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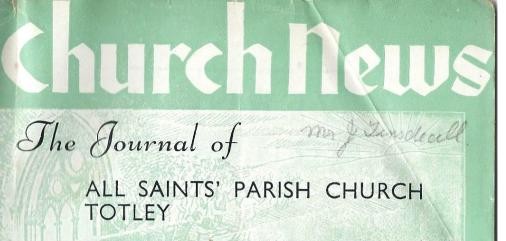
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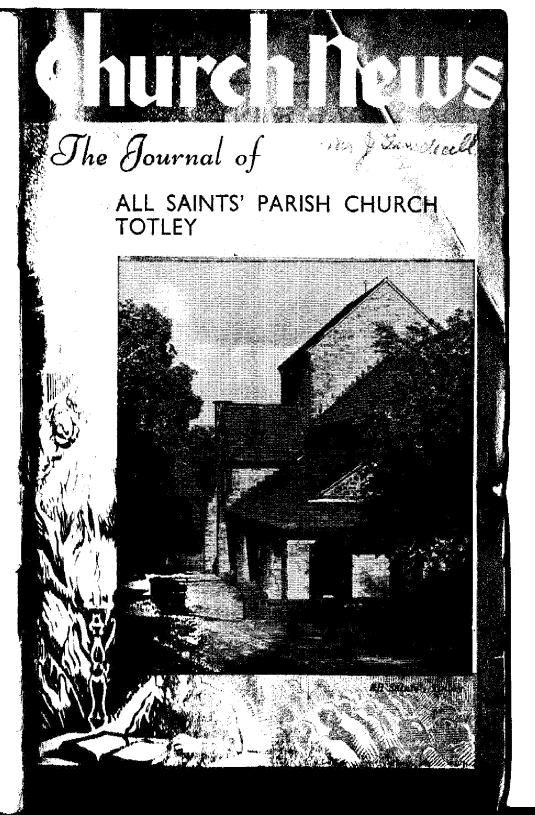
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Totley Vicarage,

December, 1961

My dear Friends,

Once again we are facing the challenge of another New Year. When we are faced by any kind of challenge there is one quality above all others that is demanded of us and that is the quality of "faith" -- faith that we can meet the demands likely to be made upon us. There are many kinds of "faith"— it is important that we should possess the right kind of faith-faith of the sort that Abraham had of whom it was said that, "by faith Abraham went out, not knowing whither he went". In a sense it is true of us that in entering upon the year 1962 we too are going out into what, to all intents and purposes, will be a new chapter of our lives. One realizes, of course, that it is a far cry from the age of Abraham to this age of nuclear fission, and that those who travelled like Abraham by camel and ox-cart would be a little bewildered in 1962 A.D. by our talk of sputniks and guided ballistic missiles. But I do not think that if Abraham could meet us and talk with us about the deeper yearning of our spirits, he would be very bewildered or surprised. I am certain our attitudes would be most familiar to him. At the beginning of 1962 he would find most of us apprehensive, uneasy, and not a little in despair about the future of mankind.

Unfortunately it does not help us much to think of the good things that have happened in recent years—the gradual improvement of social and industrial conditions, the advance of medical science, the rising standards of living in this country, because unless the threat of tyranny and war can be overcome, these little islands of progress will be engulfed by the tidal wave of disaster. We are reminded of what Petulengro said in "Lavengro":— "Life is sweet brother, there's night and day, brother, both sweet things; sun, moon and stars, all sweet things; there's likewise a wind on the heath. Who would wish to die?"

Who indeed! Most of us are not enamoured, therefore, of the prospect presented by 1962.

And what is it we do? Well, a great deal depends on the kind of people we are. Some adopt an attitude of "don't look now". But, I am afraid they are going to have to look now, for, there is old uncle Nikita Kruschev grinning all over his far from beautiful face as he informs us that he has even better and bigger megaton bombs in store which, if we are naughty, he will use to disperse us into the dust from which we came. So what about that then? The reactions of people differ considerably in accordance with any given set of circumstances. Faced by the monumental question mark placed against the worlds future we can do any one of several things. We can prepare for a Happy New Year by behaving like the ostrich—

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The Rt. Rev. T. E.

A parish, to most people, means a compact area of streets, houses and gardens with a church in the centre. To a bush missioner, it includes desert and sheep country, cattle stations, rugged mountains, forests and coastline.

Church Down Under

By HELEN CATERER

A BUSH PADRE in Australia must be a resourceful man. He spends months of each year travelling over a wide territory. In his luggage he carries a portable communion set, a tiny font, and a radio transceiver. His standard equipment includes four-inch boards—to help when his van gets bogged in desert or sandhill country.

He holds services in station homes and shearing sheds, shows films and coloured slides, takes Sunday schools and religious instruction in tiny outback schools. Sometimes he is called in to help muster sheep, to put a new cupboard in a hospital, or to act asfamily counsellor.

The person who developed this

work was the Reverend Tom Jones, now Bishop of Willochra.

Although he is an Englishman, he knows more about the outback than most Australians. For 25 years, as Organising Missioner, he travelled hundreds of thousands of miles by air across the loneliest parts of Australia. During his years in Bush Church Aid, "T.J.", as he is affectionately known, developed the society into an Australia-wide organisation with the most complete aerial medical service in the Commonwealth and an annual expenditure of £45,000.

With headquarters in Sydney the society now provides spiritual, medical and educational assistance in many outback areas of the Commonwealth,

#### Young People's Page

"The man that hath no music in himself,

Nor is not moved with concord of sweet sounds,

Is fit for treasons, stratagems and spoils."

SHAKESPEARE'S condemnation may be a little too forthright, but I have no doubt that most of us will be sorry for the rare person who can see and feel in music neither purpose nor pleasure.

Music is indeed one of the oldest forms of human expression and enjoyment, and is found in every community and every age. It is no surprise therefore, that it was originally a specifically religious art. And religion has been and is still its greatest inspiration.

All this perhaps is so obvious that it might have been taken for granted—but I feel that one of the dangers of our modern way of life is that music itself is taken too much for granted!

Music is meant for playing or for listening. But how often it is misused as a distraction—as a vague noise in the background. Music can be heard so easily, through radio and records, that many people, and I fear perhaps young people especially, are debasing its real value by not enjoying it for its own sake. They therefore never

really appreciate either music—or the beauty of silence, which has its own proper part in our lives.

This is sad enough for music, but sadder still for the Church. Religious music, like religious art, architecture and drama, can lift us to a nearer vision of the majesty and beauty of God, and express for us our prayer and praise, if we will but give our full ear and mind to it, and in listening let it enter our soul.

But how easy it is to misuse it. How often are hymns regarded as something to fill a gap in the service—rather than prayers or praises worth singing for their own sake. But there are some churches in which the collection is taken after a hymn instead of during it!

If you are fortunate enough to have anthems or other choral music in your church, do you really try to make them your anthems? Or are they an opportunity for whispering, or just letting your mind go blank?

And what of the organ voluntary? Is it so much background music for your chatter and bustle in getting out as quickly as you can? Or is it an opportunity for sitting quietly and letting the music lift you again nearer God as you reflect on the service and sermon just ended?

Our wealth of church music and our fine cathedral choirs were built up in the faith that the gifts of composers and singers should be fully used to the greater glory of

God, just as are the creative gifts of artists, craftsmen and writers. But this is effective only if each one of us plays his part in thoughtful response. There is a ministry of hearing music as well as of making it. May you this year listen more carefully and more prayerfully.

A happy New Year to you all.

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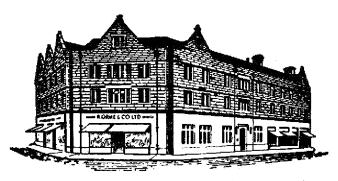
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no, I don't mean by burying our heads in the sand-anyway, let's not talk about "burying". But, we can, of course, try to insulate ourselves by engaging in a whole plethora of inconsequential occupations— have a succession of wild evenings at the local "Palais"—drown our sorrows and our fears, in drink if we are the domestic type we can, I suppose, "paper the parlour" once again or introduce yet another household gadget into our homes—we can even "get the car out" and try to get away from it all. However, I'm afraid escapism isn't any good-this thing sticks closer than any belladonna plaster and has to be faced and lived with and this is where this business of faith comes into the reckoning. For while some duck and dodge and cast about for some means of escape - others amid the shifting sands of time seek for some impregnable fortress built upon a rock that no assault can ever overwhelm. These latter folk want some refuge for the heart which threats of tyranny and bombs, even though they come, can never shake.

And I think that Abraham would understand all this because in many ways his situation was comparable with ours. He lived in a prosperous pagan city where a variety of false gods was worshipped and where the search for comfort and pleasure was the main preoccupation of life. Moreover, the very existence of his country was made precarious by the threats of powerful enemies. Abraham, like us, must have been sick of the wickedness of men.

But then one day God spoke to Abraham and called him to go on a pilgrimage. God did not tell him where he was to go, or what it was going to be like. God gave him no timetable and supplied him with no blueprint or insurance policy. All he could surmise was that the way would be unknown, dangerous and difficult. Yet we are told: "By faith Abraham went out, not knowing whither he went, to look for a city whose builder and maker is God".

That is a parable for us as we enter upon this New Year. God calls us all to go on a spiritual pilgrimage into the coming year. He does not tell us what is going to happen or when—all we can surmise is that the way is likely to be difficult and dangerous. That is the challenge of this time—to be pilgrims. If we take it up and carry it through, who knows, it may be said of us as was said of Abraham and a host of faithful souls that, "God was not ashamed to be called their God, for He hath prepared for them a city".

May God grant you faith to guide you, courage to support you and His Spirit to cheer you, and may His blessing rest upon you all throughout the coming year.

Yours sincerely,

FREDERICK ADAMSON.

#### Annual Parochial Meeting

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

The Vestry Meeting followed by the Annual General Meeting will be held in the Church School on Wednesday, February 14th at 7.30 p.m.

