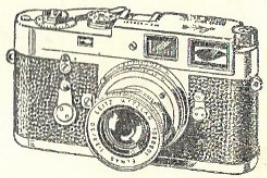
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UPTON LIFE

6d. MARCH



The Parish of St. Mary Magdalene, Upton, Torquay

EVERY SUNDAY

The Parish Church

8. 0 a.m. The Holy Communion
11. 0 a.m. Morning Service.
6.30 p.m. Evening Service.

(Full details of these, and other services, are given in the monthly diary of this magazine, and on the Notice Board.)

St. James' School

Sunday School at 9.45 a.m., except when the Family Service is held at the Parish Church.

All enquiries regarding Baptism, Marriages, Banns, Funerals, etc., to be made to the Rector.

WHO'S WHO

Rector:
The Rev. R. Harold Smith, B.A., 8 Shirburn Rd., Torquay 37065.

Churchwardens:
Mr. C. L. Anning, 25 The Reeves Road.
Mr. E. B. Coates, 20 Dower Road.

Diocesan Readers:
Mr. K. J. Harrison, 98 Ellacombe, Church Road.
S/Ldr. J. F. Houchin, M.B.E., 45 Warberry Road West (22431).

Organist and Choirmaster:
Mr. D. J. Seymour, A.R.C.M., A.R.C.O., Arlesey Dene, Mill Lane (23058).

Parochial Church Council:
Hon. Treas.: Mr. L. W. G. Williams, Woodbank, Dosson Grove (39664).
Hon. Sec.: Mr. D. W. J. Williams, 20 Haslam Road.
Elected Members: Mr. A. J. Brealey, S/Ldr. J. F. Houchin (Dioc. Conf.), Mr. C. Bowe, Mr. E. Youngs, Mrs. H. Lyle, Mrs. V. Lown, Mrs. H. Taylor (R.D.C.), Mr. B. E. Bartlett, Mr. C. W. Blake, Mr. G. Castledine, Mr. J. Collier, Mr. J. Harrison, Mr. H. W. Hogger, Mr. H. C. Ledger, Mr. P. Lyle, Mr. R. A. Moon, Mr. R. W. Palk, Mr. L. R. Pickard, Mr. H. Stickland, Mr. A. R. G. Wotton, Mrs. I. Anning, Mrs. N. Bates, Mrs. A. Lewis.

Sidesmen:
The men of the P.C.C. with Messrs. G. I. Bellamy, G. R. Knapp, J. Miller, D. Moon and J. Pugh.

Our Links with the World Church

Our Own Missionary:
Miss Norma Westlake, Head Mistress of the Girls' School, Buhiga Diocese of Burundi.

Our Link Missionary:
Rev. Peter Kiddle, Diocese of Mombasa, Kenya.

The Rector says . . .

On the day I came into hospital, my wife received a birthday card bearing these words from Psalm 34.4 : "I sought the Lord and He heard me, and delivered me from all my fears." We used that verse that day as the basis of our prayers, and have each proved in the ensuing weeks the faithfulness of our God. In a way more wonderful than I could have expected, and more wonderful than I can explain—"This poor man cried : the Lord heard him, and rescued him from all his distress" (34.6). Truthfully (as I will tell you again later) the operation, which all my instincts would make me dread, has been turned into an experience I would not have missed! So "magnify the Lord with me, and let us exalt His Name together" (34.3).

We have been most touched by the kindness and concern of so many friends, and have felt ourselves supported by their believing prayer. For all this, we are more grateful than we can say. Our gratitude, too, to all those I hope soon to thank personally, who have helped in practical ways to keep things going. I must depend on them a little longer while I recover my strength, but I hope to be back on duty towards the end of the month. I shall have to return briefly to hospital some time after Easter.

With praise to God, and with love to you, we look trustfully to Christ that during Lent He will teach us His truth, and give us His grace, that we may walk in His ways. "O taste and see that the Lord is good : happy is the man who trusts in Him" (34.8).

Yours very sincerely,
HAROLD SMITH

EDITORIAL COMMENT

A few weeks ago we were all busy wishing each other a happy New Year. "Good health and happiness in 1968", we said. But for one family we know so well, the year could hardly have begun on a less cheerful note. Two surgical operations within a week of one another in the same family circle are trial enough for anybody. Yet the Rector and Mrs. Smith no doubt saw it as part of God's will for them and as such there are several lessons which we too can learn from these events, unpleasant as they are.

