



The
magazine
of the
parishes
of

St. Thomas
and
St. Mark
Brampton

Vol. 4 No. 4 June/July 1980

Price 12p



Roundabout



Coffee Evening

Friday 6th June 7-9 p.m.

At the home of David and Julie Innes, 8 Clarence Road, in aid of 'The Churches Association for Social Work'.

As quoted in the 1979 annual report recently published - "Christians of the various churches are engaged in a variety of projects, all designed to help people who are experiencing needs not at present being met by the official services." A worthy cause deserving your support. You will be most welcome. Home made cake stall.

FIELD DAY

Saturday 14th June 2.30 - 5.00 p.m.

Your local carnival band 'The Spirettes' look forward to entertaining you. Fun and games to suit all ages, on the church field at St. Mark's.

GIFT DAY AT ST. MARK'S

Sunday 6th July.

It will be our pleasure to welcome the Venerable G.R. Phizackerley, Archdeacon of Chesterfield, who has kindly accepted our invitation to preach at the 10.00 a.m. Sung Eucharist. Coffee will be served to those who wish to remain after the service.

CONFIRMATION

Eighteen candidates, including five adults, were confirmed by the Bishop of Derby at St. Thomas' Church on Sunday 11th May. A full list of their names appears in Parish Register on page 14.

AN INVITATION

To all the ladies of St. Mark's. If you have an hour to spare on Tuesday afternoons, why not come along to the 'Ladies Working Party'? Don't let the name put you off - you will be very welcome whether you like work or not. If you can sew, knit or make something that will sell at the bazaar - so much the better. Just come along and have a chat over a cup of tea and biscuit. We have plenty of room and if you have small children, don't be afraid to bring them along too, they will liven up the proceedings. We meet very informally at 2.30 p.m. each Tuesday afternoon in the choir vestry and hope to see you then. N.E.H.

ST. THOMAS' DAY

The Patronal Festival of St. Thomas' Church is celebrated on 3rd July. In the past it has been difficult to make much of St. Thomas' Day since it fell on 21st December - much too near Christmas to claim the attention of people in England. Now the feast has been transferred to 3rd July - a date which lends itself much better to celebration. This year our celebration will be modest: A Festal Eucharist on Thursday 3rd July at 8.00 p.m.

ALLOTMENT

A plot of land is available at the Rectory for anyone who would like to grow vegetables. Will anyone interested please contact Gill Watts-Jones (32717).





READER

Mrs. Sylvia Scott, the wife of the Rev. Ken Scott, our priest at Holymoorside, is to be admitted to the office of Reader at a service in Derby Cathedral on Saturday, June 7th. Sylvia who has been in training for this work for 2 years, is convinced that she has been called by God to a ministry in the Church. As a Reader she will be authorised to do everything a priest can do, except to preside at the Eucharist.

CHURCH OUTING TO WOOLATON

Sunday July 6th after Parish Communion. Bring a packed lunch; tea will be provided by St. Leonard's Church, Woolaton after a Festal Evensong service at church.

ORDINATION ANNIVERSARY

The Rector of St. Thomas' the Rev. Vyvyan Watts-Jones, celebrates the 30th anniversary of his ordination to the priesthood this month. He was ordained deacon by the Rt. Rev. Leslie Hunter at Sheffield Cathedral on Trinity Sunday, 12th June 1949, and was priested on Trinity Sunday 4th June 1950. Vyvyan will preside at a Eucharist in St. Thomas' Church on Wednesday, 4th June at 7.30 p.m., after which there will be a light buffet at the Rectory.

ST. JOHN'S CHURCH

St. John's at Walton has been discovering a new sense of its own being over the last 3 years. A series of study groups during Lent led members to see the need for a deeper commitment. At a buffet supper in Walton Village Hall recently members met to discuss the new role of St. John's in the district and the need for a spiritually vigorous congregation.

WORSHIP AT ST. THOMAS'

St. Thomas' is one of the few churches which still retains an all male choir, with a boys-only treble line. Some call this preserving the traditional style of Anglican Church music: others call it male chauvinism. Be that as it may: if we are to continue to have a boys' choir, more recruits must be found quickly. A recruiting drive will be held after the summer break. Meanwhile any boy who wants to consider joining should contact the Rector.