In preparation for the above meeting the Electoral Roll, containing the names of those eligible to vote will be available for inspection at the back of the Church as from Sunday, January 14th.

#### Official Meeting

Jan. 24—\*Wednesday, Meeting of the P.C.C. at 8 p.m.

\* Members of the P.C.C. please note that the meetings of the P.C.C. will in future be held on *Wednesday* evenings and *not* on Tuesday evenings as hitherto.

#### Marriages

Dec. 3-Ramon Charles Edge and Valerie King.

#### **Burials**

Dec. 1—Samuel Turner.

#### Altar Flowers

Our grateful thanks to the Altar Flowers Secretary and to all who week by week have provided flowers for the decoration of the Church throughout the past year.

Jan. 7-Mesdames Copeland and King.

Jan. 14-Mrs. Lewis.

Jan. 21-The Brownies.

Jan. 28-Mrs. Atkinson.

Feb. 4-Mrs. Tinsdeall.

Feb. 11-Mrs. Jones and Miss Steward.

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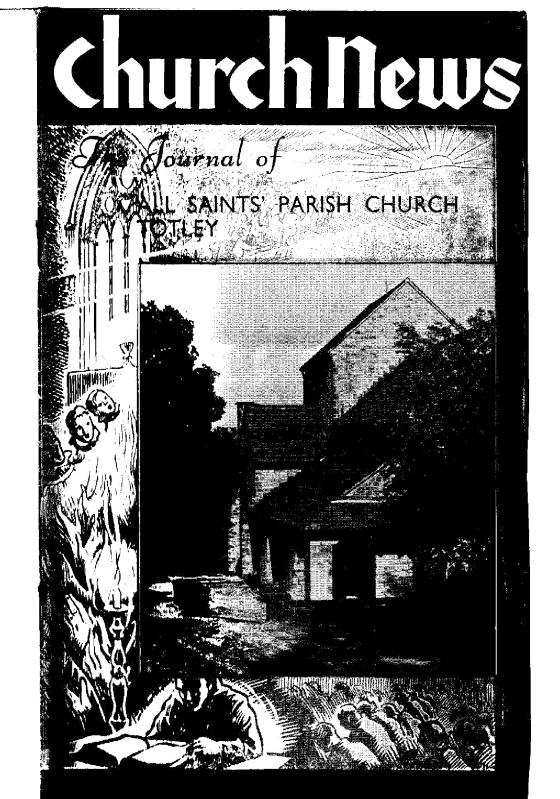
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#### SERVICES —

Holy Communion:

Sundays, 8 a.m.

Sung Eucharist:

First Sunday, 11 a.m. Sunday, 11 a.m. (Except First).

Mattins:

Sundays, 6.30 p.m.

Evensong: 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 FEBRUARY

Feb. 2—(Friday) Purification of the Blessed Virgin Mary. 10 a.m. Holy Communion.

Feb. 3—(Saturday) 4.30 p.m. Sunday School Party.

Feb. 4—EPIPHANY V.

Feb. 11—EPIPHANY VI.

Feb. 14—(Wednesday) VESTRY and ANNUAL GENERAL MEETING, 7.30 p.m. in Church School.

Feb. 18—SEPTUAGESIMA.

Feb. 25—SEXAGESIMA.

Mar. 1—OUINOUAGESIMA.

Mar. 7—ASH WEDNESDAY.

Totley Vicarage, January, 1962

My dear Friends,

It is said that, people who suffer from a lofty sense of other-worldliness tend to despise statistics as being unspiritual. Statistics, when accurately compiled and clearly presented, are, however, like parables, capable of a more than purely material interpretation.

The revised and greatly expanded edition of the book Facts and Figures about the Church of England was published recently by the Church Information Office at 21/-. Prepared by the Statistical Unit of the Central Board of Finance, this huge collection of statistical data contains an introductory article by the Bishop of Middleton of doing your stuff on Sundays" fame!

Among the forest of figures, one or two trees of particular importance stand out. The total number of clergymen in the Church of England at the end of 1959 was 18,969. Of this number, 3,575 were retired. Eighty three per cent of all incumbents were married and their average age was 52.8: only 1,229 were under the age of forty. Sixty per cent of assistant clergymen were also married—so, in so far as connubial bliss is concerned, the clergy apparently do unto themselves as they do unto others! The shortage of clergy and the widespread consequences are set out in the most unevasive terms of arithmetic. Whereas the annual average number of men entering the ministry for the past fifty years has been only 429, at least a thousand a year are required over the next ten years if the present parochial system is to be maintained and there is an immediate shortage of 3,000 men.

It is claimed that in 1958 a total of 10,730 persons were received into the Church of England from other persuasions, 3,771 being Roman Catholics. An intriguing note on the drastic decline in the number of children attending the Church's Sunday Schools—from over thirty per cent of the country's child population in 1905 to less than fifteen per cent in 1958—suggests that this decline in Sunday School attedance is inversely related to the increase in the number of motor cars 1. Be that is it may, Sunday School children have dropped from 2,302,000 in 1900 to 1,161,000 in 1958, in the face of a growing population. Sunday School teachers have fallen in the same period from 195,000 to 92,000, though the number of potential teachers has increased. Youth work and adult religious education, both essentials in themselves, cannot provide the plug to stop this breach.

Lest it be thought that, at least, the Church is financially

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The name reflects the fact of the English Reformation—Protestant yet Episcopal, the two corner stones of the Anglican Church. And it is not the Protestant Episcopal Church of America, as we speak of the Church of England, but the Church in America. It has there no historic precedence or particular status. The Episcopal

#### Church

#### Out West

Church is but one of several churches in America — Roman, Methodist, Baptist, Presbyterian, Lutheran and others.

The Church of England is generally governed by Convocation, meeting twice annually and consisting of bishops and elected clergy; and by the Church Assembly, also meeting twice annually and consisting of bishops and elected clergy and laity. But America, because of her vast size and because the Church there has had to work out its own government, knows nothing of these things. Instead she has a General Convention which meets for ten days every three years, under the chairmanship of the Presiding Bishop-the Episcopal Church has no archbishops. There are two houses, Bishops and Deputies, the latter consisting of clerical and lay delegates in equal numbers elected by the dioceses. This is the supreme governing body, with a National Council, elected by the Convention, administering Finance, Mission, Education and other departments according to the budget and programme agreed at the previous Convention.

#### Wholeness

This form of constitution expresses what Bishop Stephen Bayne calls the Episcopal Church's "element of wholeness, of corporate single and united action". The unique authority of the Convention is paralleled by the clergy's ordination vows, which are made to the Episcopal Church as a whole, not simply to a bishop, as in England.

In missionary endeavour this wholeness is expressed in two impor-

THIS ISSUE OF CHURCHNEWS church life. I suppose therefore I should write about American young people. I think the first thing which should be said is that there are a tremendous number of young people linked with the life of the Church. They are to be found not only in the Church but in teeming Sunday Schools and in youth activities.

But America has many problemsand one of her problems is her young people outside the Church. A responsible and well known American reporter, Harrison Salisbury, has recently published a survey of the teenagers in the United States, called The Shook-up Generation.

In this book Mr. Salisbury describes the teenagers' stereotyped fashions: girls in slacks or short skirts, bobby socks, heavy lipstick and high pompadours over their foreheads; boys in the latest "uniforms." Many are addicted to dope. Their vocabulary is closely associated with hot jazz: an honest man is a "square," to understand or observe is to "dig," a record player is a "box," and money is "bread". Satisfaction in life is achieved through the "kick". This



k sudosti Buno

is some act which is opposed, abhorred or forbidden by the "square". In all things the convinced teenager rejects accepted standards.

These young people are tough, and many are wonderful persons at heart, but they do not have a clue to the difference between good and evil. They live in an age which glorifies violence as a sign of virility: television, films, newspapers, strip cartoons, "paperbacks"—all tell the same gory tale. Human life is not sacred, purity and honesty are signs of weakness.

When Doc says in West Side Story, "You kids are making this a lousy world," they retort, "That's the way we found it".

Many grow up with nothing in their life worth living for. Mothers are frequently out at work, homes are broken by divorce, and no one bothers to train them in the fundamentals of human conduct. These problems cut across all races and classes in America. And it is generally the children of unhappy homes who go to the devil first.

But America is awaking to the moment of truth. New York is plastered with posters reading, "When family life stops, delinquency starts". Father G. B. Ford, a retired Roman Catholic priest living on the edge of Harlem says, "We face a failure of society to assume its responsibilities. There is often a failure of the Churches to reach out and seize the opportunity which exists".

Not a very happy picture, I'm afraid. How different, better or worse are we, do you think?

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all right and that Jack (C of E) is more generous towards his Church than his Dad, this book with an indisputable logic points out that parochial expenditure in 1958 was £18,592,144. This is equivalent to only £3,635,000 in 1908. And in that year (1908), parochial expenditure amounted to more than £5 millions. So here again, Jack (C of E) is very far from being all right!

It is all very fascinating (provided you are fascinated by that kind of thing) and it is all very illuminating and we agree with the Bishop of Middleton that it should be read with "compassion, courage and imagination". With imagination? I wonder what information could be had concerning the ages at which members of the clergy take to using spectacles for reading or false teeth for general improvement? It would be piquant too to find out how many Parochial Church Councils go on solemnly, year after year, re-electing themselves—as they say—"on block"!

Well, perhaps we shall never know, but the exercise of imagination does. I imagine, carry an awful warning to all with an over-developed taste for statistics for it shows to what crazy lengths addiction to it can carry otherwise rational people.

Yours sincerely, FREDERICK ADAMSON.

#### Christmas Tree

Well, we have broken all records! This year the Christmas Appeal for the Blind Babies achieved the splendid total of £66/5/0. Our thanks to those of you who gave so generously and to Mr. and Mrs. Pearson for the gift of the tree.

