



The
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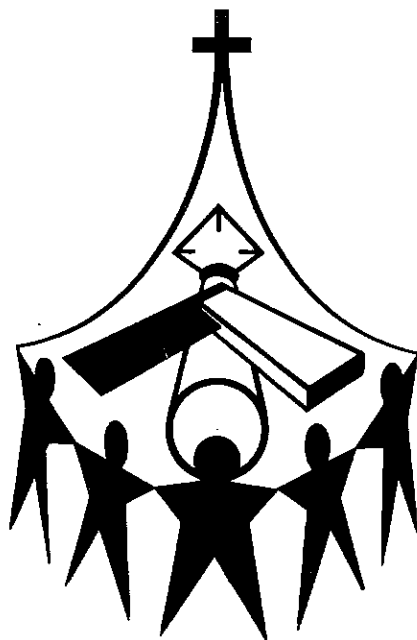
St. Thomas
Brampton

Vol.5. No.4. June-July 1981

Festival

The 150th Anniversary of St. Thomas' Parish will be inaugurated by a Festival Service on Saturday, 19th September, when the Bishop of Repton will preach, and the Duke of Devonshire will be guest of honour. On the following Friday, September 25th, there will be a concert by the English Sinfonia - the first event in a varied programme of cultural, social and educational activities.

The full programme will be published on St. Thomas' Day, July 3rd. The Patronal Festival of St. Thomas' Church will be celebrated by a Eucharist at which the Archdeacon of Chesterfield, the Ven. Gerald Phizackerley, will preside. After the service there will be refreshments, and the plans for the festival will be released.



In connection with the Festival, some commemorative items are now on sale. Line drawings of St. Thomas', framed in various styles are available. A brass dish, with an engraving of the church, may also be ordered. These items may be inspected at St. Thomas'.



CONFIRMATION



The following were Confirmed on 10th May by the assistant Bishop of Derby, the Rt. Rev. Tom Parfitt:

Hilda Keyworth, Pauline Bannister, Bernard Blanksby, Paul Foster, Catherine Hays, David Martin, Rachel Nicholls, Deborah Redfern, Patrick Wheeler, Jaclyn White, Richard Layne, Jonathan and Frances Oates and Jane Cotterill.



JOHN



John Sadler leaves Brampton this month, after 3 years as curate at St. Thomas' to take up new work in Coventry. In this interview John answers our reporter's questions.

Our reporter interviews J.S.

Q What have you enjoyed doing most during your time at Brampton?

I suppose that the things that I've enjoyed the most are the things that have been the hardest to do: Things like getting to know people, visiting, trying to put together services which really mean something, sitting and trying to write a sermon that really says what I want to say: I find all of these things hard because they can so easily go wrong, or the people I visit might not be so welcoming - so there's always a risk - but, somehow, the greater the risk the more enjoyable the experience although, of course, there's the other side of the coin that when things do go wrong I can get pretty down about them - but I think that's worth it for the highs!

Q In what ways have your ideas about Christian Ministry changed over the past three years?

Mainly, I think, as time has gone on, my ideas have become more and more down to earth; my theology has moved from a position of easy certainties and nicely labelled boxes to a much wider perspective, so that my beliefs and convictions span every single part of life. This means that my idea of ministry has changed from thinking of it as simply being concerned with people and matters within the Church, to being concerned with people everywhere ... being grounded in the secular world and its everyday issues: Which makes me realise how much I have got to thank Brampton for and all the people at St. Thomas' - because not only have we made lots and lots of friends whom we shall miss very much, but I can assure you that you have taught me more than I can ever describe.

Q You came to Brampton as a single man, and now have a family. Do you find any conflict between your family life and your life as a parochial clergyman?

Yes ... I do ... As I suspect any person, whatever his profession, finds if he is concerned to do his job well: Perhaps the hardest thing I find is coming to terms with the fact that what I do is much less a job but rather a way of life - and that my work is grounded and based at home so that it's difficult to get away from it. This means that although I might see William and Judith considerably more frequently than many others during a typical day - it's only for fleeting moments when I'm on my way to doing something - or have something on my mind, which I know that Judith finds more frustrating sometimes than if I was out at work: Certainly it's a question of priorities, and the temptation is to take up the more pressing and immediate things, and take the family for granted, rather than spend more time with them.