First and foremost, there are the personal distress and subsequent problems which such incidents present to be overcome. A faith which is strong in Christ and an awareness of His overruling presence can make a vital difference to one's approach and limits of endurance, and the Rector and Mrs. Smith have given us ample evidence of this fact in recent weeks. Whatever the outcome, such a faith ALWAYS wins the day.

Linked closely with this personal witness, is the perpetual value of faithful prayer either private or collective. Whatever we may wish for ourselves, the future in this world will always be uncertain. Furthermore, our prayers are not always answered in the way we would like them to be. Only God knows what is ultimately in our best interests. Nevertheless, through faith in Him, we can derive strength to face the future, whatever it may hold. This is one aspect of the subject. Another is one which has been proved time and time again and applies in this particular case too. There is no doubt that the prayers of faithful people can achieve wonders, and it is with deep thankfulness to God that we report that our Rector is making good progress and that his operation has every indication of being a successful one. I am sure that the earnest prayers of the people of this Parish, and many more outside, for his recovery have been a tremendous source of strength to Mr. and Mrs. Smith since his illness first became known.

The Rector's absence has inevitably created some parochial problems, and it is well-known that he himself finds this interruption in his ministry at Upton a hard cross to bear, but thanks are due to all who have helped or are helping in any way to keep God's work going as efficiently as possible in this parish. It is our earnest desire that the Rector will be able to pick up the reins where he left off and that none of the ground recently gained shall have been lost. With God's help and your practical support, particularly in maintaining contact with people who may need it, this can be done. Finally, a word of thanks also to the clergy who are covering our church services in the meantime.

D.W.

Unless you become as a little child . . .

A little boy heard saying his prayers—"God bless Mummy and Daddy and make me a good boy"—then a pause—"and please God look after Yourself, because without You we should be lost."

O God, our Father, whatever comes to us make us able to stand on our feet, and to face it with steady eyes. Help us to be sure that we will never be tried above that which we are able to bear. Help us to be sure that Thy grace is sufficient to make even our weakness able to face and to conquer anything that can come to us. Make us sure that in the valley of the deep dark shadow Thou art there to comfort and to support; and that when we pass through the waters Thou art there to hold us up, and to bring us through them to the other side: through Jesus Christ our Lord. Amen.

O God, our Father, who hast bidden us to be lights in this dark world, enable us to be a help and an example to all whom we meet. Help us to bring comfort to those in sorrow, and strength to those who are tempted. Help us to bring courage to those who are afraid, and guidance to those who do not know what to do. Help us to bring cheer to those who are discouraged, and encouragement to those who are depressed. And grant that, as we move amongst men and women each day, they may catch a glimpse in us of the Master, whose we are and whom we seek to serve. This we ask for Thy love's sake. Amen.

MOTHERS' UNION

We were delighted to welcome Mrs. Ring, the Yorkshire member, whose blind husband is undergoing a rehabilitation course, to our February meeting. She and her husband have settled very happily and are most grateful for all that has been done for them. Miss Mellor spoke very inspiringly on the question of possessions, "Yours and Mine", pointing out that all we have has come from God, and that we should share everything with others—our money, our time, and our talents.

At our meeting on, March 14th, Miss Heather Carter will speak on "Guide Dogs for the Blind" and bring her dog with her as she herself is blind.

Our meeting on April 4th will take the form of a Service in church, when the Vicar of St. Paul's, Preston, Rev. David Grigor, has very kindly promised to preach. In order to raise funds for the Diocesan stall at the Mothers' Union Overseas Sale, in London, our Committee have decided that we should have a tea party, with a "bring and buy" stall, in the Hall to follow the Service. We sincerely hope that all our members will make an effort to attend. We shall be pleased to welcome any friends in the congregation who would like to come and support us.

Corporate Communion will be celebrated on Tuesday, 12th March, at 10 a.m.

H.T.

OUR OFFERINGS TO GOD

	Loose collection from visitors	Regular offerings of members
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11th ...	£12 8 2	£20 10 0
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"UPTON LIFE" 1968

It would greatly facilitate the book-keeping in connection with the parish magazine accounts if subscribers would pay their yearly subscription to Mrs. Taylor or to their magazine distributor as soon as possible.