#### **Sunday School Party**

This will be held on Saturday, February 3rd at 4.30 p.m. Tea will be followed by a film show in the Church School and we look to parents and friends to help us with those "like extras"—jellies, blancmanges etc. which will help the party to go with a "fill".

#### Christian Family Year

As a result of a proposal made originally by the Mothers' Union May 1962, to May 1963 will be observed as a "Christian Family Year", to remind ourselves and others in the world around us of the meaning and responsibility of the Christian Family. The Christian Family is the place where first of all and most of all we learn to say WE and I. Man and woman join in mutual life-long pledge, "to love and to cherish, till death us do

part", and in a Christian service in our church the words are spoken, "What God hath joined let no man put asunder". A new life is brought into the world, and taught to say I, in order also to be able to say WE. That life is cherished in early years within the family. In later years that new life must be spared and given, to go out and make its own particular contribution under Christ in the varied life of the world.

The Bishop of Derby in a letter to his clergy points out that in a novel by John Stroud, *The Shorn Lamb*, one of the characters uses with regard to various welfare services some words which might well be used of many homes and indeed of many congregations in our parishes. "It gradually dawned on the people I moved among that in a normal family there is a Dad as well as a Mum, and the more we thought about Dads, the more did Dad emerge from the shadowy corner to which he had been relegated for so long. It was such a simple thing to discover that it staggered everybody".

Since the Christian family includes Men, Women and Children, they must obviously all be included in any plans to recover and uphold Christian standards for family life. There are quite a few Totley Dads who, in so far as the Church is concerned, have tucked themselves away in shadowy corners. Perhaps in the course of the Christian Family Year's Spring-cleaning operation these errant Dads might be persuaded to come forth and take their rightful place at the head of their own family's worship which is offered as part of the great family worship of the Church of Jesus Christ.

#### Marriages

Dec. 23—George Edward Haley and Christine Coates. Jan. 20—Terry Sorsby and Beryl Ellen Mc.Kay.

#### **Burials**

Jan. 22—Dennis Leonard Bignell.

#### Altar Flowers

Feb. 4—Mrs. Tinsdeall.

Feb. 11-Mrs. Jones and Miss Steward.

Feb. 18—Mrs. Bowie.

Feb. 25-Mrs. Johnson.

Mar. 4—Miss Goldthorpe.

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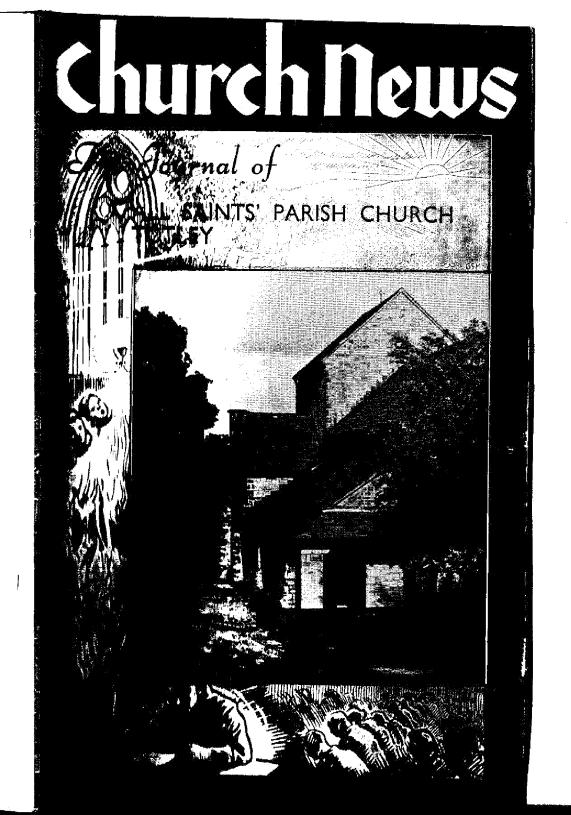
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Sung Eucharist:

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Mattins: Evensong:

Sundays, 6.30 p.m.

Sunday School:

2.30 p.m.

- WEEK DAY SERVICES -

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#### CALENDAR FOR MARCH

Mar. 4—Quinquagesima.

Mar. 7—ASH WEDNESDAY.

7 a.m. Holy Communion.

9.15 a.m. Day School Service.

7.30 p.m. Lent Service and Address.

Mar. 8-(Thursday) 10 a.m. Holy Communion.

Mar. 11—LENT I.

Mar. 14—(Wednesday) 7.30 p.m. Lent Service.

Mar. 15—(Thursday) 10 a.m. Holy Communion.

Mar. 18—LENT II.

Mar. 21—(Wednesday) 7.30 p.m. Lent Service. 8.15 p.m. (approx.) Meeting of P.C.C.

Mar. 22—(Thursday) 10 a.m. Holy Communion.

Mar. 25-LENT III. ANNUNCIATION OF B.V.M.

Mar. 28—(Wednesday) 7.30 p.m. Lent Service.

Mar. 29-(Thursday) 10 a.m. Holy Communion.

April 1-LENT IV.

Totley Vicarage,

February, 1962.

My dear Friends,

This has been quite a week, for it has seen the havoc wrought by the worst gale ever experienced in this part of the world and also it has seen the successful culmination to the American attempts to put a man into orbit around the earth. I suspect that a great many people in this city of ours have been more concerned with the thought of how to put a roof back over their heads than they have been with thoughts of the intrepid American tearing round high above the roof of the world!

However, Colonel Glenn has thrilled the whole world by his dash into space. He has shown once more the dauntlessness of the human spirit, that there is still an unquenchable fire in the soul of man, that he will challenge all barriers, and refuse to accept a continuing city anywhere. Glenn's achievement should inflame the spirit of adventure anew in the hearts of men everywhere, and especially in the hearts of the young.

I remember that when the Russian Gagarin made his space flight Mr. Kruschev compared him to Christopher Columbus, which surprised me a little, because I had always thought that in Mr. Kruschev's opinion Columbus had committed a Cardinal error in discovering America! In one respect Major Gagarine was very different from both Christopher Columbus and Colonel Glenn The first thing Columbus did when he landed in the New World was to kneel down and offer gratitude to God while Colonel Glenn, who is a devout Presbyterian, before consenting to take part in these space probes needed to convince himself that by so doing he was not flying in the face of providence and helping to open up outer space to human frightfulness. Major Gagarin, on the other hand, thanked the people of Russia, the Communist Party and Mr. Kruschev-but he offered no thanksgiving to God. Communism has made a great deal of political capital out of Gagarin's flight and it is to be hoped that as a result of Colonel Glenn's belated success the Kennedys will feel that they are at last in a position to keep up with the Kruschevs and perhaps ,as a result, honour will be satisfied. If you feel rather like Cinderella in all this and that our day is over because Russia and America are so far ahead of us in space technique-take comfort from the fact that although Columbus wasn't British, yet today, America has our speech and our laws!

What matters far more than all our new technical power is what we are going to do with it. The situation was nearly

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By
STEVE STEVENS,
D.F.C.



M.A.F. Hangar, deep in the Sudan

HAVE YOU EVER BEEN connected with a work that had small beginnings and over the years grew and grew? That's what happened to me.

Eleven years ago I took part in establishing an air service for isolated missionaries in the Sudan. We had one old plane—a wooden De Havilland Rapide—and a very limited radio network. We had seen a great need: missionaries cut off by miles of unending swamp, dying before help could reach them; tribes unreached; missionary effort frustrated by the natural barriers of uncrossable country.

A few months ago I returned to the Sudan. What a transformation has taken place! Missionaries are no longer cut off from the outside world for six months of every year, for the Missionary Aviation Fellowship planes wing their way over the previously formidable barriers of swamp, flying

missionaries into and out of hitherto unreachable remote areas.

The day begins at the M.A.F. base at 6 a.m. with the playing of a recording of a rousing hymn as a tuning-in call. As I listened to the different mission stations calling up, I thanked God for the relief wrought through the now well established radio network. In just half-an-hour each station had been contacted. The next step was the co-ordinating of flights.

By 7 a.m. we were bouncing along the rough road in the Jeep, heading for the M.A.F. hangar where the two modern, streamlined silver planes, with their red and black lines, were ready and waiting. Medical supplies, stores and mail were loaded. Heads were bowed in prayer before our passengers boarded the plane. As we fastened our safety belts, the engine burst into life. Chocks were pulled

away and the plane was off. In the air, the pilot set course for the isolated mission station of Chali el Fil, away to the West, over an impassable swamp.

The 150 miles over trackless country were soon covered in this fourscater plane. Overland the journey would have been nearly 1,000 miles, for



Missionaries no longer terribly isolated

Or is Lent an essential part of the Christian Year, and its keeping as important as Christmas, Easter and Whitsun?

The purpose of Lent is training training yourself. No sports team ever won a worthwhile match without disciplined and regular training. You may have seen, as I often do, young men in track suits taking crosscountry runs before breakfast, and you may appreciate what this means in terms of will-power and stamina. St. Paul likened the Christian life to a race, and as this is surely right we also need training if we are to win through.

It was through the first Lent—our Lord's fasting in the wilderness—that He gained the spiritual strength to enter His ministry. But what was the purpose of His fasting? Was it not to take His mind off human needs, to devote Himself to prayer and study to think about the great purposes of God and His own part in those purposes, and thinking in a far deeper and more constructive way than you or I can really imagine?

This surely is what Lent is about for us. It is to follow our Lord in this way. It is helpful to observe some kind of fast to prove that we are still master of ourselves. And it may be



helpful to put the cost of what we save to some fitting use: Refugees or Medical Missions. But this is at best a detail.

Lent is our great opportunity for training; for developing the sinews of faith. Now is the time to make a fresh endeavour with Bible reading.

(You will find this so much more helpful with good notes. I would particularly recommend the International Bible Reading Association. They publish special sets for various age groups of young people.)