Q There must have been some painful experiences - disappointments - frustrations or other things that hurt. Can you reveal any of these?

I suspect that some of my most painful moments have been on Sundays - and Sunday lunch is never the happiest occasion of the week! I recognize that the reason for this happening is perhaps quite a wrong reason, and something that I should come to terms with - but it's something to do with the fear or the realization that something that I've spent a lot of the week trying to communicate or prepare in the way of sermons of special worship has not been understood or has not communicated itself ... or something that I have done was not successful. The reason for feeling this is the very small response (which I'm similarly guilty of when I go to other churches) to what has been said or what has happened: I guess it's all to do with communication really, and being prepared to say what we think - but I'd much rather people say they didn't agree with a word I said, or couldn't understand what I was trying to get at, or felt that what I was saying didn't come across at all well, or even, that what I said was helpful - rather than leaving me in the air not knowing what people think - not knowing where I am.

Q If you were staying on, what would you most like to see happening in the parish?

As with everywhere, one thing I would like to see is a much higher level of communication: St. Thomas' is perhaps better than many places, but I'm sure we must always be more prepared to listen to each other .. how ever different our views may be from the other - and try to understand their position and where they are. Churches are often renowned for the 'backchat' that goes on and I believe that at St. Thomas' there is far less than elsewhere - which is great - for I think the greater the openness towards each other, the nearer we are to the Kingdom of God: Another thing that I hope to see - and feel sure will happen is that the laity will be enabled and allowed to take over much more of the responsibility in terms of the committee work and the P.C.C. work.

Q Tell us something about your new job.

The job I am going to is to be Team Vicar of the Parish of Stoke Aldermoor. This means that I am to be vicar of the parish and have responsibility for that area: But I shall also be a member of a much wider team - four people in all - with whom I can share - and call on for help if necessary. Stoke Aldermoor is an area of council housing sandwiched between the Talbot works and the G.E.C. works on the East side of Coventry - and I suspect one of my major concerns will be with unemployment.

One final comment.

The answers to questions are never as full as one would want them to be, but of one thing I am sure and that is that I shall always be eternally grateful to Vyvyan and St. Thomas' and all the people of Brampton and the area for all they have done for me and us, and for the opportunities they have given to me. And I feel honoured to have been able to start my first three years in the ordained ministry at Brampton - which I know, has given me a very firm base from which to launch out into the future, and all that that brings.



Roundabout

THE REV. JOHN SADLER

John Sadler, who has been assistant curate in this parish since his ordination in July 1978, leaves this month to take up new work in the Coventry diocese. John's last Sunday will be Whitsunday, June 7th, when he will preach at the Parish Communion in St. Thomas' and St. John's Churches. A valedictory social will be held on Friday 5th June, at 7.30 p.m. in St. Thomas'. John will be licensed as team vicar of the Parish of Stoke Aldermoor on Thursday 18th June. A number of people from this parish plan to go to the service. An interview with John appears on another page.

RECTOR'S WIFE FOR MINISTRY

Mrs. Gill Watts-Jones, wife of the Rector of St. Thomas', is to be licensed as Reader by the bishop in Derby Cathedral on Saturday, 6th June. A Reader is the Anglican equivalent of the Methodist Lay Preacher. Gill has been more than trained for the job, since she will have completed a course which for many leads to ordination: the East Midlands Ministerial Training Course. After her licensing she will be authorised to officiate in various ways in the ministry of the Church.

PARISH OUTING

After worship on Sunday, 5th July, members of the churches in this parish will join together for a picnic

Youth Club Re-opens

Following the initiative of some of our young people in asking the P.C.C. for permission, a fresh start has been made in organising a senior youth club within St. Thomas'. The intention is to limit membership to the 16-20 year olds, and to provide a congenial and friendly place for them to meet on Sunday evenings for a couple of hours.

A Chairman, Treasurer and Secretary have been appointed, and plans are already under way to establish a varied and interesting programme, interspersed with purely social and games evenings. We hope that many youngsters will come along and enjoy the fellowship of the group, and that very soon numbers will reach the top limits.

A small group of adults has volunteered to be involved in the club (more needed), mainly as 'older heads' on young shoulders; for advice, help; setting standards of behaviour and expertise in indoor games such as cribbage and darts!

