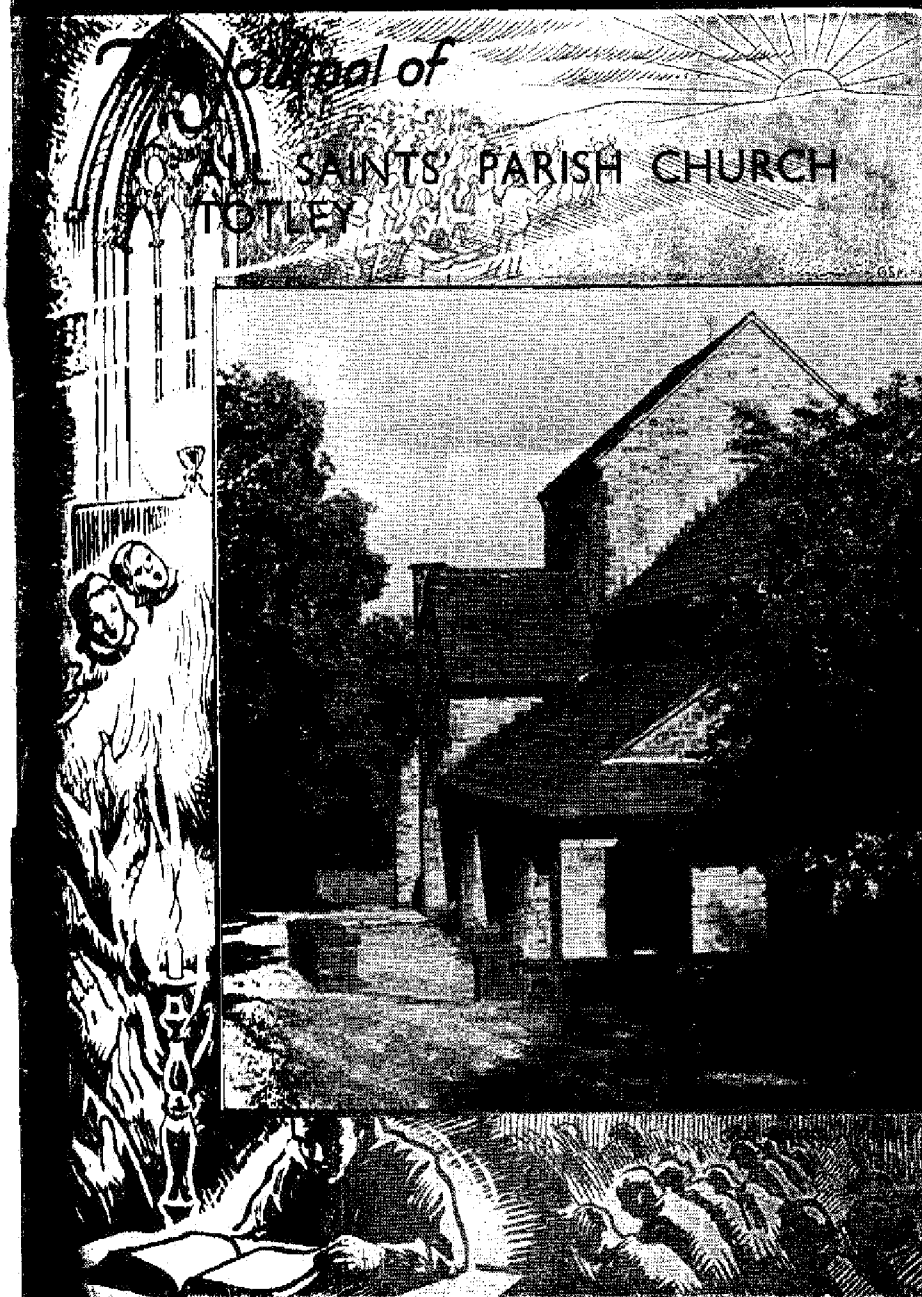
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— SERVICES —

Holy Communion: Sundays, 8 a.m.
Sung Eucharist: First Sunday, 11 a.m.
Mattins: Sunday, 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**
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*All Notices of Baptisms, Banns, Marriages, or Funerals
should be given to the Vicar.*

CALENDAR FOR OCTOBER.

October 6—HARVEST THANKSGIVING.
8 a.m. Holy Communion.
11 a.m. Mattins; Preacher: The Vicar.
2.30 p.m. Children's Gift Service.
6.30 p.m. Evensong, Preacher: N. L. Sell.

October 11—(Friday) Harvest Supper, 7.30 p.m.

October 13—TRINITY XVII.

October 18—(Friday) St. Luke, Evangelist.
Holy Communion 10 a.m.

October 20—TRINITY XVIII.

October 27—TRINITY XIX.

November 1—ALL SAINTS' DAY.
7 a.m. Holy Communion.
10 a.m. Holy Communion.

November 3—PATRONAL FESTIVAL.

November 9—(Saturday) CHURCH BAZAAR.
Opened at 3 p.m. in the Church School by Mr. H.
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Totley Vicarage,
September, 1957.

My dear Friends,

This month we celebrate our Harvest Thanksgiving. As you probably know, the origin of these services dates from the early years of the reign of Queen Victoria—the year 1843 to be precise. In that year the Vicar of the Cornish village of Morwenstow held a special thanksgiving service for the harvest of the sea, which happened to be a particularly good one. His idea was copied by other clergy in respect to the corn harvest. But about eleven years afterwards, the Queen herself suggested to the authorities of the Church of England that there should be a day set apart each year for the blessings of the harvest. The suggestion was complied with, and the custom of holding a "Harvest Festival" in every place of worship throughout the land has become practically universal.

This service inculcates the lesson that we recognise Almighty God to be the sole provider of our physical needs. We bring into the House of God flowers and fruits and vegetables as *tokens* that all the harvest of the fruits of the earth come from Him. When the British Sovereign visits the Duchy of Cornwall there are certain things which are always presented—a grey cloak, a brace of greyhounds, a pair of gilt spurs, a salmon spear, a pair of white gloves, a hundred shillings and a pound of pepper! But they are not given to him (or her) because he needs them, or for their own worth. Each of them is a token of some right or privilege which these people hold by the grace of the Sovereign. And they are recognised by these tokens that they are the gifts of the sovereign. And so we bring into Church some of the fruits of the earth *not* because He needs them, but as a token that all the harvest comes to us from Him. "That a day should be set apart for the blessings of the harvest"—so ran Queen Victoria's mandate. Which brings us to a second thing this service ought surely to mean.

It should remind us of God's unfailing mercy. Once more the reaping time has come and although in some places this has been an indifferent harvest, in others, it has been quite good. But if our English harvest had entirely failed in 1957 the Divine goodness would not be disproved. As you are aware, we produce in these islands, only a small proportion of our food requirements. What we ourselves produce is sufficient for only a few months of the year. For the remainder we are dependent on other countries whose aggregate supplies are so plentiful that starvation need never be contemplated. It would seem to be ordained that if a harvest be poor in the Western hemisphere, it is good in the Eastern. If it be meagre in the North it is plentiful in the South. The balance is always maintained somewhere.

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ON GROWING OLDER

By The REV. CECIL RHODES, M.A.

We like to find the month of October in her beauty—rich and splendid in colour, quiet and reposed, mellow and gracious, her Sun clear and bright. October can be a joy and pleasure . . . though the year is swiftly running its course and the days are hastening on . . . So grow old.

THAT COURAGEOUS AND GOOD man Leo Baeck, chief Rabbi of German Jewry under the Hitler regime, who refused to quit—"as long as there is a single humble Jew left alive my place is here with him"—in his eighty-first year, coined the phrase, "Providence never sends what is finished. Providence sends only possibilities and a task."

Retirement and old age are problems which very particularly worry our time. That awful feeling that at a certain age we must lay down our tasks; that dread that with older age there is little or nothing that we can do; that shadow which lies ahead of nearly all who have passed the half century . . . the end of my job,

there is nothing I can do, no one wants me. And for those who have reached this stage in life, there is probably no time of the year which can be so full of gloom as these winter months which lie ahead, when age or infirmity, or "nothing to do," binds us indoors.