Whatever our attitude may be to the males only policy, one thing is undeniable: all members of the church must be able to contribute their musical gifts to the church's worship. Anyone who plays a musical instrument or sings can be used in our services. Contact John Sadler or Vyvyan Watts-Jones.

GARDEN PARTY/BARBEQUE

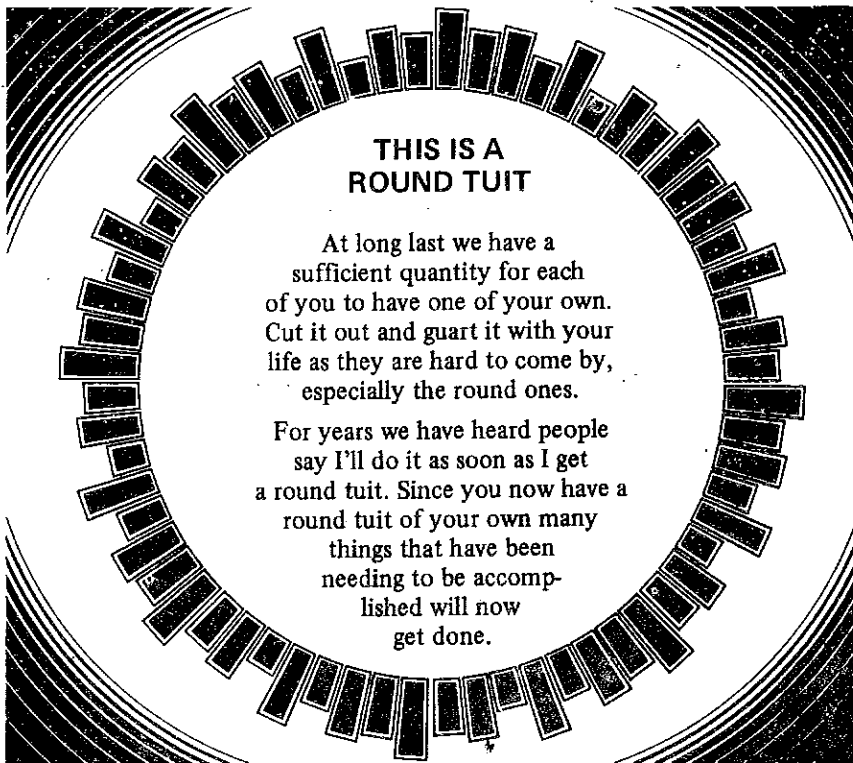
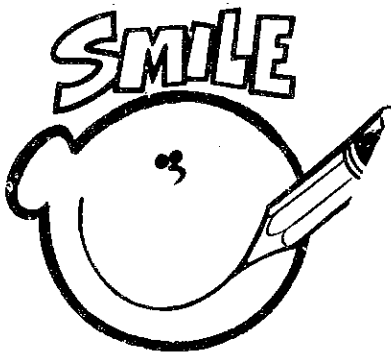
A garden party and barbeque is to take place at the Rectory on Saturday June 14th from 7 - 10 p.m. admission 50p. There will be entertainment from our very own folk group from St. Thomas', and the Kerygma Dance Group will also give a demonstration. The many organisations connected with St. Thomas' will be providing the side-shows.

An elderly female parishioner approached the Rector:-

E.F.P.: Would it be possible for you to say a prayer next Sunday for my husband's floating kidney?

R.: I think it would be a little difficult, we don't usually go into that sort of detail.

E.F.P.: I don't think that's very fair; after all a few weeks ago you preached a whole sermon on loose livers.



**EPITAPH – HERE LIES AN ATHEIST:
All dressed up and no place to go.**

Whatever trouble Adam had,
No man in days of yore
Could say, when Adam cracked a joke,
'I've heard that one before'.

St. Thomas'

Annual Parish Meeting

After celebrating Eucharist, over forty people met at 7.30 p.m. in the light of the red setting sun, to receive reports, and make appointments, in the Meeting Room at St. Thomas'. A few formal apologies for absence were heard, and the minutes of last year's meeting were taken as read with no matters arising.

The Chairman declined to give an address, amidst a general murmur of approval, but he did threaten to say a few words at the end.

Four names were removed from the Electoral Roll and fifteen added, bringing the total to 337.