THREE PEAKS WALK

David Ratcliffe is organizing a Three Peaks Walk on July 11th to raise money for the Christian Lifestyle's involvement with Action Aid in Kenya. If you would like to be included in the walk, or would like to sponsor someone else, contact David for details (69154).

THE GOOD NEWS

Good news for the disabled from Pontin's Holidays. Pontin's are making a £50,000 contribution towards the Year of the Disabled by offering free holidays for handicapped people at three of their holiday centres. Pontin's are also subsidising a holiday week for disabled people and their relatives at Prestatyn.

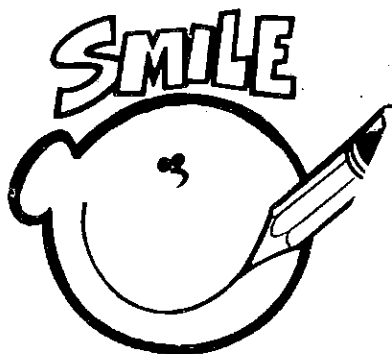
WE ARE THE CHAMPIONS (ALMOST)

Ever optimistic, your Editor submitted the required copies of a recent edition of Spearhead for the Diocesan Parish Magazine competition. We came second, after Trinity News from Matlock Bath, and were followed by the magazine of the Ockbrook and Borrowash Churches.

So we are now amongst the 126 final magazines in the national competition. The Guardian (Manchester) could not resist this newsworthy event, mainly because Spearhead is also the name of the journal of the National Front. To get a mention in the national press is, I suppose, an achievement in itself. It did put St. Thomas' on the map, however briefly.

FESTIVAL OF PRAISE

It is not often that Christians from the local churches have the opportunity to join together with those from farther afield for a service of praise. There will be an opportunity to do so on Friday, 9th June. The Bishop of Pontefract will be the preacher at a festival of praise. The service will be based on the Rite 'A' Communion Service from the Alternative Services Book, and the venue will be Chesterfield Parish Church. The time: 7.30 p.m.



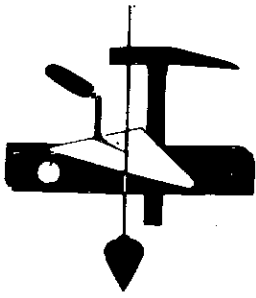
There is no provision in the structures of the Church of Scotland for a moderator to report his experiences and judgments over the year. He is like a minister who does a hole in one on a Sunday morning – he has a story, but who can he tell it to?

– DR WILLIAM S. JOHNSTON

A Chinese pastor was lecturing when all the lights in the hall went out. He asked the audience to raise their hands. As soon as they did, the lights went on again. He then said: "Prove wisdom of old Chinese saying: 'Many hands make light work'"



"Two days earlier and I could have got it in the magazine!"



re-ordering

We live in an age when religious language has lost its meaning for the common man. Whereas a hundred years ago people could talk with understanding about God, and sin, and salvation, today such words are often sadly misunderstood by worshipping Christians and regarded by non-churchgoers as so much gobbledegook.

When words fail, symbols come into their own. Martin Luther King and Mother Teresa of Calcutta are symbols that speak to the world more eloquently about God as Jesus revealed him than a thousand sermons. Architecture, too, is a symbolism which speaks powerfully to the present age. It is an irony that in this generation which has largely rejected the Christian church people feel the need to visit our great cathedrals and ancient parish churches in increasing numbers every year.

This is not, alas, an age of great church architecture. Modern church buildings are often banal, and sometimes gimmicky, in their attempt to be striking while providing for the needs of the worshipping community at the minimum of cost. Yet many of these modern churches are a delight to worship in. Ancient churches may possess a unique 'atmosphere'; but few older buildings, designed as they were to meet the religious needs of a past age, are entirely suitable for the worshipping community today. Many are far too big and hopelessly unheatable; many are miserably drab and often tatty to a degree which we would not accept around our own homes except in the potting shed; but, most serious of all, they are unsuitably arranged.