Now is the time for more general religious reading—the life of a saint or great Christian figure. Perhaps the saint to whom your Church is dedicated, or a book explaining the Bible and the men who wrote and translated it; or the story of the Church in some missionary country. All these help to sustain us in the Faith by showing the way in which the Faith has helped other people. Your Vicar would gladly recommend particular books to you.

These kinds of study can be particularly helpful when a group can join together under the leadership of the clergy, and perhaps with the help of films or film-strips. An enthusiastic group, asking and answering questions about aspects of the Faith, is infinitely better prepared to know almost instinctively what is right and what is wrong, what is gold and what is dross, in the year ahead. If your Church does not have such a group

this Lent, why not try and form

May God help you to use this Lent wisely and well.

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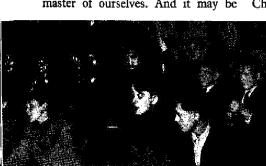
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summed up by a newspaper cartoon which showed a rocket sweeping through the sky, and below it a haggard, half-clothed man crawling on hands and knees up a rocky way towards a signpost marked "Man's Moral Progress". Technically we fly. Morally we crawl. If our moral progress does not keep pace with our technical progress our civilisation will fall in ruins. We need men for this new age—men born again; the only thing that counts is new creation.

Yes; but how? The old bewildered question of Nicodemus faces us again: "How is it possible for a man to be born again when he is old?" If we are to be born again we must take a greater leap than even Colonel Glenn took. He took a big leap inside the Universe. We must leap outside the Universe altogether. But is there anything outside the Universe into which we can leap? No; not if we believe that the Universe is just a material system governed by blind unalterable laws, in which everything that happens results from something that went before it; in which today grew out of yesterday, and yesterday out of the day before, and in which tomorrow must grow out of today. Nothing new can be fed into such a "closed shop".

It often occurs to me that the value of our old folk-tales lies in the fact that they have in them the psychological wisdom of the ages, and one of their great themes is this of escaping from time and space. Maccrimmon, the king of all the pipers, lay down on a great knoll one summer's day and fell asleep, not knowing it was an enchanted spot. While he slept the hidden world wrapped its mystery around him, and for days its loveliness bathed his spirit. When he returned to consciousness again, he was a new being. There was a light on his face that had not been there before and his music had a bewitching rapture unexplained by anything in this world.

That is just a tale and must not be accepted as anything else—but in a way it is a shadow of the great reality which St. Paul speaks about — the reality which touched him on the Damascus road was the touch of Christ and from that day on he leapt out of the world of cause and effect, he leapt out of his own past—he became another person. St. Paul was no isolated case—it happened to Augustine, to St. Francis of Assisi, to John Wesley and to countless others down the ages. They experienced a new creation and nothing counts besides this—circumcision, uncircumcision, any kind of ritual, science, space conquest—none of them is of any value unless God is creating new men. Christianity asserts that we can leap out of the material universe

altogether— we can leap out of time and space; leap out of our own past; and become a new creature altogether.

Done any leaping lately?

Yours sincerely,

FREDERICK ADAMSON.

#### Congratulations

We should like to offer our felicitations to two members of our church, in the persons of Alderman and Mrs. P. J. Kirkman who are the Lord Mayor and Lady Mayoress elect of Sheffield for the coming year. We wish them a happy and successful year in the exacting offices which they will shortly assume.

#### Annual General Meeting

At the Vestry and Annual General Meeting held on Wednesday, February 14th, Mr. Coleman and Mr. Stacey were re-elected as Vicar's Warden and Peoples' Warden respectively. Mr. Snazell was elected as Sidesman. The Treasurer announced a balance at the bank of £181/19/0 for 1961 and that £100 was to be transferred to the Fabric and General Reserve Fund. The Parish Magazine Account showed a balance of some £13 and the Vicar reminded the meeting of the continued need for new subscribers to the magazine.

#### **Jumble Sale**

It is hoped to hold a Jumble Sale on Saturday, March 31st at 3 p.m. in Totley C.E. School. We ask you for saleable articles for which you no longer have a use. These may be given to any member of the Ladies Working Party, or preferably, brought along to school anytime after 7 p.m. on the evening of Friday, March 30th.

#### Confirmation

Confirmation classes will begin on Monday, March 5th, at 7.30 p.m. in Church. The Vicar would be pleased to have the names of those who intend to offer themselves as candidates as soon as possible.

#### **Baptisms**

Feb. 18-Ian Pendall.

Feb. 18-Iain Christopher Trotter.

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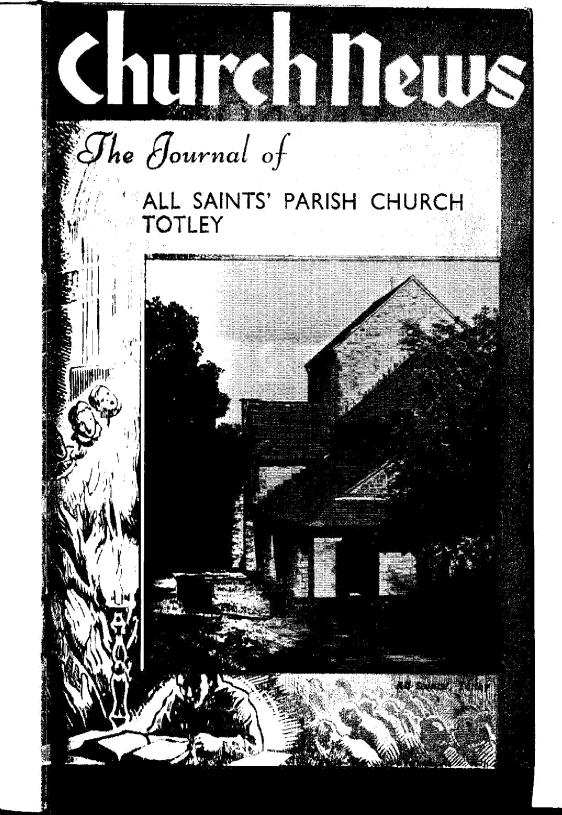
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Holy Communion:

Sundays, 8 a.m.

Sung Eucharist:

First Sunday, 11 a.m.

Mattins: Evensong: Sunday, 11 a.m. (Except First). 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 APRIL

April 1-LENT IV. MOTHERING SUNDAY.

April 4—(Wednesday) 7.30 p.m. Lent Service.

April 5—(Thursday) 10 a.m. Holy Communion.

April 8—LENT V — PASSION SUNDAY.

April 11—(Wednesday) 7.30 p.m. Lent Service. April 12—(Thursday) 10 a.m. Holy Communion.

April 15-LENT VI. PALM SUNDAY.

11 a.m. Sung Eucharist.

Blessing and Distribution of Palms.

April 18-Wednesday in Holy Week. 7.30 p.m. Lent Service.

April 19-Maundy Thursday.

10 a.m. Holy Communion.

April 20—GOOD FRIDAY.

11 a.m. Litany, Ante-Communion and Sermon.

April 22—EASTER DAY.

7 a.m. and 8 a.m. Holy Communion.

11 a.m. Sung Eucharist.

2.30 p.m. Children's Service.

6.30 p.m. Evensong.

April 29-Easter I.

May 1—(Tuesday) S.S. Philip & James, A.A. & M.M. 10 a.m. Holy Communion.

Totley Vicarage, March, 1962.

My dear Friends,

The outstanding event of this month is, of course, Easter Day! Easter is not a day for discussion. It is not the time for offering proofs of the Empty Tomb. It is a day for proclamation. Christians on this day have something to shout about. That is why so many rejoice in the Allelujahs which are a feature of the hymns for Easter Day. They give them the opportunity for uninhibited praise. They can throw off restraint and not feel shy.

But it is, nevertheless, a mistake to confine this mood to Easter—St. Paul speaks of the "risen life" We are inclined to treat the occasion as just an anniversary—something that comes but once a year. It is, as someone has said, as if we only used electricity on the birthday of Faraday, and denied ourselves the boon and blessing of using electricity for the rest of the year. So St. Paul says— "if ye then be risen with Christ seek those things which are above . . . "

There is a risen life. That is the claim of Christianity, and Christians are expected to live that life and the first mark of that life is vitality. This was so astounding in the Risen Lord. It is true that He bore upon His Risen Body the marks of the Cross, but they were no handicap. On the contrary, there was no weariness about Him. He had not aged despite the cruelty of pain and death. He displayed the qualities of youth. He was eagerly planning and looking forward to the future. He did not dwell on the past. It was only at Thomas' request that He made any reference to the Cross. He talked of what was to come, in the future.

Is this the normal outlook of Christians today? Are we vital and forward—looking? Do we measure up to Dr. David's description of the Living One? One "of radiant health, robust, of strength ready for the hardest uses, of courage prepared for any imaginable labours, of fresh young life, as though no pain or disappointment lay behind . . . abundant life, ardent, active and alert".

The second mark is that of triumph. This was what St. John saw as he looked upon the Risen Lord on the isle of Patmos. "I am the first and the last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and hades".

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What makes this Garden different from other Persian gardens? Every summer there is held in it a training school for church members, known as the "School of Evangelism".

The school was begun over ten years ago for the purpose of training and preparing young men and women for the task of making Christ known to the twenty million people in Iran who do not know him as their Saviour and Lord. Ever since then, for the

three summer months, the Garden has been the home of a happy group of Christians who come from all parts of Iran for study, prayer and Christian fellowship.

Those who come to the Garden are Presbyterians, some members In A Persian Garden

By WILLIAM MILLER

THE gardens of Iran are famous throughout the world, and travellers come from distant lands to see the roses and smell the fragrance of the jessamine and hear the songs of the nightingales. But of all these lovely gardens, the one most beloved by the Christians of Iran is the Bagh-i-Besharat, the Garden of Evangelism, which is famed not for its flowers and trees but for the fruit of the Spirit which is produced in the lives of those who abide for a time within its walls.

of the Armenian Church and of the Anglican Church. Both men and women are admitted. The majority are young people from 16 to 20, but Aqa Jalily graduated at the age of 70—and what a blessing he was!