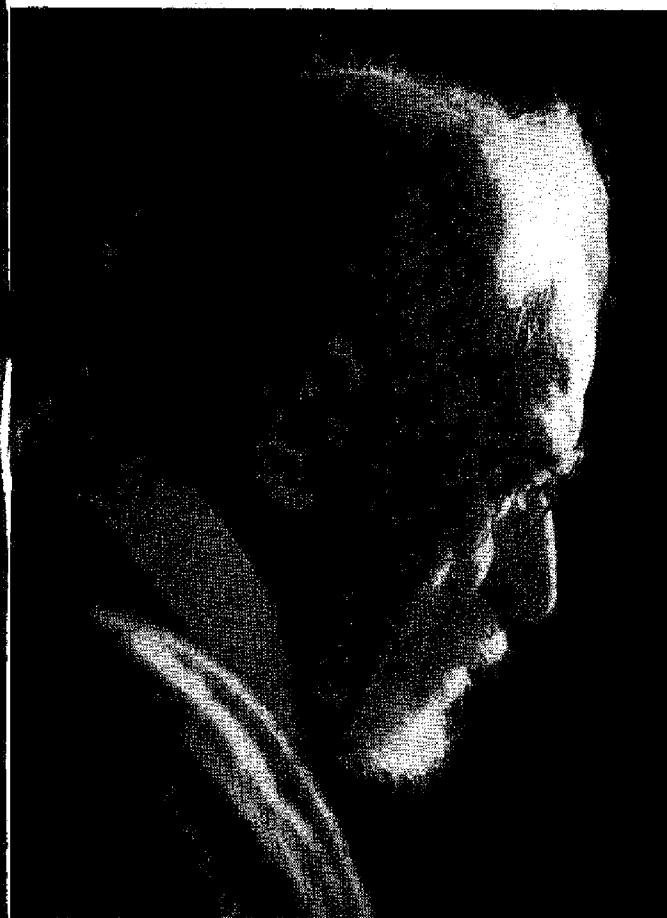
* * * *

Nothing I Can Do!

But are we right about this? "No one wants me." "Nothing I can do." I believe with all my heart that this is quite wrong. Listen again to the aged Leo Baeck—"Providence never sends what is finished. Providence sends only possibilities and a task." *Never sends what is finished.*

I misquote a little our Lord's parable of the rich fool who said, "I have much goods laid by for many years; I will take mine ease . . . but God said 'Thou fool.'" For thus quoted there is also a great truth in it. The great truth, the real truth, if we have eyes to see and hearts to appreciate, is that while we have life we have a task to perform. We may lay down this or that specific work, but that should never mean we can or should pull down the shutters, as it were, and say "All

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint,"
—Isaiah 40, v. 31.



dictine monk at Louvain. He was not just an ordinary monk, however. For a long while he has been one of the great textual scholars of Christendom, and a recognized authority on the early fathers, especially on St. Basil.

But Mr. de Mendieta's researches and his travels abroad led him to doubt certain Roman Catholic tenets, and to be critical of the position of the Pope and of other modern Roman developments.

He accordingly left his Monastery and came to England, where he was married in an Anglican church and received into the Church of England. Since then he has been studying Anglicanism at St. Augustine's College, Canterbury, and has been licensed as a priest of the Church of England.

Caius College has elected him into this fellowship, founded in memory of the great Biblical scholar, S. A. Cooke. For the next three years he will continue his researches in Cambridge, and perfect his English at the same time.

Dr. William Frend, who is a fellow of Caius College and a well-known Church historian, tells me "Mr. de Mendieta's coming to the Church of England has filled a gap in scholarship for which we are all grateful."

His coming also shows the inaccuracy of the oft-quoted statement that Romans never leave Rome! There is in fact a considerable traffic from Rome to the Church of England, including priests who are to-day working in Anglican parishes. When the Church's Enquiry Centre gets into operation it is probable the stream will increase considerably.

Rejoicing on the Niger

Next month marks the highlight of the celebrations in Eastern Nigeria in connection with the centenary of the Niger Mission of the Church Missionary Society.

So important is the occasion that the President of the Society, Sir Kenneth Grubb, and Lady Grubb, and the General Secretary, Canon Max Warren, with Mrs. Warren, are going out specially for the celebrations. A great thanksgiving ser-

vice in the cathedral at Onitsha will be attended by the Princess Royal.

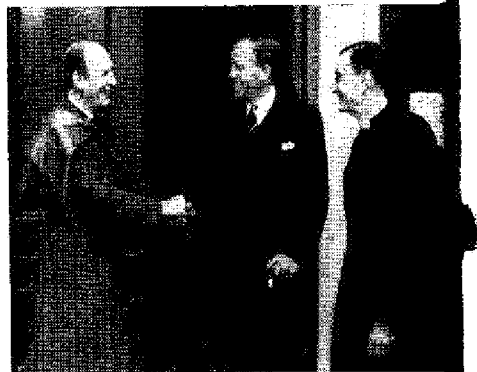
It is just a hundred years ago since a most remarkable African, Samuel Adjai Crowther, stepped ashore at Onitsha and set to work to found a Mission there. He, and his wife, had been slaves, and Crowther himself was rescued out of the hold of a slave ship by a British man-of-war. Crowther became the first African bishop of modern times, and was honoured by Oxford University for his translation work. He died at the age of eighty-nine, an honoured son of Africa.

The present cathedral at Onitsha, still not complete, is a symbol of a century's witness by the Christian Church in Nigeria. But there is much else besides, including many schemes for the betterment of the people of the country in such fields as education, health and agriculture.

The Church has a proud record in Nigeria, and the present celebrations are some indication of the gratitude felt by the Nigerian people to the workers of CMS who first planted the Gospel in their midst.

Another Centenary

This year churchmen are also celebrating the anniversary of the Universities' Mission to Central Africa. It is just a hundred years since David Livingstone made his famous appeal to the Universities of Oxford and Cambridge. In this picture are three of the Society's present leaders



—(left to right) the Dean of Windsor (Bishop Eric Hamilton), chairman of U.M.C.A.'s General Council; the Hon. Richard Wood, M.P. (son of Lord Halifax), President of the U.M.C.A.; and Canon G. W. Broomfield, the Society's General Secretary.

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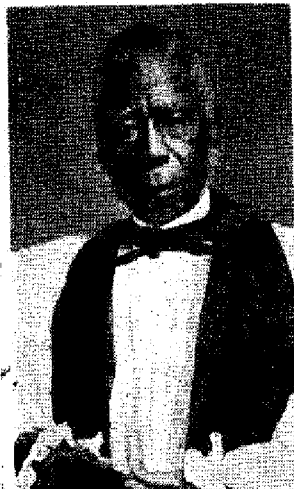
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"Derby Diocesan News" Supplement

OCTOBER, 1957.
No. 123.

Circulation over 43,000



Photo by R. Corbett-Smith, Allestree

The foundation stone of the daughter church of S. Nicholas, Allestree, is laid by Mr. G. S. Clark-Maxwell after it has been blessed by Bishop Sinker. To the right is the Rev. G. L. White (Vicar); on the scaffolding are (left) the Archdeacon of Derby, the Rev. F. J. Sides, R.D., and the Rev. E. J. Walser, Vicar of Mackworth, from whose parish the site is to be separated.

A LETTER FROM BISHOP SINKER

DEAR PEOPLE—

A true holiday should be a journey for the spirit as well as for the body. How blessed we were then to start our holiday with the York Mystery Plays, and see, bathed in golden sunshine followed by quiet moonlight, the whole history of the world from the Christian point of view. For this is what the York plays are about. The whole cycle consists of forty-eight plays, but they have been selected and compressed so as to make a coherent whole, presented in three and a half hours before a huge and reverent audience from all parts of the country and indeed of the world. We saw Almighty God in heaven, the fall of Lucifer, the creation of Adam and Eve, the sacrifice of Isaac, Isaiah, the life of Christ, His crucifixion and resurrection, the descent into Hades and the last judgment.