The layout of a church is an expression of what Christians believe. St. Thomas' Church, designed in the 1820's was arranged like all churches built after the reformation and before the middle of the 19th century, without the long chancel and remotely placed altar that symbolise a gulf between God and his people. The east wall of the original building was where the present chancel arch is; and the altar was placed immediately in front of the congregation, emphasising the primitive truth, recovered at the reformation, that God's people have direct access to him in Christ. By the 1880's, when the church celebrated its 50th anniversary, the Victorian vogue for reverting to the pre-reformation medieval pattern was irresistible. St. Thomas' had to keep up with the ecclesiastical Jones' by adding a long chancel, complete with choir stalls to display its fine new choir - the first in Chesterfield to be robed in cassocks and surplices.

A few years later, further drastic re-ordering was carried out. The gallery was removed, and the old box pews, which isolated people from each other, were replaced by the lower pews which we have today - a small but significant move towards an arrangement which enables the congregation to relate to one another better. The church's centenary was marked by the addition of the Lady Chapel - only a corner of the main building furnished, to be sure: not an area that could be heated independently; but those were the days of cheap coke and cheap labour when the whole church could be kept perpetually warm. The provision of this chapel was, however, a first expression of the need for an intimate worship area for small congregation which we so keenly feel today.

Finally, the demolition of the St. Thomas' Church School created a need for premises suitable for educational and social gatherings which was met by the provision of the small but immensely useful meeting-room suite.

In every generation church people have claimed the freedom to modify their buildings, not only to meet the current practical need, but also to express their own concept of Christianity. When this growth stops happening, the church will be dead.

Now we are 150 years old: and it is time to take stock again, and to ask ourselves, "What are the needs of the Church today? In what ways do we need to adapt yesterday's building to serve today's worshipping community? And what about tomorrow - how can we provide the best legacy for Christians in the year 2000?"

To the last question we can probably give only one answer: we don't know; we can only leave the arrangement of the building as flexible as possible. But we can give some very positive answers to the other questions. For instance, the church must be refurbished and redecorated. The condition of a church says something about the attitudes of its members: and what our church is saying at present is far from complimentary. The entrance is like that of a derelict building; the interior furnishings and finishes would be quite unacceptable in any of our homes. It is therefore planned to create a new entrance through the West door, to improve the whole west end of the building, and to re-decorate the interior walls.



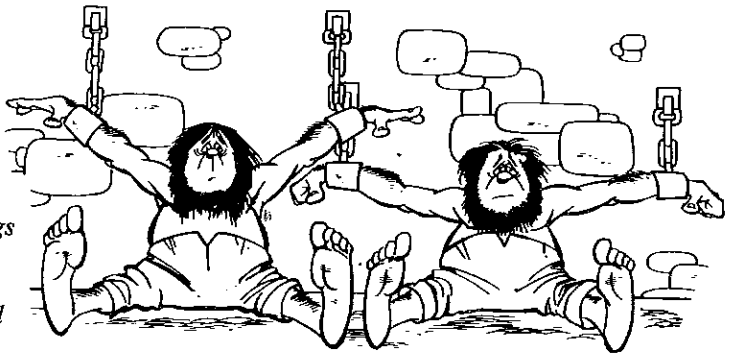
Then again, we need a place where small congregations can worship satisfactorily: an enclosed space where people can feel in close relationship with one another and which can be quickly heated independently of the main building. The existing chancel is the ready made area for this purpose; and it is proposed to remove the choir stalls and to create a new Lady Chapel there.

Most important of all, however, we need to arrange the church in a way that confirms what we believe about our relationships with God and with each other. Anglican Christians of this generation have put back the Eucharist where it belongs: at the centre of our life of worship. In the Holy Communion our Lord is Host at his table; and we, priest and people, are his guest around his table. This is the New Testament truth which is more clearly expressed in our new forms of service. It is a truth which should be affirmed, not contradicted, by the architecture, It is proposed to bring forward the main altar to the front of the nave - approximately the position it occupied in the original St. Thomas' Church.

The Parochial Church Council has commissioned Professor K.H. Murta, professor of architecture at Sheffield University and an authority on church architecture, to draw up plans, which are now being considered. It is hoped that some of the proposed work will be authorized and completed in time for the beginning of the anniversary celebrations.