The most important courses are those in the Bible, and the whole Persian Bible is read by those who take the full nine-month course (three months a year for three years). Feeding on its truths, reading and memorizing, they prepare themselves for the task of making Christ known to others.

In addition to the Bible, there is also a course in Church History, and also, since Islam is the dominant religion in Iran, many students are given a course on Muslim belief in which the teaching of the Qur'an and the doctrines and practices of



A Garden called Gethsemane Pray on Your Way

SOMETIMES, TRAVELLING IN a bus or train, I see a person studying a pocket Testament, and it never fails to give me a slight surprise. My first feeling is that this is rather out of place; but then I realise, of course, that this person is simply making good use of time which most people spend in gazing idly around.

There are not many sights in our towns and highways today which have the effect of turning our thoughts towards God, but this is what I found happening to me recently when I was on holiday in Brittany. There, at every few turnings along the highroad you find the "Calvaries" for which this part of France has become famous. Sometimes they are just plain crosses; sometimes there is the figure of the local saint set in a niche in the upright, or there may be a full representation of the Crucifixion, exquisitely carved in wood or stone by craftsmen of centuries ago.

For me at least they have a real spiritual value. They convey that this land is one where folk gladly remember our Lord in their workaday lives, and walk with Him when they go

out. Myown similar obligation is brought home to me.

Here in England we do not have wayside crosses, and it requires some self-discipline if we are to escape from the distracting demands of daily life from time to time, and to come instead into the presence of God, seeking rest and re-assurance.



Perhaps this is something you have never thought of doing? You may consider prayer as an occupation suitable for church, or for the privacy of your own room at morning or evening only. But many people find it greatly strengthens their spiritual life, besides being a real comfort, if they offer up short prayers, aloud or in silence, at intervals during the day.

Simplicity should be the keynote of "arrow prayers", as they are called. You can thank God in your own words for his goodness, or you can ask guidance in any problem that is troubling you, or you can repeat to yourself a phrase from the Bible that seems to suit the need of the moment.

Remind yourself that Jesus said: "I am with you always". When you are tempted to be uncharitable try to follow St. John's advice to "love one another, for love is of God". Ask Our Lord to help you and be with you, and you will find that even by such a small act of faith you will grow in spiritual strength and assurance.

The Archbishop of Canterbury spoke at his enthronement last year of the need for church people to involve themselves "in the community in industry, science, art and literature . . ." No less needed, however, was "a constant detachment, a willingness to go apart and wait upon God in quiet and silence".

The arrow prayer is only a means to an end, but if it helps us to cultivate the spirit of detachment, it is a means well worth employing.

A very happy Easter to you all.

LYN DALE.

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. Canon Cecil Rhodes, St. Augustine's Vicarage, 4, Manor 17th century Calvary, Caod, Edgbaston, Birmingham 16. Printed in Great Britain by The Trafford Press Ltd., Manchester 16. April 1062

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And death as the final horror is already defeated. Normally man shrinks from death. Mortality of any kind and in any form affronts man. With the Resurrection death's power to terrify is destroyed. Now, living the risen life, the Christian can cry: "O death! Where is thy sting".

"So through the clouds of Calvary there shines His face, and I believe that evil dies, And good lives on, loves on, conquers all. Such is my faith. I have My reasons for it, and find them strong Enough. And wherefore should you argue? Well?

I can't. It is a choice. I choose the Christ!"

May God give you all this Eastertide the blessing of His peace.

Yours sincerely,

FREDERICK ADAMSON.

#### Parochial Church Council

At the meeting of the P.C.C. held on Wednesday, March 21st, Mr. A. D. Stacey was re-elected as Treasurer to the P.C.C., and Mr. H. S. Powell was re-elected as Secretary. We are grateful to these gentlemen for their willingness to accept responsibility for these two most essential jobs and we wish them a happy and fruitful year of office.

#### Communicant List

Shortly now, we shall be sending out Easter Cards to all communicants—as a form of greeting and also as another means of bringing the Easter Services to their attention. However, because of the bewildering manner in which people come and go in this day and age we have more than a suspicion that our communicant list is by no means as complete or accurate as it might be. It would be of inestimable service to us if, on Easter Day, when you make your communion, you were to write your name and address on a slip of paper and leave it on the dish at the back of the church which will be provided for that purpose.

#### **Sunday School**

Sunday Schools in general and our own Sunday School in particular are casualties in this twentieth century. We suffer from falling numbers. Of course, it is true that, a great many parents show complete indifference to the religious training of their children. But also, we suffer from the twin attractions of the Sunday excursion by car into the country or to see grandma,. and the television! Perhaps Sunday afternoon is not the best time to hold Sunday School. Recently the Sunday School Staff has completed a kind of "market research" among the parents of our Sunday School children and we have come to the conclusion that most parents prefer a morning Sunday School and would co-operate in seeing that their children were present. Consequently, for an experimental period, Sunday School, as from Sunday, April 29th, will be held in the Church School at 10 a.m. Please do co-operate with us in helping your children to grow up to be the kind of people we know you want them to

#### Church Club for Women

The Annual General Meeting will be held on Tuesday, April 3rd at 7.30 p.m. in the Church School. All old members are asked to make a special point of being present and it is suggested that this would be the ideal time for prospective new members to join the club—the annual subscription is 2/6d. There is advance notice of a "Fashion Show" to be held in the Church School on Tuesday, May 1st.

#### Holy Baptism

Mar. 18—Christopher John Isherwood. Mar. 18—John Edward Hepworth.

#### **Burials**

Mar. 21—Peter Buchanan, Mar. 21—May Fearn.

#### Altar Flowers

On Easter Day the flowers for the Church Altars will be provided by the Ladies' Working Party. However, at Easter, we like to have as many flowers as possible and we ask for your generous co-operation in the provision of flowers for the decoration of the Church. Flowers may be left at the back of the Church during the morning of Easter Eve, that is, Saturday April 21st.

April 22—Ladies' Working Party. April 29—Mrs. Kirkman. May 6—Mrs. D. Tym. May 13—Mrs. Stansfield.

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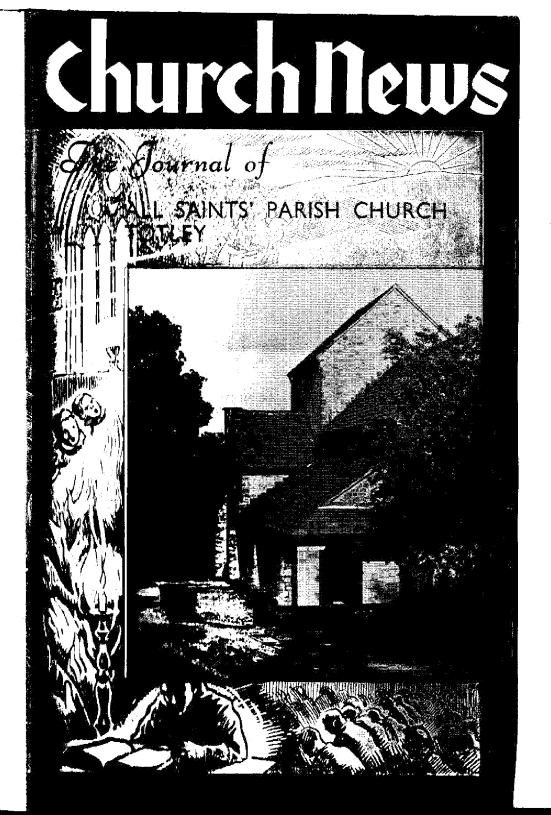
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Holy Communion:

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Sung Eucharist:

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Mattins:

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Evensong:

Sundays, 6.30 p.m.

Sunday Šchool:

#### 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 MAY

May 1—(Tuesday) S.S. Philip and James, A.A. and M.M.

May 6-Easter II.

May 13—Easter III.

May 20-Easter IV.

May 27-Rogation Sunday.

May 31—(Thursday) ASCENSION DAY.
7 a.m. Holy Communion.
9.15 a.m. Day School Service.
10 a.m. Holy Communion.

June 3-Sunday after Ascension Day.

April, 1962

My dear Friends,

I now realise that the announcement of our impending departure from Totley was a shock to many parishioners. The decision to leave was a hard one for my wife and I to make but it was not arrived at hurriedly and though we shall feel the break with Totley very deeply, we are sure we came to the right decision. After all, I have been your Vicar for over fourteen years which is far longer than I intended to stay when I first came here— during which time our small daughter has grown into a young woman and I find that I don't run for the bus with quite the same speed I once did! Over the years we have made many friends from whom we shall part with considerable reluctance. However, as I have more than once remarked, the Christian life is a pilgrim life, and we must always be prepared to move on to fresh and greater fields of responsibility and service.

During the course of the years several offers of a change have come my way but the offer of the rectory of Hemsworth is one that I do not feel I can afford to reject. To me, it represents the opportunity to renew my acquaintance with the type of parish in which I served as a curate many years ago. It is a large and ancient parish and has two Churches, two Church Schools, a hospital, of which I shall be Chaplain, and a multiplicity of organisations of every kind. I should have two assistant priests to help me, unfortunately, when first I go there, I shall be on my own, a state of affairs that I hope to remedy as speedily as possible for there is a vast amount of work to be done. The present Rector, Canon A. E. Duckett, has fulfilled a vigorous and fruitful ministry for the past twenty eight years but now feels the need for a smaller and less onerous sphere of work.

You will, of course, be anxious to hear of the appointment of my successor. These are early days but the Bishop of Derby, who is the patron of this benefice has the matter in hand and we

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# Topsy-Turvy World

by PAUL HURLEY

In June H.R.H. the Duke of Edinburgh launches the National Freedom from Hunger Campaign. It is estimated that the world's hungry people would form a queue stretching 25 times round the world and increasing daily by twenty miles, and that one person is dying of hunger every five seconds of every hour of every day.