Three levels

This vast drama was played in the ruins of S. Mary's Abbey, set against a tier of stone arching. God in heaven appeared above in the central arch, below to the left was the hill of Eden

and the tree of life, where also the crucifixion took place. On the ground level the other earthly scenes took place, with hell as a place of black rocks and fiery vapours away to the right.*

The whole presentation is, of course, mediaeval in thought and costume, but direct and challenging in its teaching. That was its purpose when the Craft Guilds of York produced it in the Middle Ages. Many of those who came to see it in 1957 must have needed the teaching just as much as those illiterate folk four hundred years ago—indeed, it came home to us all.

Brilliant figures

God in His Majesty, a golden, massive figure with a tremendous voice, commanding and judging from His uplifted arch, provoked instant awe and reverence. His angels, Michael in his golden armour, and Gabriel, gave their messages from

*One wondered if the tradition of the Moralities of *sinister* and *dexter* (from the players' point of view) was observed by intention or happy accident.—Ed.

YOUR 1958 PARISH MAGAZINE

Clergy and P.C.C.'s are advised that 1958 may bring further increases in parish magazine costs, owing to higher wages, paper prices, etc. One very good inset has already announced a 22% increase in charges, justifiable in principle but alarming in degree, which may put it beyond the reach of many. Some magazines in any case are facing substantial accumulated deficits.

The *DDN Magazine Advisory Service* has been recommending enquirers to explore the following remedies: (1) Get 3 or 4 competitive estimates from printers: the result is sometimes revealing. (2) Review the advertisement rates (often absurdly low), and consider asking a "10% increase in rates owing to rising production costs", which advertisers will usually understand and accept. (3) Consider a new more economical format (e.g., Octavo-demy instead of Quarto), or even abandoning an inset; local news plus the *Diocesan News* can be made into an attractive little magazine, sometimes at 3d. instead of 4d. (4) Embark on a really thorough and business-like canvass for increased circulation (preferably house-to-house, with free specimen copies). The P.C.C. can and should be asked to subsidise to cover a modest deficit, as the magazine is an essential propaganda medium which reaches out beyond the congregation: but a large deficit is, we believe, avoidable.

Cathedral Magazine

It is much to be regretted that *Derby Cathedral Magazine* is to become a bi-monthly, thus losing all pretensions to be topical. We value our young contemporary sufficiently highly to remark quite frankly that (a) we doubt the wisdom of free distribution to the clergy when the cost must be about £9 a month or over £100 per annum; no magazine can stand it; (b) we have always questioned the absence of adverts, and do not believe them to be either undesirable or impracticable; (c) we are inclined to believe that competitive quotations might reduce costs without appreciable loss of quality; (d) increased circulation can only be achieved by systematic hard work. It is much to be hoped that the decision will be reconsidered.

Meanwhile, *Cathedral Magazine* readers who will now be deprived of their *Diocesan News Supplement* can have it posted to them separately for Oct.-Dec. if they send a P.O. for 1s. to the *DDN* Business Manager, 1, The College, Derby. Details of subscriptions for 1958 will be sent out in December.

CONFIRMATION CENTRES. Sun., Oct. 6, Shardlow, 3 p.m.; Tues. 29, Mickleover, 7.30. Both by the Bishop of the Diocese.

DATES AND DETAILS FOR DIARIES

Mon., Oct. 7, at 6.30, Chesterfield Parish Church (Preacher: Rev. A. B. Gordon, R.D. of Chesterfield), and **Fri., Oct. 11,** at 3 at the Cathedral (Preacher: The Provost): **People's Offering Services.**

Fri., Oct. 11, 2.30-5.15, Clergy Meeting in S. John's Institute, Tideswell: Canon Ernest Southcott (Vicar of S. Wilfred's, Holton, Leeds) on *Parish Evangelism*. Chairman: Bishop Sinker. Write to the Rev. V. T. Ducker, Tideswell Vicarage, for advice on trains and buses.

Sat., Oct. 12, 3 p.m., Bakewell Church: Derby Archdeaconry Sunday School Teachers' Festival. Preacher: Bishop Sinker.

Fri., Oct. 18 (S. Luke's Day) and Octave: prayers and offerings asked for Imperial Cancer Research Fund (Royal College of Surgeons, Lincoln's Inn Fields, W.C.2). Also **Religious Press Week.**

Sat., Oct. 26, 11.15 in S. James's Hall, Chesterfield: **Diocesan Conference.**

Fri., Nov. 8, First of weekly **Clergy Lectures** in Diocesan House, Derby: 11.15, *The Reformation* (Vice-Principal of Lichfield Theol. Col.): sandwich lunch (tea provided); 2, *Dead Sea Scrolls* (Rev. A. R. C. Leney, Nottingham University). We are informed that *The Scriptures of the Dead Sea*, ed. Theodor H. Gaster (publ. Martin Sacher & Warburg, Ltd., Windmill Press, Kingswood, Tadworth, Surrey; 10s. 6d. incl. post) is a reliable translation of the principal documents.

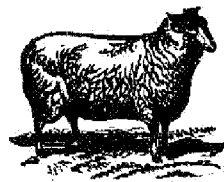
Fri., Nov. 15, at The Hayes, Swanwick: **Lee Abbey Week-end Conference: Power for Living.** Fee, £2 11s. 0d., plus 5s. booking fee (reduction for part attendance). Particulars from the Rev. V. T. McClaughry, Pastures Hospital, Mickleover, Derby.

Also **Tues., Jan. 21—Fri. 24,** at The Hayes, **A Conference on Evangelism.**

Fri., June 20—Tues., June 24, Visit of Overseas Bishops (from Lambeth Conference) to this Diocese. N.B. Amended date to avoid clash with Church Assembly. Please keep free of other events.

W.E.A. COURSES in Derby. Mon., Sept. 30, and weekly: *The Bible and the World Today* (Provost): at Provost's House, 7.15: *Comparative Religion* (Rev. Dr. A. S. Yates): Art School, Babington Lane, 7.15. Thurs., Oct. 3, and weekly: *Who and What is God?* (Rev. E. Hill and others): Art School, Babington Lane, 7.15. Full particulars from Mr. K. R. Stadler, Education Office, Beckett Street, Derby.

ADVISORY COMMITTEE.—Correspondence in future to Canon Hopkins at 3, The College, Derby, please.



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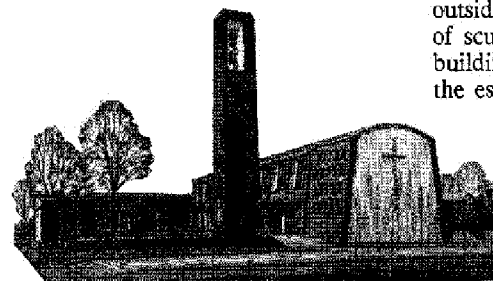
An Important Article on an Important Subject

IT IS DIFFICULT TO REALIZE that this present age is, numerically speaking, one of the great ages of church building. This does not, of course, mean that it is of necessity also an age of great church building. After all, the last great age, that of the Industrial Revolution, left England with a large number of ugly and awkward buildings and relatively few which we are proud to possess.

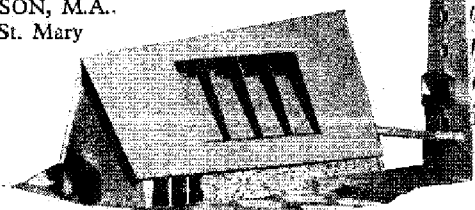
But it does mean that congregations and architects have both of them opportunities for expressing in brick and stone—or in steel and plastic—what they believe to be the true nature of a church. Any survey of what has been actually done suggests their ideas are sometimes slightly contradictory and too often extremely timorous.

What Do We Want?

Is the church to be an embodiment of tradition, its interior a museum of survivals and its exterior a mausoleum of dead styles? Is it to be modelled upon the cave, a mysterious darkness full of awe but also suggesting black ignorance? Is it to look back to the Upper Room, or to a stable? Is it to learn from the theatre



St. Nicholas, Coventry.



The new Church of St. John, Hatfield.

about lines of sight and acoustics offering a kind of great congregational auditorium? Just how far are the prestige claims of size to be balanced against expense of heating and lighting? Can it combine intimacy for the weekday service and the occasional solitary prayer with the demands of Harvest Festival and Remembrance Day?