*"... and then he said,
if there are some things
you don't agree with
why don't you stay
within the Church and
change them."*



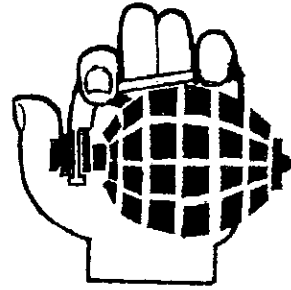
THE MOONIES HAVE NOT GONE AWAY

Our Aug/Sept 1980 issue contained an article on the activities of the Unification Church (The Moonies, to most people) in which parents were warned of the devastating effects of this so-called church, of brainwashing of vulnerable teenagers, and the ultimate breaking up of families.

Now, thanks to the efforts of the Daily Mail which considered it was a public duty to expose the "church" and to warn parents and adolescents, and which did not flinch from saying there was no place for the Moonies in Britain, and that "converts were brainwashed leading to the breaking up of families", the ordinary citizen of this country can feel that something positive has been achieved towards the ultimate removal of this cult from our society.

It is known that some families in the district have lost children to this sect and it is sincerely hoped that the action of the National Press in bringing the action, and the comments of Mr. Justice Comyn, will persuade these youthful members to return to their homes.

Mr. Orme, Director of the Unification Church in Britain, is allegedly "not particularly upset" by the verdict of the Court in the libel action. Will this gentleman hold the same view if members of the cult, seeing the light of day, defect before more harm is done?



At the time of writing this article there is news in the press of two "escapes" from San Francisco. Miss Susan Swatland has returned to her family, following a kidnap snatch in San Francisco. Drastic situations need drastic remedies and it is hoped that de-programmers will be successful in other cases. Following the kidnapping event, a British nurse, touring in the same city, was caught up in the movement after being approached by a very friendly couple, with an invitation to a meal. Only her quick insight into the workings of the "camp" to which she was taken and her refusal to alight from a bus, enabled her to return to safety, accompanied by a young girl from New Zealand. The Police to whom she reported the incidents said "You're lucky, you came back". The nurse states also that "The Moonies subject people to continuous indoctrination you get completely confused and in the end become dependent on them to think for you".

The Daily Mail is right. There is no place here for Moonies. But they were standing outside Woolworth's in April, with their magazines.





What A Lot of ROT



Property is a great asset, and a great responsibility; it may not be neglected. Save a pound this year on maintenance and you may be obliged to spend ten next year. The householder neglects at his peril the slipped roof slate, the cracked fall pipe, the faulty paintwork, which can lead to heavy bills for replacing rotten timber, crumbling plaster and spoilt decorations.

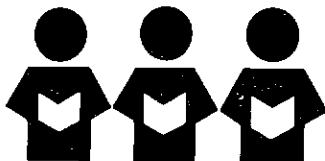
Most of all to be feared is dry rot - the deadly *Merulus Lacramans*, a fungus which grows in damp, unventilated places, producing a fruiting body which sends out spores to spread the infection. It feeds on the cellulose in timber and its tendrils will find their way through a brick wall to find more timber. Nothing but the most drastic of treatment is of any use. Not only the crumbling timber already destroyed but also all timber within ten feet of it must be removed and burnt, while masonry must be scorched or treated with chemicals.

Dry rot is public enemy number one to the householder - and, of course, to those responsible for the care of churches; churchwardens need to be constantly on the lookout for ominous symptoms.

It was therefore with dismay that the architect and the churchwarden, as they inspected the vestries, looked up at a growth on the corridor ceiling, small, but menacing. Could it be the deadly fungus? They went into the toilet, and there it was again: a brown excrescence, on a line with the first, which seemed to indicate an attack of dry rot in one of the ceiling joists.

Now when there is any suspicion of dry rot, the wise man doesn't delay: he calls in a specialist. The surveyor from a leading firm was summoned, and after casting an experienced eye at the ceiling, he gave the churchwarden a funny look, muttering darkly under his breath something about 'flavour'. Was he hinting that here was some especially virulent form of dry-rot? Would the bill be thousands of pounds rather than hundreds? A close inspection would have to be made; and an access hole was cut in the ceiling to allow the surveyor to examine the roof space. He reported that there was no sign of infestation there, which was a relief; but he took away the growth from the ceiling for analysis in the laboratory.