BY THE TIME YOU HAVE finished reading this article about 500 more babies will have been born into the world. With an increase of some 130,000 babies a day, there are now, for the first time in history, 3,000 million of us living on this planet.

Are there too many of us? If our numbers keep on increasing, will there eventually be enough space and food for us all? Two years ago 172 eminent people, among them 39 Nobel Prize winners-they also included Mrs. Roosevelt, Dean Acheson, Julian Huxley, Bertrand Russell, John Gunther and Somerset Maughamsent an appeal to UNO urging it "to take the lead in establishing and implementing a policy designed to limit population growth the world over." They said that unless the birth of so many babies is prevented, "there is in prospect a dark age of human misery, famine, under-education and unrest which could generate growing panic, exploding into wars."

Is it really likely that there will soon be standing room only on the earth? At present, according to a UNO report, there are 53 of us per



Hunger in Africa

square mile of the world's total land area, which means that each of us has the space of about eight football fields. There is, then, no danger of overcrowding for quite some time. If all the people in the world today were put into the United States the density of population there would be less than that in Holland. But if we reckon only the world's arable land, there is still room for 80 of us per square mile, which is less than a tenth of the population density of Holland, a country of healthy people who export food.

If we have no need to worry, then, about an overcrowding problem, there is much less reason to fear that the world cannot feed us all. Only one-tenth of all the arable land is cultivated at present. It follows that the world could support at least ten times as many people. But if all the land was more intensively cultivated and if we got more fish from the sea—experts say that the sea could produce as much food as the land, if properly managed—the world could feed far more than ten times our present numbers. The Australian

places where it might be improved. In any such revision it is good that we should bear in mind three principles on which

the Prayer Book itself is based.

1. Our worship must be in keeping with the teaching of Holy Scripture, and with the worship of the first days of the Church. The words date back to the preface of the Prayer Book of 1549, that "the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God", and that worship should be in accordance with the "godly and decent order of the ancient Fathers". With more thorough study and scholarship, we know more of the pattern of worship in the early Church; and there are places where our Prayer Book could be brought more into accordance with that pattern, as indeed is happening in the rites of other branches of the Anglican Communion.

2. Our worship must express the praise and prayer of people in the present world in the language of our own day. Revision would neither be in accordance with Holy Scripture nor of the principles of the Prayer Book, if it were merely an archaic looking back to past precedent. There may be places where we should bring in mention of new needs, as for instance in reference to air travel, or to the missionary task of the church in other lands. As earlier Latin prayers were translated into the English of the sixteenth and seventeenth centuries, so that language has in places become archaic, and we should be ready to use the language of our own day.

In this connection I am glad to know that the great majority of our parishes are using the New English Bible in public worship and finding it helpful. Since there is some uncertainty, let me say that in strict law it is permissible for the New

English Bible to be used for the lessons at Morning or Evening Prayer. Other modern versions might also be used, though I have no doubt that the New English Bible is the most reliable and accurate translation we possess. Strictly the Gospel and Epistle should only be read in the version printed in the Prayer Book, though we may hope and expect that before long a Church Assembly Measure may secure permission for the use of the New English Bible at Holy Communion. Those who prefer the familiar language of the Authorised Version, as many do, must remember that it is not really a question of what we ourselves prefer; we should ask rather by which translation we best record the original meaning of the Bible, and bring its message home to the people of our own day. As we hear the Word of God in public worship in the language of today, so we may increasingly come to feel that we should speak to Him also in our prayers in the language of today.

3. Finally, whatever revision of our Prayer Book may be made, let us remember that it is a principle of profound importance that we have a Book of Common Prayer. There is much movement of people from place to place in our modern world. As people travel from one parish to another, they have the right to expect that they will find a Service which is recognisably the same, and which they can follow and understand. There may be minor variation of custom, or the use of an occasional unfamiliar prayer. It has however become not less but more important with the passing of time that, foregoing private preference for the sake of corporate fellowship, "all the whole Realm should have but one Use,"

GEOFFREY DERBY

From a Derbyshire Study

By the "D.D.N." Editor

#### The Next Step

T IS RIGHT that Christian Stewardship Campaigns are usually directed to a specific number of professedly Church families in the parish. The challenge to take stock of our stewardship of what God has entrusted to us in the way of time, talents and money is one which must certainly first be put to those who would count themselves to be active Churchmen. But the question must eventually be asked about the next step to be taken. A Campaign may and should bring in and strengthen within the worship, fellowship and witness of the Church those who belong to it: but what of the far wider circle of those who, while professing and calling themselves Christians, regard the parish church as a place to visit on special occasions and at other times to contemplate with the placid affection accorded to well-run museums?

The Household of God is called upon to be a missionary enterprise, reaching out to teach, to baptise, and to quicken by the power of the Spirit. We must first set our house in order: but spring-cleaning which fails to make a house a pleasanter place in which to live and a more welcoming place for visitors is still not a home.

Is anyone giving thought to the next step? Can Stewardship be an end in itself?

It is hoped that a presentation may be made to Canon Boorman at the Diocesan Conference on June 6. Will friends and parishes which have not yet sent in their contributions please do so to Mr. W. Abel, c/o The Westminster Bank, Irongate, Derby.

\*\*Derby Diocesan News Supplement\*\*

#### CHURCH NEWS FROM DERBYSHIRE

Mr. Guy Lorimer is offered a cordial welcome as he enters his second month as Secretary to the Diocesan Board of Finance. We hasten to correct two minor details about him: he has one 'r' and three children, not two and two respectively as stated in our February issue. He has already forgiven us.

Clergy News includes the acceptance of the Rectory of Combe-in-Teignhead with Stoke-in-Teignhead (Exeter Diocese) by the Rev. G. T. Perry, Vicar of S. Luke's, Derby, since 1953, and of the Rectory of Hensworth (Wakefield Diocese) by the Rev. Frederick Adamson, incumbent of Totley since 1947. Both have served in this diocese for a long period, and we regretfully take leave of them and wish them well in their new ministries.

The caravan, whose summer bookings were to benefit S. John's, Derby, has unhappily been damaged by storm at Ingoldmells, and is therefore no longer available.

The Roe Memorial House for the Adult Deaf has a monthly group meeting for reading and intercession for the deaf. Anyone willing to join with them is asked to write to the Rev. L. D. Christie, 93, Friar Gate, Derby. Incidentally, the House has a Jackson boiler (chromium-plated) for disposal at £20, 0.n.0.

The Chaplains of Pastures Hospital,

Mickleover, and of Kingsway Hospital, Mickleover, and of Kingsway Hospital, Derby, are anxious to be informed of patients' arrivals by their home parishes. Between them these hospitals cover the Diocese for mental sickness.

A "Prize Bun" this month goes to the school official who directed people, attending a political meeting and a meeting of the Derby Council of Churches, to their respective rooms with the enquiry "Are you Conservative or Christian?"

"A TRIUMVIRATE OF WISDOM"

The death of Mr. Charles Naylor in March brought to an end a long period of devoted service to the Diocese. He had been Surveyor (southern area) for the Dilapidations Board for 22 years, and during that time had come to know intimately every parsonage house in it and a very large number of clergy. He was the most conscientious of men, missing nothing, listening patiently and always ready to help. He will be much missed.

With Canon Booman and Mr. H. S. Rees, he formed a triumvirate of experience and wisdom on which the whole diocese relied with complete confidence for many years, and to all of whom we owe a great debt of gratitude. The fact that they were personal friends helped greatly, and made for real co-operation. We miss them all, but are glad that, though retired, we still have Canon Booman and Mr. Rees with us.

1.F.R.



Diocesan News Photo by R. W. Dudley.

Mr. Guy Lorimer

#### MAY CONFIRMATION CENTRES

Tu., May 1, Frecheville, 7.30(D): Th., 3, Heanor, 7.30(P): F., 4, Walton-on-Trent, 7.30(P): M., 7, Cathedral (Derby High School), 7.30(D): Tu., 8, Somercotes, 7.30 (P): W., 9, S. Normanton, 7.30(P): Su., 13, Baslow, 6.30(D): M., 14, Spondon, 7.30(P): Su., 20, W. Hallam, 6.30(D): M., 21, S. Mark, Derby, 7.30 (P): W., 23, Shirebrook, 7.0(P): Su., 27, Hathersage, 3.0(D), Hadfield, 6.30(D): M., 28, Clowne, 7.0(D): Tu., 29, Egginton (not May 24), 7.30(D), Christ Church, Belper, 7.30(P): Th., 31, Bakewell, 7.30(P). (D) Bishop of Derby. (P) Bishop Parfitt.

#### MORLEY DIARY

May 2-3, Rural Deans' Meeting.
May 4, Derby High School: Confirmation
Candidates' Quiet Afternoon.
May 4-6, Conference (Southwell Dioc.).
May 7-8, Staveley Clergy Retreat (Canon
W. James).

May 8-10, M.U. Retreat (Rev. J. C. Stephenson, Warrington).

May 11-13, Bakewell R.D.: Lay Confee. May 14-17, C.A.C.T.M. Conference. May 18-20. Stewardship weekend.

May 25-27, Stewardship weekend.

May 28-20, Clergy training course (Sou

May 28-30, Clergy training course (Southwell Dioc.).

Whit-Tues., June 12, will combine 'Morley Open Day' with a Garden Fete in aid of the parish church restoration.

Derby Diocesan News Supplement

SO COLONEL JOHN GLENN did it at last, and three times round! And all three circuits of the world in less time than it would take British Railways to transport me down to Cornwall!

But this is only the beginning. Colonel Glenn talks about "Our efforts today are but small building blocks in a huge pyramid." Eager talk is going ahead of Russia and America and the West joining forces to reach right out into space.

What a tremendously exciting future surely lies ahead for us all. I can hardly wait for it to arrive!

I wonder if you remember the tumultuous welcome England gave Yuri Gagarin when he came here after his successful space flight? On his return to Moscow he was asked what he had liked best about his visit to this country. Do you know what he answered?