Interior and Exterior

Considering such books as *Sixty Post-war Churches* or *Fifty Modern Churches*, published by the Incorporated Church Building Society, we find two or three major suggestions. The first is that on the whole interiors are much more successful than exteriors. Take, for example, the housing estate church of The Epiphany of Merstham in Surrey (see picture, p. 11). The interior with a brilliance of peacock blue and tawny red combines a certain splendour with all the convenience of quite a small church. The outside, in spite of the icing decoration of sculpture, remains a very ordinary building within the general run of the estate.

Compare this with a remarkable group of Manchester churches round about Wythenshawe. Most were built in the mid-

Dear Children,

I wonder if you ever, as I used to do, feel just a very little tired of the "Sundays after Trinity"? It seemed to me such a long time from the red of Whit Sunday and the white of Trinity to the purple of Advent. The green of the after-Trinity Sundays appeared to go on and on and on . . .



October Fruits.

Four months or so have slipped by since Trinity Sunday. It seems a long time ago. Where have we got in these weeks since Trinity Sunday? Have we been nicer people than we once were, have we worked harder, played harder, served God with our whole hearts? Or do we look back on weeks when we *haven't* done very well, when we haven't lived up to the things we'd planned and hoped to do, when we let the devil win. . . .

It's so easy to slip back, and having failed to be the kind of person we had hoped to be, to become discouraged and give up trying. But the whole point, of course, is that we never had the slightest chance of becoming that sort of person in our own strength. It is only God's help that can make us the kind of people we *want* to be. We know that, really, but we so easily forget. And that is why we need to pray constantly for God's help, so that we may become the kind of people we want us to be, and the kind of people *He* wants us to be.

Now if you read the collects for the "Sundays after Trinity" you'll find that they are the very thing we need. They are prayers—as it says in the Order for Morning Prayer—for "grace to live well."

* * * *

The four Sundays in October—the sixteenth, seventeenth, eighteenth and nineteenth after Trinity—have for their collects four prayers for help; we pray

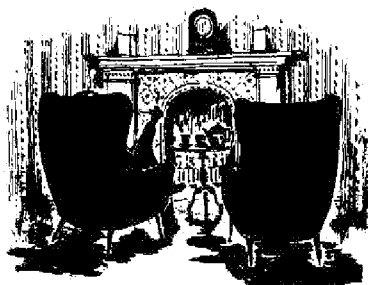
CHILDREN'S PAGE

for God's help to cleanse and defend the Church; we pray for God's grace ever to be with us, and make us continually to be given to all good works; we pray for grace to withstand all temptation—and "to follow Thee, the only God"; and we pray for the Holy Spirit to "direct and rule our hearts." Deep down in us, we do *want* to please God. We can't really do it on our own. And we don't have to, because God will always help us whenever we ask Him.

November brings us to the end of the Church's Year—the last Sunday in November being the Sunday next before Advent. And Advent Sunday marks the beginning of the Church's New Year.

October isn't very far from the end of the year. In spite of the fine weather which may or may not come to us around St. Luke's Day, by now we are beginning to feel well into Autumn, with all its nice things, like tea round the fire, with the curtains drawn and hot buttered toast . . . And the last day of October is Hallowe'en, which means for many of us parties and fun, even though nowadays we don't have to believe that witches ride and goblins lurk outside! It is the eve of All Saints' Day, and the day after that is All Souls' when the Church prays for the dead instead of being afraid of them as people used to be on All Hallow's' Eve.

God bless you,
GERALDINE MIDDLETON



Tea round the fire . . .

This inset, entitled "Church News," is published by Home Words Printing and Publishing Co. Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Cecil Rhodes, St. Augustine's Vicarage, 4, Manor Road, Edgbaston, Birmingham.
October, 1957
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A View of our Bakewell Premises

It is good to remember that there is a harvest in some land or other each month of the year. New Zealand and Chile lead off with their harvest in January, and the year is rounded off with the December harvesting of Australia, Argentine and Abyssinia. Scarcity in any of these countries is compensated by plenty in others, and from one or more of them the bows of ships are continually turned toward our shores, bearing their precious cargo of human food. When tempted to disparage the Divine mercy, let us, therefore, not base our judgment on what we see parochially or locally, but on the broad wide-world view. The harvest reminds us that God always provides enough and to spare. It is His province to create and that of man to distribute. It is a scathing reflection on human kind that the people of any land should starve whilst there is food in another: that it should be burned, as has actually happened, sooner than reduce the price. The ancient promise never fails: "Whilst the earth remaineth, seedtime and harvest shall not fail".

If the first meaning of this service be the fact of our entire dependence upon God, the second is no less plain, and that is the fact of His unfailing mercy.

Yours sincerely,

FREDERICK ADAMSON.

Harvest Thanksgiving.

Details of the Services on Sunday, October 6th, will be found in the "Calendar". The Preacher at Evensong will be the Reverend N. L. Sell, Vicar of St. Peter, Abbeydale.

Gifts of flowers, fruit, etc., should be taken along to Church during the morning of Saturday, October 5th. Help with the work of decoration will be welcomed at 2.30 p.m. on the Saturday afternoon.

The Harvest Supper is arranged for Friday, October 11th, and will commence at 7.30 p.m. Tickets at 3/- are now on sale and we hope you will purchase yours and come along and enjoy yourself with us. Last year we catered for 120 guests and had a really "full house", over the years the All Saints' cuisine has built up quite a reputation—we shall endeavour to maintain it!

Church Bazaar.

This will take place on Saturday, November 9th, in the Church School, and will be opened at 3 p.m. by Mr. Harry Bull of The Court, Anston Hall, who is an old friend and member of our church and well-known in industrial circles in Sheffield. Tickets will be available in due course and we hope you will make a note of the day and come along in force to support us.

H. T. Crowther.

The death took place recently of Mr. H. T. Crowther at the home of his son and daughter-in-law at Ecclesall. Mr.

Crowther was Churchwarden of this parish for 25 years and until a few years ago was regarded, as far as the Church was concerned, as an indispensable part of the parochial scene. Always a jovial person, he used to preside over the hymn books at the back of Church with quite an air! One can picture him now as the service began consulting his watch to ensure that the service had really begun on time. He was an enthusiastic member of the "Bowling Club" and no mean performer with "the woods". We salute his memory and offer our sympathy to his son and his family in their bereavement.

T.C.C.W.

The "Church Club for Women" has resumed its programme for the autumn session and meets fortnightly on Tuesdays in the Church School. A full and varied programme has been worked out and its members, who now number 106, look forward to an enjoyable session. They intend to provide a stall at the Bazaar and we look forward to their corporate attendance at Evensong on Sunday, November 3rd—the Church's Patronal Festival.

Church School.

Mr. John Tinsdeall has been appointed Deputy Head Teacher at the Church School in succession to Mr. H. Shirt who has left us after many years of service, to take up a position at Ilkley. Mr. Tinsdeall, who lives in Totley and who is well-known to most of us took up his duties at the beginning of the new term. We wish him well and hope he will have a happy and successful association with our School.

Burials.

September 13—Herbert T. Crowther.

Baptisms.

August 25—Jeffrey Dean Phillips.

Altar Flowers.

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October 13—Mrs. Haywood.
October 20—Mrs. L. Tym.
October 27—Mrs. Kirkman.
November 3—Miss Harris.