The Chairman proposed that Malcolm Gillingwater and Harold Mellor be re-appointed as Churchwardens and thanked them for their hard work and "the stick they had taken" in the previous year. The question of appointments of deputy wardens was raised - to support the Churchwardens in an emergency and to prepare for full office in future. This matter was referred to the P.C.C.

Eight nominations were received for membership of the P.C.C. and since eight were required, the Chairman with a sigh of relief, accepted the silence to indicate their election with no further voting needed.

A curious historical tradition required the appointment of sidesmen, enough to cope with the domestic arrangements of Church Services. After some discussion as to the need for any more, it was decided that perhaps we did and five more were appointed.

Mr. Sam Martin presented the Accounts, reporting that after a lot of work we finished in the black - just! The main income came from direct giving and room-letting fees; all Church possessions were present and in good order (except many hymn books which needed replacement or repair).

The P.C.C. had been busy during the past year but no-one asked what they had been doing, so we must assume that all is well. From the floor a question was asked as to whether a full list of officers of the Church, P.C.C. Sub-committees, etc. could be published in Spearhead and made available in Church as an aid to communication and the exchange of information. It would also help, it was suggested, if proceedings or agenda items at P.C.C. meetings could be promulgated in some way, to combat the suggestion of secrecy, and to aid in total Church involvement. This was referred to the P.C.C. for discussion.

The Rector summed up his year, thanking his colleagues for their support, the organist for his hard work, and the whole Church community. He welcomed the variety of worship which was being experienced, remembered the Scargill weekend which many of us enjoyed, the house groups which shared prayer and fellowship, and commented on the strength to be derived from this small group fellowship.

There being no further business, the meeting closed.



The day I turned my collar round

Vyvyan Watts-Jones

Trinity Sunday, the third of June, 1949, was an important day in my life. I awoke early in my room at Ranmoor Range then the residence of the Bishop of Sheffield, where I had spent the previous three days in 'retreat' - that judicious mixture of sermons, silence and services which is considered essential treatment for every candidate if he is to relish the full flavour of the ordination ceremony. I put on my clothes quickly as on any other day, until the significance of one garment hit me like a bullet.

I had never worn a 'dog-collar' before (Methodist ordinands sometimes wear them before ordination, but Anglicans don't) and the thought of putting one on sent me into an inner panic. It's an odd thing that the clerical collar is not, and never has been, part of the official dress of the clergyman; yet it's the one thing that marks him out most clearly in the eye of the public - how would the humourists manage without it? Malcolm Muggeridge has said it plainly: the Vicar today is a figure of fun. Here was I about to offer myself as free subject matter for the Englishman's Own Belly-laugh Book.

I quickly recovered from the panic and was duly ordained deacon that morning in Sheffield Cathedral to begin my Ministry at Fulwood under the guidance of a wonderfully understanding Vicar, Laurie Sheath. I must have been more of a liability than an asset. My theology was crude and my personal style gauche. I must have done a lot of damage. Yet there is no doubt that God used me in some ways. Visiting the hospitals - Fulwood Annexe with its skin grafts and

psychiatric patients; Lodge Moor with its Polio victims (at least one man whom I visited is still there in his iron lung 30 years later); the T.B. terminal cases in Crimicar Lane sanatorium; working among the children and the young people (one of whom was working steadily on me, though I knew it not); preaching in church and visiting the people: in all these things I perceived and wondered at this surprising truth, that God is able to use the oddest people, sometimes to great effect. Within this area of life where people were aware of the ultimate things I was not a figure of fun (even if the youth fellowship did provide me with a teasing nickname) but someone who was needed - and loved.



Today, thirty one years later, the paradox remains. The parson is an oddity, regarded by many as an anachronism; yet at the same time he is urgently needed.

Many people in this country find the clergyman something of an embarrassment. The Englishman, having abandoned the practice of his Christian religion, now doesn't know where he is; and to cope with his insecurity he finds it necessary to ridicule religious symbols - not only Christian ones, like the Vicar (have you noticed how the Vicar in a TV play has to be represented as an oaf?), but any religious symbols. A particularly sick example of this phenomenon was seen recently in the T.V. coverage of the siege of the Iranian Embassy, when English counter-demonstrators, psychologically threatened by the sight of people who believed in their religion deeply enough to practice it publicly were reduced to performing a parody of the Muslims at prayer.