The results were awaited with trepidation, as a patient awaits the doctor's verdict, fearing the worst. Then came the letter. It was signed by the manager of the firm, no less. He was frank with us and pulled no punches. I can now confirm, he said, that in fact the samples removed from the ceiling were not fungal growth, he said, but in fact were crisps that appear to have been chewed, he said. And being a kindly manager who wanted to do all he could for someone who sought his help in need, he even went so far as to suggest a theory to explain the phenomenon. 'It may well be that the choir boys, being in a hurry to attend choir practice, have disposed of the crisps by throwing them up to the ceiling.' He meant well of course; but the theory as it stood simply didn't fit the known facts, because no-one has ever yet seen the choir boys in a hurry to attend choir practice. The theory however, inadequate as it was, provided the clue to the solution of the mystery. The choirboys needed no special motivation to throw crisps, chewed, unchewed, or regurgitated, at the ceiling for any reason or for none; they were capable of doing so without being late for anything. The final sentence of the manager's report, (he is truly a man of genius) provided the last clue. 'I am unable to identify' he wrote 'whether the crisps were salt and vinegar flavour or cheese and onion flavour.' Instantly everything fitted into place. Clearly a choirboy, having choked on a mouthful of crisps which turned out to be a flavour he disliked, has looked for a means of instant disposal, and he said to himself, 'They tell me I should seek help from above, so here goes!'



The Rector and churchwardens are now left with one gaping hole, a great guffaw mocking them from the ceiling. What is to be done? As they contemplate the hole, an idea begins to take shape. In medieval times the ecclesiastical authorities had a way of dealing with heinous offenders. They walled them up. They sealed them in some cavity of a building, there to languish until their skeletons should be discovered centuries later.

Without doubt, this is the proper retribution. Let the punishment fit the crime. Let the culprit be thrust into the roof cavity with a hundredweight of crisps, and let the hole be well and truly sealed. Let there be weeping and gnashing of teeth.

But stay: how to find the culprit? Presumably some sort of trial by ordeal is indicated; but what would be appropriate in this case? We confess ourselves baffled, and must call upon the wisdom of our readers. Suggestions, on a post-card, please, should be sent to the editor by 30th June.

IN YOUR GARDEN



Once the crop has been harvested raspberries and blackcurrants may be pruned. The fruited raspberry canes should be cut out at ground level. I have found that in the case of blackcurrants the best treatment is to lightly prune most years. This means cutting out about a quarter of the bush selecting the oldest branches, those which have born little fruit and indicate their age by the very dark colour of their bark. If, every three or four years, all branches except the three or four youngest are cut away at as near the base as you can operate your secateurs (use a small saw if very tough) it will have the effect of re-juvenating the whole bush and will help to keep at bay big-bud mite and reversion, two most unwanted visitors.

During June and July, with any luck, we should get some hot weather in which case some consideration should be shown for pot plants behind glass. Many flowering plants which bloom in the summer require more light than they are often allowed. Such plants as Fuscias and Pelargoniums (Geranium) are quite happy if stood out of doors, certainly happier than behind a South facing window or in

a shady corner indoors. A Fuchsia will indicate its displeasure with its surroundings by premature blossom drop. When you go on holiday give your plants one too, by planting them out in the garden. Do this a week or so before you leave, water them in well and see them settled. The reverse operation can be carried out in September if they are to be housed for the winter.

Strawberry runners may be rooted to provide replacements for the established plants, whose useful cropping life is considered to be no more than three years. The best results should be obtained if no more than four runners are selected from each plant allowing only one plant per runner. At the point on the runner where the first leaves are growing it should be pressed into the soil and held down with a piece of thick wire. Tiny roots may already be visible on the underside. Keep it watered in dry weather and a healthy bunch of roots will quickly form. When this has taken place and a clearly defined small plant has formed the plant should be disconnected from the parent. If you hope to crop the new plants next season they should be planted in their new quarters during August. If planting is carried out later than this the flowers which will be produced next season should be pinched off to allow the plants to build up for maximum fruiting yield the following season. Runners which are not required to provide new plants should be cut off close to base. Go over the plant periodically for this purpose.

PLAN(T)ING AHEAD

During June and July many perennial and bi-ennial flower seeds may be planted to flower the following year.

Many flowers will be needed for the Festival in 1981, and if you can plant only one packet of seed in your garden, the flowers will be very useful next year.

Large flowers such as lupins, delphiniums, larkspur, campanulas, foxgloves, etc. which flower during June and early July are needed.