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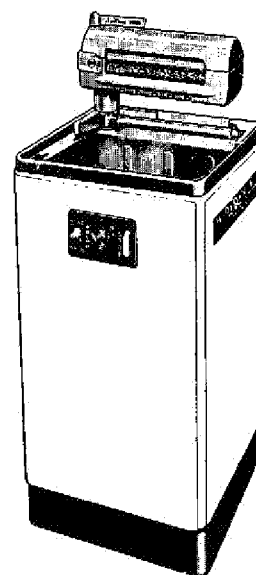
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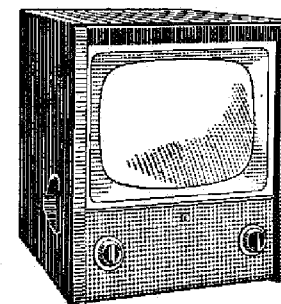
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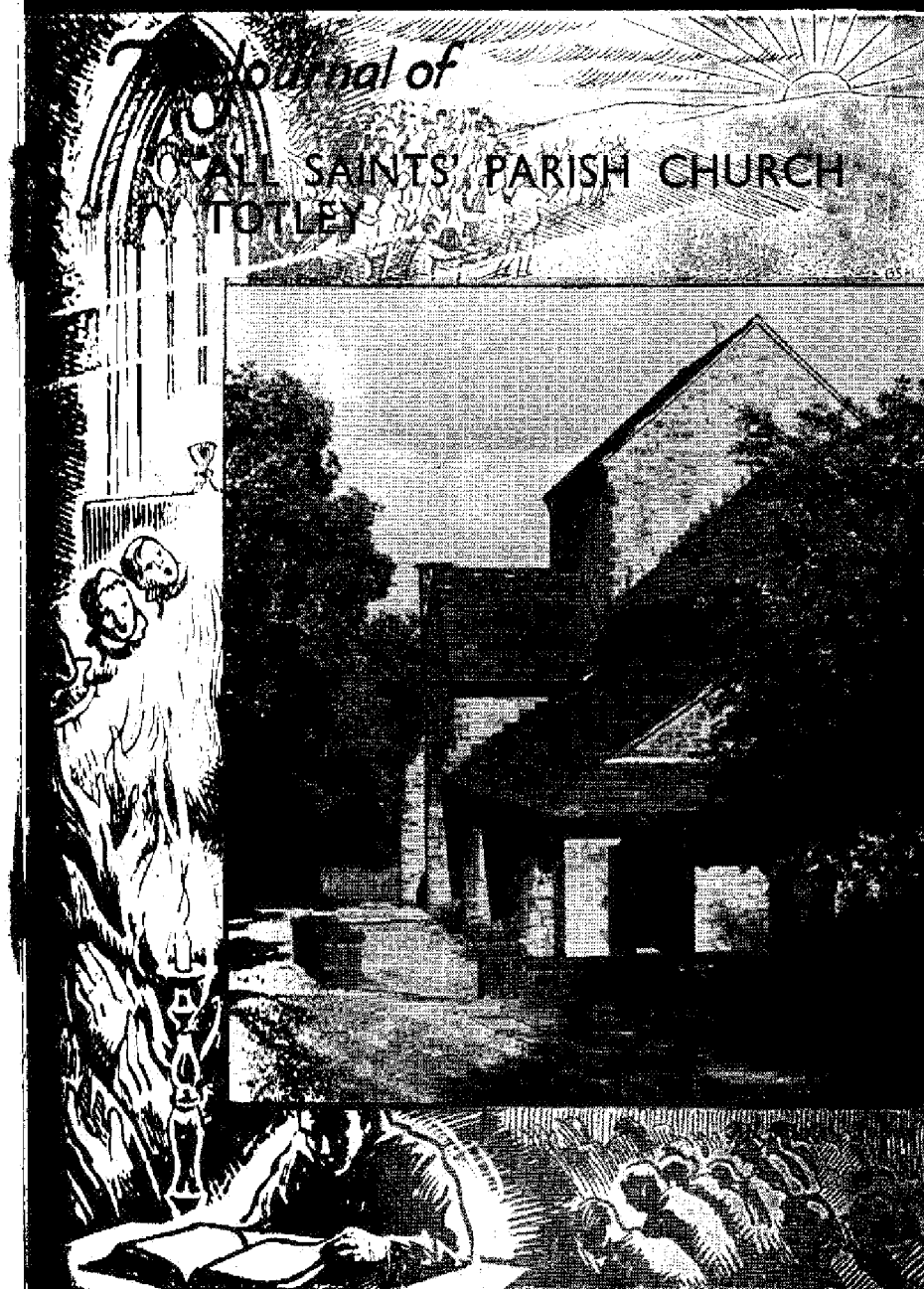
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Secretary F.W.O. Scheme: Mr. E. Coleman.

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— SERVICES —

Holy Communion: Sundays, 8 a.m.
Sung Eucharist: First Sunday, 11 a.m.
Mattins: Sunday, 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 NOVEMBER.

- November 1—ALL SAINTS' DAY.
7 a.m. Holy Communion.
10 a.m. Holy Communion.
- November 3—PATRONAL FESTIVAL.
8 a.m. Holy Communion.
11 a.m. Sung Eucharist.
6.30 p.m. Evensong.
- November 9—(Saturday). CHURCH BAZAAR.
Opened at 3 p.m. in the Church School by Mr.
Harry Bull of "The Court", Anston.
- November 10—REMEMBRANCE SUNDAY.
10.50 a.m. Service of Remembrance.
12.15 p.m. (approx.) Service at War Memorial.
- November 17—TRINITY XXII.
- November 24—TRINITY XXIII.
- December 1—ADVENT SUNDAY.

Totley Vicarage,
October, 1957.

My dear Friends,

I have recently received a dozen copies of a booklet published by the Church Commissioners for England and sent for distribution to members of Parochial Church Councils as an explanation of their work and a statement of their Income and Expenditure for 1956/57. I believe this statement is worthy of a much wider circle of readers than the small number of booklets allow therefore I propose to reproduce its substance here for all our readers to see.

The statement begins:—"A great deal of popular misconception exists as to what the Church Commissioners *do*; what they *do not* do and what, in the view of some, they *ought* to do. The purpose of the booklet is to remove this misconception and to give the facts to as many people as possible.

The Commissioners' primary duty is to make better provision for the "cure of souls". Within this phrase, and under Acts of Parliament and Measures of the Church Assembly, are included :—

I. Financial Duties.

- (a) Additions to the stipends of the clergy.
- (b) The payment of pensions to retired clergy.
- (c) Help in providing for the clergy more suitable houses than some of them have at present.
- (d) Help in providing Churches, Church Halls and houses for the clergy in the new housing areas to which the population is shifting.
- (e) Making grants of capital to particular livings to match gifts by lay benefactors.

II. Administrative Duties.

Decisions, after considering the views of all concerned on :—

- (a) Uniting parishes, and arranging for two or more to become the responsibility of one clergyman.
- (b) The formation of new parishes.
- (c) The alteration of parish boundaries.
- (d) The demolition, or the appropriation to other uses, of churches which are no longer required for regular services, and where necessary, the sale of sites.

It is to be emphasised that no part of the Commissioners' income comes from the State by way of grant or in any other form, so that no taxpayer or ratepayer is making any contribution unless he does so directly out of his own pocket.

Assets.

The Commissioners' capital assets, producing the income from which they carry out their financial duties, come from various sources. The most important are ancient church endowments, the former possessions of the bishoprics and cathedral chapters, and funds of particular livings of which they are trustees. These assets have accumulated over the years and gifts from the laity are vitally necessary if they are

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The Nightmare.

Saving the World

By The REV. CECIL RHODES, M.A.

For your serious Thought in this month of November.

THERE IS NOT ONE PERSON SURELY—be he the most casual or the most careless—who would not gladly and willingly sacrifice a very great deal to help foster goodwill and peace. The trouble is, most people are completely baffled. What help can they give? What can they do? Attending peace meetings, signing peace pledges and petitions, even adding their name to urgent appeals to ban the bomb seem trivial and useless. We are instinctively aware that these things, simply because they cost nothing in time, energy, discipline or self-sacrifice, are ethereal and negative, and have little worth or value.

What can we do?

The first surely is to see that the cry for Peace is not always so high-minded as it appears—it can be just fear and dread of the alternative, and that is no vital policy. It can be a longing merely to maintain *status quo*: but living is by its nature always pushing aside the present set-up. It can be quite selfishly the desire to be left alone to enjoy what we have, irrespective of the urgent needs of others: this is not peace, but greedy stupidity. Peace, if it is the noble thing we dream of, demands mutual respect and understanding, and service. It is therefore a costly thing.

Can Politicians foster it and provide it?