MARCH DIARY

1—WOMEN'S WORLD DAY OF PRAYER.
United Service at Abbey Road Congregational Church, at 11 a.m. and 3 p.m.
3—QUADRAGESIMA, First Sunday in Lent.
8 a.m. Holy Communion (Rev. R. Gell) and 6.30 p.m., Preb. H. Sharples.
11 a.m., FAMILY SERVICE (Rev. F. L. Wood).
5—Stewardship Committee Meeting, Church Hall, 7.30 p.m.
6—10.30 a.m., C.M.S. COFFEE MORNING & "BRING & BUY" STALL, Memorial Hall, Parkhill Road.
Devotional Half Hour, St. James' Chapel, 7 p.m.
7—11 a.m., Holy Communion (Rev. H. M. Ainscow).
10—SECOND SUNDAY IN LENT.
8 a.m., Holy Communion (Rev. R. Gell) and 11 a.m. (Preb. H. Sharples).
Evening Service, 6.30 p.m. (Rev. J. Burton) followed by a Prayer Meeting.
13—Devotional Half Hour, St. James' Chapel, 7 p.m.
14—11 a.m., Holy Communion (Rev. H. M. Ainscow).
17—THIRD SUNDAY IN LENT.
8 a.m., Holy Communion and after Morning Service at 11 a.m. (Rev. R. Gell).
6.30 p.m., Evening Service (Rev. S. Wheeler).
20—Devotional Half Hour, St. James' Chapel, 7 p.m.
21—11 a.m., Holy Communion (Rev. H. M. Ainscow).
24—FOURTH SUNDAY IN LENT (MOTHERING SUNDAY).
8 a.m., Holy Communion and 9.45 a.m. (Preb. H. Sharples).
11 a.m., Morning Service (Sq./Ldr. J. F. Houchin).
Evening Service, 6.30 p.m. (Rev. R. Gell).
25—Lady Day.
27—Devotional Half Hour, St. James' Chapel, 7 p.m.
28—Holy Communion, 11 a.m. (Rev. H. M. Ainscow).
31—PASSION SUNDAY.
8 a.m., Holy Communion (Rev. P. Sands), and after Morning Service at 11 a.m. (Preb. H. Sharples).
6.30 p.m., Evening Service (Sq./Ldr. J. F. Houchin).

April
4—Mothers' Union Service, 2.30 p.m. Preacher: Rev. D. Grigor.

N.B.—If Rev. R. Gell (Vicar of Christ Church, Paignton) is unable to attend at any of the times stated, his Curate will officiate in his place.

FROM THE REGISTERS

Holy Baptism

February 4—Sharon Lesley Lang.

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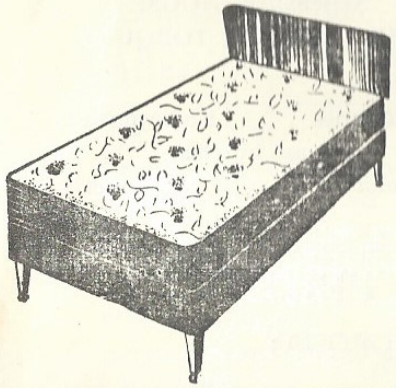
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THE EXETER DIOCESAN LEAFLET

MARCH, 1968

Editor: The Lord Bishop *Asst. Editor: E. J. N. Wallis, Esq.* C.B.E.

THE BISHOP'S NOTES

I find that in recent years I have not been much in the habit of attending study-courses, week-end conferences and what have you. Perhaps because, in the earlier part of my life having spent so much time learning, my sub-conscious has decided that the time has come for the contrary process of just simply forgetting ! In this way I shall arrive, it is to be hoped, at my second childhood with a suitably child-like mind, humble, doubtful, questioning and trustful.

But however this may be, I notice that in my absence conferences and study-courses have taken on, to use a favourite word of the Prime Minister's, a much more dynamic character, even to have become technological, if film-strips may be counted as a part of technology.

Anyway, the U.S.P.G. has produced a study-course on Lambeth and Uppsala. I cannot do better than print their own description of it:—

to prepare you

On 4th July, 1968 the Fourth Assembly of the World Council of Churches opens in Sweden. On 25th July the Anglican bishops begin the Lambeth Conference. You will be personally represented at both Uppsala and Lambeth. Your parish has in all probability helped to pay for them.