"I liked the people best."

A friend of mine has recently completed a world tour covering five months. The purpose was to find out all sorts of facts about conditions in all sorts of places, "And in your long and fascinating tour what did you like most?" And again the answer "I liked the people best."

No doubt if we had the opportunity of such a trip very many exciting



things would catch our eye. Yet there is surely one thing more important than all the wonderful and strange buildings and new sights—the people of these lands and how they live and how they think-and not least. what they need.

You know, these past 50 years have seen other wonderful advances besides travel. In 50 years, in spite of two world wars, poverty and hunger and unemployment have been almost banished in the British Isles and in Europe. No one 50 years ago would have believed it possible-no more than flying round the world in an hour or two. Both have become established facts.

Fifty years ago most people in these islands knew little of the rest of the world or of other peoples. Now we are aware of most places in the world. We are always meeting people who have come from or been to Nigeria or Hong Kong or Malaya or India or Jamaica. And because magazines and newspapers and TV are always telling us about them we are getting to know more of these countries and these people; we are getting to know their needs. And their needs are tremendous -education, medicine, food.

Now I think this is one of the great questions and great challenges of today and tomorrow and of the next 50 years—"I like travel best" satisfying our curiosity, our spirit of adventure, our thirst for knowledge-or "I like people best"-satisfying their need. their hunger, their search for knowledge. And somehow I think the second is particularly Christian. Yet it was Yuri Gagarin's remark which set me thinking!

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must all pray that a wise choice will be made. As you pray for him, whoever he may be, I should like to feel that you are also praying for me as I prepare to take up my fresh responsibility.

I shall be instituted to the benefice of Hemsworth on Monday, July 9th, at 7.30 p.m. by the Lord Bishop of Wakefield, assisted by the Rural Dean of Pontefract, and we hope that some of you will be able to come along. The Churchwardens are arranging for a coach (or coaches as the case may be) to leave the top of Main Avenue at approximately 6 p.m. on the evening of July 9th. The names of those wishing to go should be given to the Churchwardens or myself as soon as possible and you will find a list in the church porch for the names of those requiring transport—the fare will be about 4/. It may be possible to pick up male members of the congregation at a central collecting point in Sheffield on the way to Hemsworth to save them returning to Totley at the conclusion of their day's work. My wife and I hope that you will come for it will be very pleasant to have some well-known and friendly faces around us on an occasion of that kind. I am sure that the Hemsworth people will arrange a little light refreshment for us after the service and I am sure that they, as well as my wife and I, would be delighted to make you welcome.

Yours sincerely,

FREDERICK ADAMSON.

#### Coffee Morning

A Coffee Morning will be held at the Vicarage on Wednesday, May 30th, between the hours of 10 a.m. and 12 noon—i.e. on the day before Ascension Day. Tickets (including coffee and biscuits) will be on sale shortly, price 1/-. There will be a Bring and Buy Stall and other stalls displaying the usual variety of merchandise. As this will be the last opportunity they will have of welcoming you into their home for one of

these most pleasant occasions the Vicar and Mrs. Adamson hope you will all roll up and help make this final "do" a resounding success.

#### Church Heating

After careful consideration of all the factors involved, the Parochial Church Council has decided to replace the existing method of heating the Church by coke-fired boiler by the installation of an oil-fired heating apparatus. Oil-heating has certain obvious advantages— it is clean and entirely automatic in operation and requires the very minimum of attention. By installing thermostatic control the temperature in the Church can be maintained at any predetermied level thus avoiding the large temperature fluctuations which are inevitable with the older methods of heating. The cost will be in the region of £290 but the Parochial Church Council feels justified in expending this amount in view of the increased comfort and efficiency to be gained.

#### Holy Baptism

April 1-Jonathan Charles Laughton.

April 15-Frances Elaine Gilbert.

April 15-Gary Russell Schofield.

April 23-Simon Nicholas Pallister.

#### **Burials**

April 21-Edith Mary Lockwood.

#### **Altar Flowers**

May 16-Mrs. D. Tym.

May 13-Mrs. Turner.

May 20-Mrs. Adamson.

May 27-Mrs. Johnson (Main Avenue).

June 3-Mrs. Stansfield.

June 10-Mrs. Hudson.

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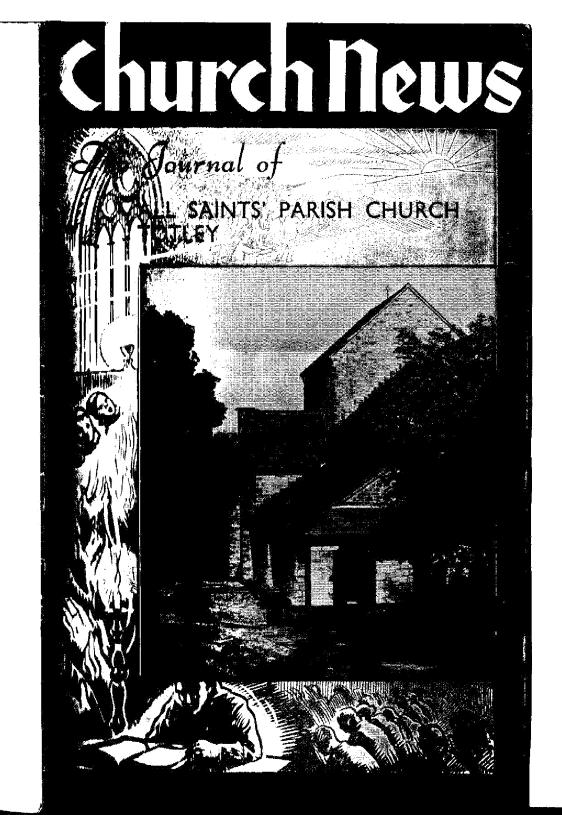
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Mr. A. D. Stacey, 10, The Green. Tel: 361882.

Secretary, Parochial Church Council: Mr. H. S. Powell, 74, Main Avenue. Tel: 362516.

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

Secretary Altar Flowers: Mrs. P. C. J. T. Kirkman.

"Barn Croft", Vicarage Lane, Dore. Tel: 361313.

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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:

10 a.m.

During the Interregnum, all Notices of Baptisms, Banns, Marriages or Funerals should be given to the Churchwardens.

#### CALENDAR FOR SEPTEMBER

Sept. 2-TRINITY XI.

Sept. 9—TRINITY XII.

Sept. 16—TRINITY XIII.

Sept. 23—TRINITY XIV.

Sept. 30-TRINITY XV.

Oct. 7-HARVEST FESTIVAL.

Oct. 12—(Friday) HARVEST SUPPER.

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Dear Friends,

As you are by now all aware, the Rev. R. D. C. Walters of Swansea is to be our new Vicar. I know you will all give him a very sincere welcome to our Parish when he is inducted. The induction will be early in November. We have asked if it is possible for him to be in office in time for our anniversary of All Saints on November 3rd but this will depend on a number of circumstances beyond our control.

You will have noticed certain discrepancies in the list of preachers for August. I am very sorry for this, but am afraid that it is inevitable in the difficult circumstances under which we are working at the moment. We are most grateful to all the visiting Clergy and Lay Readers for the help they are giving us.

I feel that at this stage you will all join me in thanking our Gardening Club, so ably led by Mr. Blackburn, for the wonderful improvement they have made in our churchyard They have had a terrific job of work in clearing the jungle, and this will be followed by a great deal of back breaking toil before they are satisfied that the churchyard will be in a condition for easier routine maintenance.

Furthermore, I would like to thank one and all for your support to your Churchwardens in their efforts to carry on the good work of the Church, so that we may hand over to Mr. Walters a lively, healthy enthusiastic organisation.

It is proposed to hold a Gift Day this year, early in November when I feel sure you will all come along to meet Mr. Waltern, and bring with you as much help to our parish as you can afford. This has been a difficult year for us financially, and

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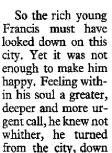


SAINT FRANCIS HAS COME alive in our age. We know him as the simple saint, the happy saint, the lover of birds and animals and the free outdoor life. Yet he lived 700 years ago and for centuries was little remembered.

What brought him back? A hundred years ago Karl Hase wrote a famous book about him. Expanding industrialism was eroding the simple rural life and bringing a sad pessimism and a decay of faith and hope. Karl Hase saw St. Francis as the carefree saint, the embodiment of joy and freedom and freshness, of faith and hope and certainty of contented poverty in contrast to tawdry wealth, of quiet humility to pompous arrogance, unaffected service to selfish power.

It is said that if you walk the hills round Assisi you can still feel the presence of Francis. Certainly you can look down upon the green plain of Umbria, and there on the hills see Assisi, rising in terrace upon terrace of century-mellowed stone.

The Church at Assisi below which St. Francis lies buried



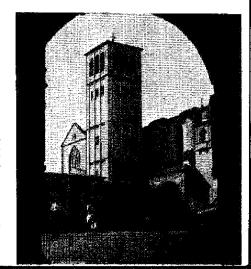


San Damiano

to the poor Chapel of San Damiano. Here he knelt on the rough stone floor, lifted his face to the crucifix, and unloaded the burden of his soul: "Great and gracious God, my Lord Jesus Christ, I implore you to enlighten me and to disperse the darkness of my soul. Give me a true faith and firm hope and perfect charity. Grant me, O Lord, to know Thee so well that in all things I may act by Thy Light and in accordance with Thy Holy Will."

Francis heard God's answer as he knelt: "Go and repair my House, which, as you can see, is falling into ruins." So Francis restored the Chapel of San Damiano—which still stands to this day. Later the same Lord turned him into a wonderful builder of His Kingdom on Earth.

And somewhere, somehow, He may even call you to be a stonemason of His Kingdom—like Francis.



fulfil God's purpose. Marriage problems in this are not essentially different from other places where we fail to keep the moral law. It then becomes our task as followers of Christ in the ministry of redemption to rescue those whose lives have gone astray, and to aid one another to return as nearly as we may to the original purpose of God for His world.