We all have the greatest respect for these

servants of the State who spend their lives seeking to serve us. By far the great majority—most of us would go so far as to say all—are high-minded and devoted to the cause of peace in its highest context. But politicians are immensely vulnerable. They and their parties—except in moments of crisis—maintain their position by maintaining and seeking to enhance the position and status of the group they serve. They may in some measure be the mind and will for their people, but in very real measure must they express the mind and will of their people. Only with the support of vast numbers of ordinary people can they and do they continue in office. And I am neither being



thusiasm and expectancy—only to be met with a heavy toll of suffering and death. And this mission was no exception. Twice it verged on almost total extinction. Death claimed Mackenzie, the first bishop, and one of his priests within the first year. Sickness and death struck down one after another among the pioneers. On all sides were marauding tribes, slave gangs and insuperable difficulties.

Bishop Tozer, Mackenzie's successor, realized that the site chosen for the first mission station was untenable and could produce little else but sickness, disease, famine and death. The new bishop was a man courageous enough to make decisions. He, and the straggling remnant of his party, abandoned Magamero on the Shire River to start all over again in the more secure environment of the island of Zanzibar off the east coast of Africa.

Such a move was a serious setback to the new mission and its home supporters, and it met with the sternest opposition. Livingstone himself could not conceal his bitter disappointment, and Tozer was forced to endure criticisms of cowardly desertion and the stigma of failure.

But, under the hand of God, it proved the wisest move that ever could have been made. From that new station at Zanzibar the work of the Mission grew and again spread to the mainland. By 1881 W. P. Johnson and Charles Janson had regained the shores of Lake Nyasa, so that within twenty-five years the Mission was back on almost the same site where it met its first tragic reverses. Tozer was clearly vindicated, and the work went forward, but not without its problems and sufferings and deaths.

On the first night of their arrival at the lake shore, Johnson and Charles Janson saw as they looked across

the water to an island seven miles distant a glow in the darkness. Later they learned that it was the fires of "Chippyela", the "Burning Place", where witches were burnt alive for their supposed crimes. Within twenty-five years the glorious Cathedral Church of St. Peter, Likomo, was built entirely by African Christian labour and stands near the site of those burnings.

Two thousand Christians worship every Sunday in that Cathedral today and, as often as not, an African priest will be found officiating where close at hand his forbears suffered in the flames of Chippyela.

And so it comes about that the period from June, 1957, to May, 1958, is being observed as the Centenary Year of that Society—The Universities' Mission to Central Africa—so-called because of that appeal for its initiation first made a hundred years ago to the Universities of Oxford and Cambridge.

A study of a map of U.M.C.A. territory to-day shows five dioceses—Zanzibar, Nyasaland, Northern Rhodesia, Masasi, and South-West Tanganyika—covering altogether an area many times the size of England. A glance at the staff list of any diocese will show that African clergy outnumber the European, and that working in Africa is the Community of St. Mary for African women, as well as the Community of the Sacred Passion for European women. These, and many other signs of achievement in the educational and medical fields, are the outcome of faith and prayer, work and suffering, under the grace and guidance of God. They are the outcome of vision and courage in the souls and minds of men who have dared to accept the challenge to the Universities: "Do you carry out the work I have begun. I leave it with you."

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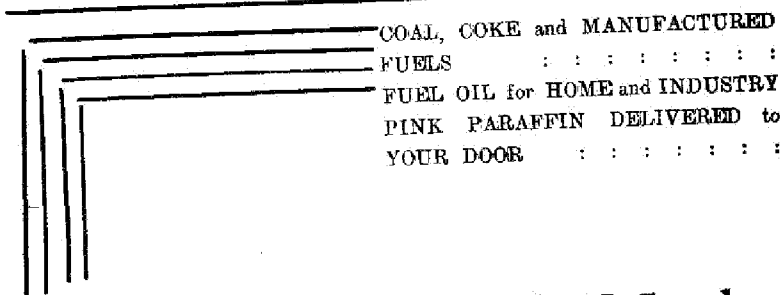
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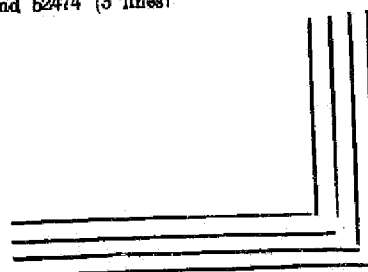
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Diocesan
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Circulation over 43,000
No. 124 Nov. 1957

The Bishop's
Letter

MY DEAR
PEOPLE—

St. Andrewstide

I commend the observance of St. Andrewstide in the Diocese, in accordance with custom, as a season of prayer for the Church Overseas. The use of the Prayer Leaflet issued for this purpose by the Overseas Council is also hereby commended.

An Act of
Convocation

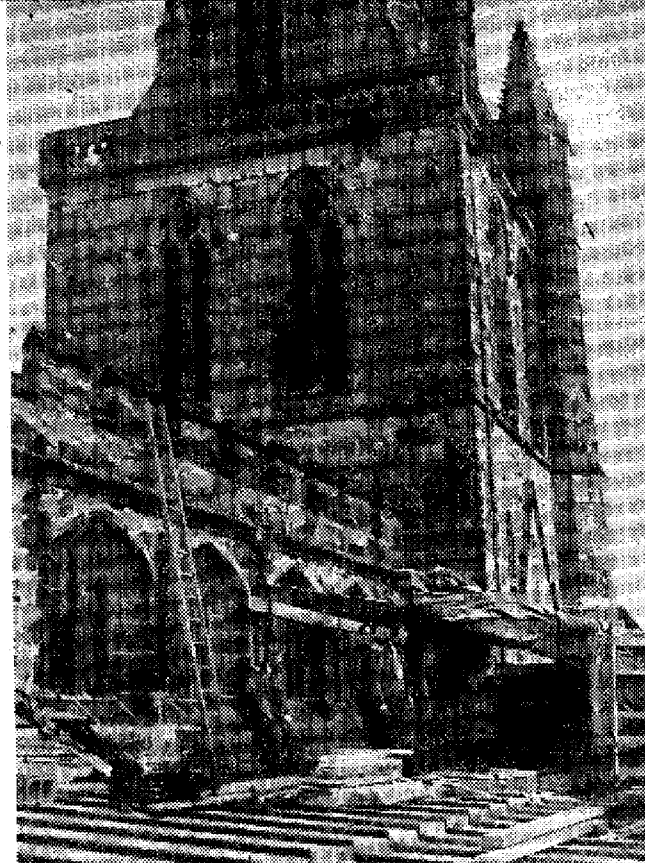
A series of resolutions, passed in identical terms by both Houses of Convocation, was, at the group of Sessions of Convocation held at Westminster at the beginning of last month, formally declared by his Grace the President to be an Act of Convocation. Its terms were as follows:

(1) This Convocation affirms that according to God's will, declared by our Lord, marriage is in its true principle a personal union, for better or for worse, of one man with one woman, exclusive of all others on either side, and indissoluble save by death.

(2) This Convocation also affirms as a consequence that remarriage after divorce during the lifetime of a former partner always involves a departure from the true principle of marriage as declared by our Lord.

(3) In order to maintain the principle of lifelong obligation which is inherent in every legally contracted marriage and is expressed in the plainest terms in the Marriage Service, the Church should not allow the use of that Service in the case of any one who has a former partner still living.

(4) While affirming its adherence to our Lord's principle and standard of marriage



Photograph by courtesy of "Derbyshire Advertiser"

Ashbourne Church, where extensive repairs are being done to the roof where the death-watch beetle has wrought destruction in the fine oak beams. Many fine churches are facing similar problems.

as stated in the first and second of the above resolutions, this Convocation recognises that the actual discipline of particular Christian Communions in this matter has varied widely from time to time and place to place, and holds that the Church of England is competent to enact such a discipline of its own in regard to marriage as may from time to time appear most salutary and efficacious.

(5) Recognising that the Church's pastoral care for all people includes those who during the lifetime of a former partner contract a second union, this Convocation approves the following pastoral regulations as being the most salutary in present circumstances.