Yes, the parson is dismissed as an irrelevance, a figure of fun; yet at the same time he is needed desperately. Over the last 30 years many of the tasks done by the Church have been taken over by the State. For example, in 1949 the Church was virtually the only agency engaged in youth work on a voluntary, and sometimes very amateurish, basis. Now it is expected that the state should take responsibility for every aspect of the community's social needs. It might be thought that the comprehensive welfare services would have taken away the social role of the clergyman. Nothing could be further from the truth. The deep needs of human beings cannot be scrutinized, classified as cases and allocated to a social worker. There is no substitute for the love-encounter. At this level the Christian - not only the clergyman, but the layperson too - has a unique contribution to offer.



THE PRACTICE OF PRAYER

Give the first few minutes of your day to God. Begin by saying: "O God, who art present in every place, help me to realize Thy presence here and now."

If you can be alone before breakfast take at least five minutes, more if necessary, for prayer. Let yourself go simply and naturally, sharing with God what is on your mind.

Practice

Practice speaking to God as you travel to your business on the bus, train, or subway. Speak to Him while you are at work. Tell Him of the important things of your day. Thank Him for the opportunities, and tell Him of the concerns you have.

Include the needs and welfare of others in your prayers. Pray for family, friends, neighbours, for the leaders of your community, your nation, your world. Pray that peace and brotherhood may come in your time.

Do not be afraid of silence in your prayers. Listening is quite as important as speaking. The writer of the Psalms discovered it was important, and he wrote: "Be still and know God."

ON SAFARI in North Derbyshire

If its excitement you're after, join the St. Thomas Rambling Club. The Easter Monday walk was planned to take us through the foothills of the Pennines and a mixed party full of enthusiasm gathered at Lady Bower Reservoir.

It was a dull day with a cold, at times biting, wind and we commenced walking through the wooded slopes around Derwent Reservoir. It had been arranged that at a point $2\frac{1}{2}$ miles from base soup would be served and this was warmly appreciated by the intrepid band.

The first hill was surmounted in the manner of the Grand Old Duke of York in readiness for what was to follow, but the succeeding long steep climb was more than some had bargained for. Apart from one of the younger members who had trouble with boots insufficiently broken in, several adults found the climb too much of a challenge after a winter of inactivity and needed un-programmed rests (take a tip from Felix - keep walking).

At the top however it could be seen that our efforts had been worthwhile, the distant views justified the energy expended. Lunch was taken sheltering from the wind as far as we could contrive. During the latter stages of our ascent patches of snow were observed which inspired the comment that, most probably, few of the party had picnicked above the snow line before.

Walking continued and soon afterwards one of the party stumbled over a tussock and sustained injury to his ankle; snow was applied to the affected part which, though useful, was not a complete cure. He progressed by means of a combination of limp, shuffle and hobble sustained by solicitous enquiries from overtakers.

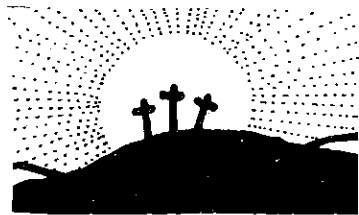
Eventually the highest altitude was reached (1800 ft) from which point we were informed that on a clear day the Humber Bridge could be seen, Unfortunately, though some peaks could be identified, limited visibility prevented us from appreciating the panorama to the full.

Some while later it was discovered that one of the party was missing, the Rector seemed to have parted company with the main body. Concern was expressed for his safety but we were authoritatively assured that he was quite accustomed to finding his way through un-charted country and that this wild, trackless, inhospitable, mountainous area would have held no fears for him. The suggestion that he had emulated Captain Oates was discounted, conditions really were not as bad as that. ♪

Contact was eventually established when he was found beside a cairn. His attitude seemed to be that it was we, not he, who had been lost.

From this point no further incident marred this otherwise pleasant outing. We continued on to the Field Kitchen where a car was available to convey the casualties the last $2\frac{1}{2}$ miles to base, the main body following on foot, from where the convoy headed for home. Despite the weather (which apparently had been brighter elsewhere) the incidents, and the fact that there had been curiously more up-hill than down, it had been a most enjoyable day.

LENT 1980



What do Lent Groups mean to those who participate?

After six sessions it is time to assess the good derived from the meetings. From analysis of answers to several pertinent questions it would appear that some benefit is gained, some members of a group have found a source of inspiration to help them go forward in their Christian faith, others have left a group on finding too much awareness of members' own problems and not enough thought given to concerns of social significance.