Some Suggestions

I now add ten brief suggestions for ways in which the Christian Family Year may be observed in our parishes and by our people.

1. Each Parochial Church Council should consider ways of observing the Christian Family Year, asking in particular whether times of Services are such as to enable families to come together for worship, and whether parochial organisations tend to divide people too much into different groups, or help, as they should, toward the strengthening of family life.

2. Families should be encouraged to come together to public worship, as is indeed happening in many parishes.

3. All Christian families should teach their children to pray and have some regular time for prayer and the reading of the Bible together within the home.

4. There might be a special Guest Family Service, with a preacher on family life, and possibly a Parish Breakfast or Supper after the Service.

5. Married couples might on their wedding anniversary read through the Marriage Service, and on the nearest convenient day, together with their children if they are of sufficient age, come to Holy Communion as an act of thanksgiving and dedication.

6. The C.E.M.S., if a branch exists in the parish (and if not one might be started), the Mothers' Union and Young Wives Fellowship, and any Youth Organisations, might combine to plan and sponsor some special Service or Meeting, bringing all

their members, and using all their influence to bring others from the parish.

7. Special thoughts should be given by the P.C.C. and parish organisations for the elderly and for any living alone, making sure that they are visited, and offered help with transport or in other wavs.



might be arranged for young married couples, with a speaker or a panel of speakers who would encourage questions and discussion on the spiritual, psychological and physical adjustments of married life.

9. Similar meetings might be arranged for boys and for girls in late adolescence, letting it be known beforehand that in the eyes of the Church no shame surrounds the proper use of our sexual nature, and that there need therefore be no inhibition over questions and discussion.

10. A meeting or meetings might be arranged at which all those in a district concerned with family life, such as teachers, probation officers, workers in various fields of welfare, whether or not members of the Church, might be invited personally to come and contribute from their own experience on issues in our present society, and ways of strengthening proper, healthy standards of family life.

GEOFFREY DERBY.

From a Derbyshire Study

By the "DDN" Editor

#### THE FAMILY, GREAT AND SMALL

FATHERHOOD implies family and brotherhood. The Christian family is distinctive by its recognition and enjoyment of the Fatherhood of God. Since all men are the children of God, they are brothers in His Family, of which each individual family is a microcosm. If all is well with family life in miniature, it is well with the whole Family: the stability of the family is the beginning of stability for the world. That is what Christian Family Year should seek to remind us.

Whatever is injurious to the family is an affront to the Father. Parents who are negligent of their children's true welfare are judged by Him Who has infinite care and concern for all His children. Children

who are neglectful of parents, especially in advancing age, are judged by Him Who gave them life through their parents. So, too, whatever impedes the brotherhood of man, whether it be indifference to the hungry two-thirds of the world's population, or apartheid, or colour-riots in England, or the Fascist creed of anti-Semitism, is only rightly understood as it is seen not merely as a political, national or economic problem but as a theological issue, and an offence against the whole Family of God.

The scientific truth about human life and behaviour is that it has been constructed by God to work on a family basis of inter-dependence and responsibility. It will not 'work' on any other basis.

Derby Diocesan News Supplement



CRRISTIAN FAMILY YEAR 1842-63



Two of the completed buildings of the Diocesan Training College for teachers at the new Mickleover site. (L) Miss A. E. G. Sephton takes refuge from the swirl of college life in the new Principal's House. (R) One of the new gymnasia.

### Church News from Derbyshire

Prayers are asked for those at Michaelmas to be ordained Priests: Rev. Brian Law (Winshill), Rev. K. W. L. Newton (Bolsover), Brian Robert Pearson (Chesterfield), Dennis Ridley (S. Augustine, Derby), Roger Smith (S. Mary, Chaddesden), Ronald Frederick Swan (Staveley); and for those to be made Deacons: Arthur Vivian Davis (S. Chad, Derby), Douglas Noble (S. Werburgh, Derby), Norman Frank Richards (Newbold), Peter Staples (Pairfield), Laurence Herbert Webster (Tideswell).

At Boylestone, during floor restoration in the 14th century church, human remains under the floor are thought to be of Walter de Waldesef, builder of the present church, and of two former chantry priests. At Alfreton, a new sanctuary is being delayed, to await a probable alteration in the law at present prohibiting stone altars. Other gifts will include a specially woven frontal, a carpet and ornaments.

S. Marks, Derby, choir, is camping in the Isle of Wight, and singing in neighbouring churches. Transport to the site has been by train, car, scooter, hitchhiking and plain hard walking.

Clergy News includes the appointments of the Rev. R. D. C. Walters, assistant priest of S. Mary's, Swansea, as incumbent of Totley, whom we welcome to the Diocese: and of the Rev. J. D. G. Hodgson, Rector of Cubley and Marston Montgomery since 1960, to be Rector of Wickhambrook (S. Edmundsbury and Ipswich), whom we bid 'God-speed'.

The Rev. Patrick Souper will be much missed in the diocese, not least for his hospital chaplaincy work and his stimulation of Inter-Church Aid work. His resignation as Chaplain to the Cathedral, held since 1957, is greatly regretted. He has no immediate plans at the time of going to press,

The Rev. R. F. Borough of the Cathedral staff offers an Oxford M.A. hood to anyone entitled to wear it and who will "promise to wear it correctly". We offer with it a DDN for Jan., 1957, in which Mr. Borough expounds the matter with great erudition.

We blandly accept "Buns" and other offerings for our over-optimistic caption to the Page-One picture last month, and award "Prize Buns" for magazine notes to the following: to Aston-on-Trent for "Noah's Flood . . . the church was filled" (a damper on the proceedings); to Osmaston-by-Derby for "M.U. Bring-and-Buy Sale . . . members are advised to bring their friends" (on sale or return?); to Aston-on-Trent for "The regimental band will play . . . there will be a display of armoured cars" (might as well give in, and listen); and to Kedleston for "the annual meeting . . . we held in the vicarage, as the school door was jammed" (after the schoolchildren's tea, no doubt).

Offered free: a clerical black frockcoat, dinner jacket and backless (silk poplin) waistcoat: pay carriage only, Write Mrs. M. Gleave, 30, Clarence Road, Gorleston-on-Sea,

A.Y.P.A. Meeting, to discuss formation of new branches, at Ashbourne, Sept. 29, afternoon-evening. Details from Mr. F. W. Dawson, "The Willows", Old Derby Road, Ashbourne, Derbys.

Derby Diocesan News Supplement

MANY CHURCHES IN RECENT years have had Christian Stewardship Campaigns, and many more are planning them. The idea, briefly, is that all church members meet together at a luncheon or supper, at which the meaning and purpose of Christian Stewardship are explained, and then trained and responsible laymen go out from the church visiting individual members, encouraging and advising them to promise a definite amount of money regularly each week to the church.

Now, although teenagers are frequently invited to take part in such campaigns, the approach is not always successful. You will sense the reasons—a certain shyness in joining in what is really very much an adult affair and a feeling that their giving must look very small alongside that of adults. Some parishes have therefore adopted the idea of running a small second Stewardship Campaign specially for young people.

Names of 178 teenagers connected with one particular church were gathered by the clergy and youth club leaders. Seventeen girls volunteered to call on them with an invitation to a Lovalty Dinner and to act as "hostesses" at the dinner itself. Four young people aged 14, 15, 16 and 17 were chosen as speakers to launch the Campaign at the dinner, and these with twelve others formed the visitation committee, whose job it was to call on every teenager with an invitation to sign a pledge card agreeing to give a definite amount every week for a period of three years. The





briefing of the speakers and training of the canvassers took every evening of the two weeks preceding the dinner.

One hundred and twenty attended the dinner in the Church Hall, and before the speeches everyone received a duplicated brochure describing the needs of the church both in and out of the parish.

On the following Sunday the Vicar commissioned sixteen visitors in Church. Throughout the next two weeks they visited everyone on the list, reporting back each evening and talking over difficulties with the clergy. The reply "I shan't sign nothing, I ain't 'oly," came from one teenager thoughtfully combing his hair on the doorstep! But 97 young people signed pledges amounting to £5 10s. a week—22 at work pledged an average of 2s. 6d. a week, and the remainder, being at school, pledged an average of 9d.

Now all this is to me tremendously exciting, because it is not only the story of a group of young people tackling a tough job enthusiastically and effectively, but also because it shows their willingness to come to grips with their Faith in financial terms. And those who accepted the challenge of Stewardship did not, I am sure, stop to consider whether they were holy. For none of us are, yet stewardship can help us in this endeavour-by teaching us to count our blessings, to have a sense of priorities in material things, to know the joy of costly giving from the heart. to realise and follow up our small part in the continuous world-wide task of the church.

Affectionately, LYN DALE.

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A View of our Bakewell Premises

we anticipate more financial demands before the end of the year. Costs rise, and our income is not keeping pace with outgoings. It is the same old story, but none the less true and alarming, so please help us all you can.

Finally, please note that Sunday School opens again on September 16th. Numbers are small, and Mrs. Jones and the staff would welcome any new comers. I do feel that this valuable work deserves all possible support.

Yours sincerely,

A. D. STACEY,

Churchwarden.

#### Oil Heating

The work of installing the oil heating is now complete and paid for. However this has left the funds somewhat depleted. We trust by the time the November Gift Day comes round you will have had the benefits and be in a very charitable frame of mind, so that we may find the money to pay for this improvement.

#### **Marriages**

July 28-Dennis Brannan and Enid Felicity Burgess.

Aug. 7-Gordon Widdowson and Stephanie Julie Butler.

#### Altar Flowers

Sept. 2-Mrs. Powell and Mrs. Ibbotson.

Sept. 9-Mrs. Seals.

Sept. 16-Mrs. Robinson.

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Sept. 30-Mrs. Pratt.

Oct. 7-Mrs. Witherly.

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