(4) When two persons have contracted a marriage in civil law during the lifetime of a former partner of either of them, and either or both desire to be baptized or confirmed or to partake of the Holy Communion, the incumbent or other priest having the cure of their souls shall refer the case to the Bishop of the diocese, with such information as he has and such

FALL IN MISSIONARY GIVING

We have been asked by the Diocesan Missionary Council to draw attention to the following figures, listing the contributions from this Diocese to the twelve major Missionary Societies during last year (1956), as compared with those of the previous year. It is much to be regretted that the total is £406 less than that for 1955. The figures given, as published by the Church Assembly Overseas Council, are in each case to the nearest pound.

Society	1955	1956
S.P.C.K.	373	494
S.P.G.	2718	2182
C.M.S.	4560	4482
Ch. Mission to Jews	150	144
Col. & Con. Ch. Soc.	228	189
S. American Miss. Soc.	15	32
Melanesian Mission	177	118
Missions to Seamen	632	692
Univ. Miss. to C. Afr.	487	547
C.E. Zenana Miss. Soc.	101	146
Jerus. and East Missn.	179	159
Bible Chm. Miss. Soc.	419	388
	£9979	£9573

Reader, will you please make a point of ASKING what happened in YOUR parish to the 1956 contribution to your favourite Missionary Society, and if it was a decrease from 1955, will you try to do something about it?

Costs overseas, like those at home, continue to rise: our gifts should therefore rise also, and not stand still, much less fall away. It would be a scandal if a missionary priest, doctor, teacher or nurse were *withdrawn*, or left ill-supported, through us.—Ed.

The "D.D.N." Editor has resigned the post of Diocesan Press Liaison Officer which he has held for the past 3 years (see leader, page 2). The *Diocesan News* Editorial Office therefore regrets that it cannot in future offer facilities for press service and enquiries. It is understood that notices of appointments will now be issued through the Bishop's private secretary, and it has been announced that in all other matters "the Provost and his staff will be available for consultation".

The Cathedral Office is at Bridge Chapel House, Derby (Tel. Derby 47201).

Fri., Nov. 8 and weekly, 6 Clergy Lectures at Diocesan House, Derby, 11.15 and 2.
Th., Nov. 21, C.M.S. Medical Meetings in Assembly Rooms, Derby, 2.45, 7.30.

CONFIRMATION CENTRES.

Tue., Nov. 5, Tibshelf, 7.30 (D); W., 8, Ilkeston, Holy Trinity, 7.30 (S); Th., 7, S. Almund's, Derby, 7.30 (D); W., 27, Whittington, Hall, 8.0 (S); Whittington Church, 7.0 (S); Th., 28, Newbold, 7.30 (S); Sun. 30, Repton School, 11.30 (D).
(D) Bishop of Derby. (S) Bishop Sinker.

DIOCESAN RECORD

Ordinations by the Lord Bishop of Derby in his Cathedral Church on Sept. 29: *Priests*, John Trevor Glover of Clifton Theological College (S. Chad's, Derby), Bernard John Rofe, B.D., of King's College, London (Buxton), Leonard Kirkham Usherwood (Tideswell); *Deacons*, Edmund Miles Copley, R.Sc., of University of London and The Queen's College, Birmingham (Allestree), Humphrey Edward Squire, B.A., of S. Chad's College, Durham, and College of the Resurrection, Mirfield (Newbold with Dunston). The Preacher was the Rev. Canon F. P. Crosse, M.C., Rector of Morton, and the Gospel was read by the Rev. E. M. Copley.

Institution and Installation to Honorary Canonry. Sept. 22, Rev. Geoffrey Busby, Incumbent of Wirksworth and Carsington, Idridgehay, Middleton-by-Wirksworth and Kirk Ireton.

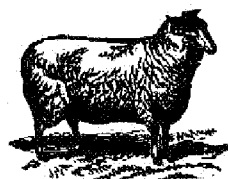
Appointment of Rural Dean. Sept. 30, Rev. John Maurice Robson, M.A., Incumbent of Brailsford and Shirley, as Rural Dean of Ashbourne.

Admissions to Benefices. July 22, Rev. Alexander Fraser, A.K.C., to Rectory of Hasland (P.—Vicar of Chesterfield); Aug. 12, Rev. Geoffrey Busby to Rectory of Kirk Ireton to be held in Plurality with Wirksworth with Carsington, Idridgehay and Middleton-by-Wirksworth; Rev. Norman Joyce, M.A. to Rectory of North Wingfield (P.—Mrs. M. L. S. O'Connor); Rev. Herbert William Meakin to Vicarage of Castleton (P.—The Bishop), Rev. Claude Charles Wollaston Trendall, M.A. to Vicarage of Doveridge (P.—Duke of Devonshire); Sept. 13, Rev. James Armistage, M.A., to United Benefice of Matlock and Tansley (P. for this turn—The Bishop); Sept. 30, Rev. Grant MacLaren, M.A., to United Benefice of Christ Church and Holy Trinity, Derby (By Order in Council uniting the benefices), Rev. Edward Sydney Sketchely to Perpetual Curacy of Abbeydale (P.—Trustees), Rev. Esmond Ernest Carrington Smith, M.A., to Perpetual Curacy of Ripley (P.—Wright Trustees).

Licences as Priest-in-Charge. July 22, Rev. Alexander Fraser, A.K.C., to Priest-in-Charge of Temple Normanton; Sept. 30, Rev. Reginald Pennefather Russell as Priest-in-Charge of Hazelwood.

Licence as Chaplain. Aug. 12, Rev. Victor Thomas McClaughry, B.A., as Chaplain of Pastures Hospital, Mickleover.

Appointments of Surrogates. Sept. 10, Rev. Michael Brett Bannister, M.A., (Vicar of S. Laurence, Long Eaton), Rev. David Hugh Thomas Picton, B.A. (Vicar of Cotmanhay).



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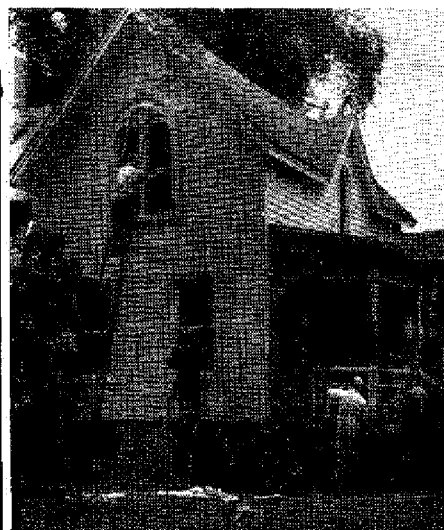
By
BRIAN RICE



The American Church—big and booming.

I SPENT A YEAR IN AMERICA

living above one of the nerve-centres of the Episcopal Church—the National Council's Unit of Research, housed in Seabury-Western Seminary at Evanston. It was a unique opportunity to learn Church strategy from inside, and then see it working at parochial level and in the impact of the Church on American life. Like most American institutions, the Church is big and booming. Everywhere religion is commanding attention and energy as it never has since the days of the first devout settlers. A hundred million Americans—three out of every five—belong to some Christian Church, and to accommodate them a staggering volume of Church building is under way. All areas of the States are caught up in the rush; during my last three months forty-five new churches were started around Denver.



At the other end of the scale are many flourishing mission churches catering to small congregations in rural and newly-developed areas. As I travelled around I saw endless varieties of religious expression, ranging from "hot gospel" to ornate and ancient ritual. All find vast audiences.

A spiritual paradox confronts visitors to America. It is at the same time the most religious and the most secular nation in the world. Many Americans place their faith in faith rather than in God, and seem to believe in religion as a good thing. Religion is very much this worldly.

The American criterion is success; they prefer to be assessed in terms of statistics, which I found to be no indication of religious development. The greatest temptation to the American Church is to think of Christian witness as bigger budgets, larger congregations, more week-night activities. I see little hope for exerting Christian influence unless clergy and people break through the narrow "church-building centred" concept of the Church. Such congregations easily become "religious country clubs", and despite all the busy activities have no effect on the world.