They are great occasions. They will get a lot of press coverage. But will they be any use? This is the question which lies behind USPG's new course—called

ON THE SPOT

Could the big conferences affect you and your own congregation? If so, how? The course begins with a session looking back at New Delhi 1961 and Lambeth 1958, and pinpoints some of the things they said and hoped. Then, for the next four sessions, it gets to grips with some of the live problems which face Christians overseas. Rural life in Pakistan, a suburban congregation in Singapore, industry in South India, and a new Christian venture in Burma, set you thinking of some of the main themes shared by Uppsala and Lambeth. How do you prevent Christianity seeming Western? What is the *Christian* contribution to people submerged in the impersonal life of the big cities? How does a Church stand on its own feet when it is poor?

The groups discuss all this not as a set of academic problems. They put themselves on the spot with the delegates and the bishops at Uppsala and Lambeth. They ask how they can help the man on the spot overseas. They turn the search-light on their own parish and its life.

In their final session the groups tell each other the things they see as most urgent among the subjects they have discussed. And they ask themselves what they should begin to do about them in their own local situation.

The cost is 15/- and the course and film-strip can be obtained from the Rev. G. H. Strickland, 61 Thornton Hill, Exeter.

" On The Spot " sounds to me a most interesting course, and if it is put on in any of the Exeter parishes I shall be very tempted to attend it myself, if possible. One is apt to become a little cynical about the value of all these great conferences, from the United Nations downwards, and this attempt to make Lambeth and Uppsala relevant to the needs, life and opportunities of the parish and the private individual seems to me well worth while.

And here is another Conference. The C.E.M.S. are holding a Conference at Exeter University from September 13th to 15th. This is what they say: " This new venture is to allow the Men of the Church to attend a conference and CONFER, instead of just listening, and showing through their constructive discussions that they are capable of arriving conclusions, and possibly certain ide for action." The subjects to be discus

are the care and after-care of Offenders, Mixed Marriages and Industrial Relations, with special regard to Redundancy. This also sounds a most well-worth Conference and I wish that I could take part in it. But I shall be away, recovering from the strains of the Lambeth Conference.

- - - - -

Some time ago the Incumbent of every parish was asked to get his parish to contribute £3 towards the travelling expenses of Bishops from overseas attending the Lambeth Conference whose dioceses are unable to meet their Bishop's expenses themselves. There are, of course, a number of such dioceses in Africa and Asia. The absence of their Bishops from the Lambeth Conference would be a very great loss. So far, 37 parishes in the Diocese of Exeter have sent a contribution. Not very impressive. Could some more parishes contribute and so help to redeem the good name of Exeter? Contributions should be sent to The Reverend Canon D. Paton, M.E.C.C.A., Church House, Westminster, S.W.1, and cheques should be made payable to the Central Board of Finance.

- - - - -

I record my own deep regret at the death of Prebendary F. G. Green, and I print this short Obituary which Bishop Clarke has kindly sent me:—

Prebendary F. G. Green

I first met Frank Green over forty years ago when we were fellow incumbents in Bradford. To know him was to recognise his pastoral devotion, his zeal for C.M.S. and his courage in resigning an attractive benefice to go as a Missionary to Kenya. While he and his wife were there, their only child died and this has been a continuing grief to them both. He displayed the same characteristics on returning to England and becoming Vicar of Charles, Plymouth, in 1931. He was one of the few clergy who were there all through the war and he shouldered the responsibility of working four parishes as a unit with courage and as much equanimity as possible. His Prebendal Stall was a well-earned recognition of this service. Essentially a townsman, he loved and was loved by the country folk of Milton Abbot, which was his last cure. His chief recreation was reading nineteenth-century novels and he became a competent authority on Jane Austen and her successors. For him death will have proved pure gain; to his wife of nearly fifty years his friends offer their sympathy and affection. N. H. C.

I also record with sorrow the death of the Reverend J. A. Goundry. He served a long ministry in Exeter and he will be for long remembered. His bent and quickly-moving form will be much missed from the streets of Exeter and from the Close and the two churches which he so loyally and lovingly served—St. Mary Major and St. Petrock.

- - - - -

Finally, under severe pressure from a member of my family, I break a rule for the first and I hope the last time and use the *Leaflet* to advertise the desire of a clergyman to obtain a locum tenency in the diocese for part of August. The clergyman in question is a schoolmaster. He is nearing retirement age—i.e. he is about 60. With an eye to the future he wants to gain some parochial experience. My guess is that he needs it! I have known him since his undergraduate days. He is, or rather was, a first-class cricketer. I seem to remember that he played for Oxford University. He was, and no doubt still is, a moderate bridge-player. He is really a very nice man, and if anybody in the country wants a locum in August, I shall be glad to make the necessary contact.