Some members feel they cannot easily participate, being uneasy in formal discussions on set subjects. Some cannot think quickly and only after the topic has been dealt with, and opportunity gone, are they ready to speak their mind. So valuable opinions are never brought into the open. Some of these people have not really wanted to join a group but against their better judgment have been "persuaded". Others feel that the amount of understanding of human relationships gained could equally have come from any discussion in a relaxed atmosphere. It is felt, too, that some shy and timid people might have responded more freely if Church Growth (the topic for 1980) was not the subject under discussion. Such a complicated topic for study in a limited time was too vast and opinions were often conflicting.

On the credit side, small groups of people meeting in informal surroundings among friends are able to express themselves freely without inhibition, and in so doing can possibly form lasting and valuable friendships. Opinions differ as to the size of the groups but on the whole it is agreed that the Groups are a very important means of attracting members of the congregation to others who hitherto have been strangers.

Most groups feel that members have come to a closer understanding of each other, and of what faith and the love of God can do to enrich their lives. When the leader can give real guidance on matters of things spiritual, the group will go forward with a new aim and a new life. Here it must be said, some doubts have been expressed as to the advisability of the members of the clergy being the sole leaders. There must be laymen (and women) equally able to do the job of guiding a discussion, and some group members could feel more at ease in this situation. It is beneficial to the community as a whole for a series of topics to be discussed, topics which, while not necessarily created within the local church, can be applied to it.

Some conclusions drawn in the groups are that Church spiritual growth is more important than the building itself, and the pattern of the services, there is a negative approach to change in the congregation and there is too much solemnity and not enough joyfulness.

Love and understanding have been the keynote for some members and some have found a lifeline in the Church.

It is difficult to sum up feelings expressed. Some groups will continue on, providing a nucleus for Christian understanding and Church Growth in everyday life; some groups will collapse where members feel disappointed in the general purpose.



JUNE/JULY

It is possible that during the next month or so we may be blessed with some dry spells. Watering may be necessary, in which case it should be done with maximum effect. Filling a can three or four times each evening and sprinkling it through a rose over your garden is worse than useless. It won't even lay the dust. The roots of most plants operate from a little below the surface to the full cultivated depth of your soil and sometimes deeper. If the soil is dry, a plant will require a good soaking if water is to be made available to the complete root system.

Select the plants most in need and treat them generously. If you have a can with a large rose throw it away (the rose not the can). You've never seen Percy Thrower use a coarse rose; a fine rose for seedlings and pot plants but otherwise a spout. Half a gallon may not be too much for a runner bean and marrows and cucumbers need to be moist all the time. Twentyfive cansful a week can be much more effective if applied in this way. Rain is of course better than tap water but a ten minute light shower only freshens things up.

Most vegetables and fruit can use more water than they usually get except in a wet summer. I have left the hose running under a gooseberry bush for half an hour and a bumper crop has resulted. All plants will generally produce a crop but adequate watering can make a big difference.

Flowers can also yield dividends when treated kindly. Sweet peas and dahlias respond well and the more delicate annuals stand firmly upright and produce richer colours. There is always the exception of course, during the drought of 1977 marigolds seemed to do better.

When summer planting brassica, wallflowers and similar plants you may like to try the following technique. Mark each station and water thoroughly. It may be necessary to do this two or three times over a period of a day or so. Similarly soak the bed from which the plants are to be removed. When both places are nicely moist the operation of transplanting can be carried out. The benefits are that no further watering should be necessary for some while and the plants will not droop, but grow away without delay. Transplanting in dry soil is not a practice to be recommended.

The efforts of plant hybridisers to improve strains and develop new varieties have meant that success has been achieved at the expense of other characteristics. Few roses now possess any degree of perfume. At one time my lettuces grew like weeds, now they seem to suffer from any bug which happens to be around. In order to have earlier or later plants of a wider range of shapes and colours we must put up with a greater degree of susceptibility to disease, it would seem. This clearly indicates that the natural processes of organic life must be respected, nature must be worked with, not against.

Don't therefore pull up everything if you notice some discolouration or distortion or spray everything in sight with a probably ineffective poison. Few if any such situations would develop into total tragedy. Live and let live (or die).