After all, say the critics, between 1940 and 1952 American Churches claimed

*Willingness to help—
Laymen redecorate the Vicarage.*

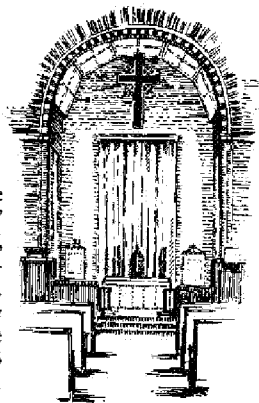
CHILDREN'S PAGE

Dear Children,

October 31st was All Hallows' E'en, the evening before or, as it is called, the vigil of All Hallows' or All Saints' Day, and November 1st, besides being All Saints' Day, is also the vigil of All Souls' Day, which is November 2nd. The three are very much part of each other. In pagan times the beginning of Winter on the first day of November was a day given to the worship of the dead, and primitive peoples, who feared death, tried to make contact with the dead, to help and comfort them if they needed it, and to try (not very successfully) to comfort themselves. The origin of most of the games we play at our Hallowe'en parties lies in the rites performed by these early people who were afraid of the dead, and were anxious to placate their possible anger as well as being afraid for them, and who also believed that the dead had knowledge and could foretell the future for the living. It seems odd, and perhaps a little silly to us now, but before the coming of Christianity there was nothing to help those struggling and bewildered people, and they clung desperately and hopefully to the only beliefs they had.



The Church instituted the feasts of All Saints and All Souls in the 9th and 10th centuries as special days when the living should remember the whole company of the faithful departed, and be conscious of the spiritual nearness of the dead and living. But the ancient superstitions were still very strong, and the reformers of the Church of England removed the feast of All Souls from the calendar because they felt that it was encouraging ideas of the dead which were not Christian. Gradually the customs associated with the day were forgotten, and "souling"—the begging for alms to assist the souls of the dead—and the eating of "Soul Cakes" is no more, for we believe that the souls of the faithful departed are in the hands of God. On All Souls' Day now we pray for those who have died, remembering them as they remember us, praising God for their good example, and praying that we may be



The Church of All Hallows, Ipswich.

given grace to follow and "be found meet to be partakers of the inheritance of the Saints in light." On All Saints' Day we remember the saints and the martyrs, the people who lived (and died—some of them) to keep alive the faith, the good and holy men and women throughout the ages. But we remember not only them. In the New Testament, "Saint" means an ordinary and alive Christian—people like ourselves. St. Paul, writing to the "Saints" at Corinth, accuses them of almost every sin in existence—they, quite certainly, were living and weren't at that time particularly good and holy. It is worth remembering that the good people of the past, and of our own day, didn't start with a special source of goodness born in them. They became good by the grace of God, and by the power of love which filled their lives—as it can fill ours. If we want it to.

The last Sunday in November is commonly known as "Stir-up Sunday", and gives us the clue as to what we ourselves should pray and do. For the Collect for the day says: "Stir up, we beseech thee, O Lord, the wills of thy faithful people . . ." and goes on "That they, plenteously bringing forth the fruit of good works . . ." Only as we want goodness can God help us to attain it, and so at the beginning of Advent we pray that He will teach our sometimes stubborn wills that we may want goodness, and so be enabled to "do all such good works as Thou hast prepared for us to walk in." He will help us—if we let Him. GERALDINE MIDDLETON.

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A View of our Bakewell Premises

to be materially increased in the future. The value of these assets does, of course, in common with other funds, appreciate or depreciate according to the economy of the country.

Income.

In the financial year 1956/57 the income from their various investments was :—

	£
Stock Exchange Securities	6,630,080
Agricultural and Urban Estates	3,295,904
Mortgages	984,507
Miscellaneous receipts	854,605

The Commissions' total income was therefore £11,765,096

Distribution of Income.

This income was distributed as follows :—

	Amount Spent	Proportion of each £ Spent
Stipends of rectors and vicars	6,739,058	11 5½
Grants to increase stipends	151,087	8
Stipends of curates	423,846	8½
Stipends of bishops and archdeacons	316,700	6½
Stipends of deans, canons, and cathedral servants	414,144	8½
Pensions for retired clergy and provision for future pensions	1,432,242	2 5¼
Parsonages	529,952	10½
Church buildings in new areas	217,506	4½
Beneficiaries under various Trusts	254,885	5½
Reserves and sinking funds	635,279	1 1
Irrecoverable income tax	127,392	2½
Administration	523,005	10½
	£11,765,096	£1 0 0

The Problem.

It is often supposed that if the clergy are badly paid that is due to the meanness of the Commissioners, out of whose large income adequate stipends ought to be provided. Why is this supposition based on a fallacy?

There are 11,362 rectors and vicars in England, each looking after one or more parishes. Last year the Commissioners paid out to them in stipends a total of £6,739,058. This total may appear substantial—but divide it by 11,362. It represents an average of only £11/8/11 a week to each rector and vicar in the Church of England.

Stipends.

In 14 out of the 42 dioceses the minimum stipend for incumbents from all sources now exceeds £600 a year plus a free house. In the other 28 it is £600 a year or below (Totley comes into this latter category—Editor.) These figures show a substantial improvement on those of a few years ago, because of increased giving by the laity and because the Commissioners have been able to increase their income by re-investment of capital, and by modern commercial methods.

But stipends to-day are not nearly enough in relation to the purchasing power of money".

The funds of the Church Commissioners look large and are large, but alone they are nothing like sufficient to pay for all the needs of our Church. Nearly 12 million pounds does indeed seem a lot of money—but compare it with the annual turnover of the late Christian Dior which was 5 million—well?

Yours sincerely,

FREDERICK ADAMSON.

Church Bazaar.

As we announced last month the Church Bazaar to be held on Saturday, November 9th, in the Church School, will be opened at 3 p.m. by Mr. Harry Bull. There will be the usual variety of Stalls, Games will be arranged by the Guides and Brownies and refreshments will be available. This Bazaar is of great importance to us—we rely upon it to provide some of the money for the day to day operation of the Church — your Church. We do not ask you to *give* us your money although we should say thank you if you did! — we ask you to come along and *buy* from us — we need more customers for our goods and we hope that you will be one of them.

Boys' Club.

A Boys' Club has recently been formed in the parish and now has between forty and fifty members. These boys meet on Monday evenings in the Church School at 7.30 p.m. We are prepared to extend a welcome to any boy who cares to come along and join the gang. The Club shares certain activities while there are separate sections for sport (cricket and football), mountain climbing, hiking. We possess a skiffle group—model aeroplane section—everyone indulges in table tennis and darts with varying degrees of dexterity and we are considering building a sailing dinghy—the only snag—we require somewhere suitable to sail it — suggestions and offers of the use of "influence" will be welcomed.

We hesitate to use that hackneyed word "leadership" in our outfit—but those responsible for its direction are all practising members of the Church and we hope that having learned to play together we might conceivably learn to worship together in Church.

Remembrance Sunday.

The Service of Remembrance on Sunday, November 10th, will begin at 10.50 a.m. instead of the usual 11 a.m. This will enable us to observe the Two Minutes Silence at the universal hour of 11 a.m. This will be followed at approximately 12.15 p.m. by a short Service at the War Memorial. We expect the usual organisations to be present and we hope you will join us.

Official Meetings.

November 19th—Tuesday. 8 p.m. P.C.C.

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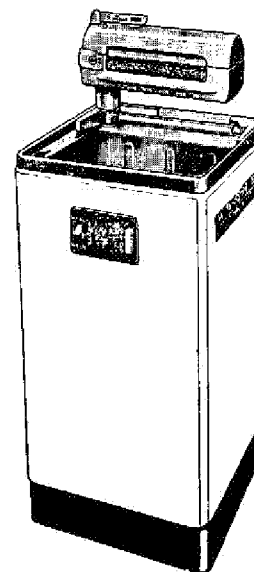
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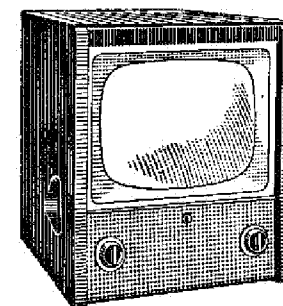
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