✠ ROBERT EXON:

APPOINTMENTS

To Woodleigh with Loddiswell—The Rev. W. S. Tyler, V. of St. George with St. Paul, Stonehouse. *Patrons*, Dean & Chapter Exon & Martyrs Memorial & Church of England Trust (jointly).

To Bishops Nympton, Rose Ash and Mariansleigh — The Rev. G. H. Weymont, as Priest-in-Charge pending a re-arrangement of parishes.

Permission to Officiate:

The Rev. R. C. C. Hargreaves, Little Hayes, Salcombe Hill Road, Sidmouth.

RESIGNATIONS

From Mariansleigh with Romansleigh and Meshaw — The Rev. G. H. Weymont will resign in March.

From Payhembury—The Rev. W. H. Major will resign at the beginning of March.

From Luppitt and Sheldon—The Rev. J. F. Prowse will resign at the beginning of March.

From a Curacy at Ilfracombe—The Rev. G. Kestell-Cornish will resign in April.

From a Curacy at Great Torrington—The Rev. K. A. J. Kimber has accepted a Curacy at Merthyr Tydfil and expects to move in March.

HOME WORDS THE WORLD'S FOREMOST INSET MARCH 1968



The man with another heart

QUESTIONS

WHAT should be our attitude to the latest marvel of medical science — 'spare parts' surgery — insofar as it involves the transfer of organs from one human being to another?

Up to the time of writing we have seen no clear pronouncement on this matter by the leaders of the church.

Although doctors have always been deeply concerned with questions of professional ethics, the time seems already to have come when shifts of emphasis in modern thinking ought to be assessed alongside basic moral principles which have hitherto been regarded as inviolate.

Some doctors openly advocate euthanasia, or mercy-killing, while many more favour legalised abortion.

Now comes the advent of transplantation, and it is equally important to face squarely the implications of this, if only because the as yet unpredictable consequences can crucially affect the future of mankind.

Some folk, no doubt, would regard incompatibility of tissue (the body's inbuilt resistance to the introduction of foreign organs) as one evidence of God's ukase against human interference with the mechanics of His

By

WARD SMITH

Editor of Home Words

— and some answers from a parson-scientist CANON GRAHAM BRADE-BIRKS

on Pages 8 and 9

HOME WORDS

Pilgrimages: A last opportunity?

WE are glad to announce that the *Home Words* six-day air pilgrimage to the Holy Land — an outstanding innovation we were privileged to inaugurate in 1966 — will be repeated this year.

Hundreds of our readers have already made this journey of a lifetime, and all whose plans to do so last year were disrupted by the war are advised to apply immediately because this year may be the last opportunity: costs in the Middle East have risen so materially that it is unlikely to be possible for long to maintain the unprecedentedly low price upon which the enterprise is based.

However, for this year the all-inclusive charge will remain at 57 guineas (with a four-guinea supplement over Christmas). This covers Gatwick-Tel Aviv-and-back travel by specially-chartered 130-seater Bristol Britannia ('Whistling Giant') airliners with meals en route; visits to Nazareth, Cana-in-Galilee, Capernaum, Tiberias, Jerusalem (the Mount of Olives, Gethsemane, Calvary, the Temple, Bethany, the pools of Siloam and Bethesda etc), Bethlehem, Jericho, the Dead Sea and the Jordan Place of Baptism; full hotel accommodation, road transport and guide services.

Departures range from October 16 to Jan 4, and, in view of the substantial backlog of reservations, applications (accompanied by a deposit of £10 10s. per person and a 6d stamp for acknowledgment, booking conditions etc) should be forwarded at once to 'Pilgrimage', Home Words Ltd, 11 Ludgate Square, London E C 4.

creation.

This standpoint may not be altogether valid.

For example, few of us would cavil at the use of a dead person's eyes to enable the living to see.

Similarly, a limb has already been grafted from the newly-dead to a cripple. Should we object? Our Lord went about making the maimed whole.

Nowadays the substitution of kidneys is commonplace. And is there anything wrong in that?

But the recent transplantation in South Africa of a 25-year-old girl's heart into a man of 56 raised much more profound moral issues which in the end can only be decided by an enlightened public opinion influencing the law. It calls, first, for a lead from Christian *opinion.*

The girl, we are told, was 'clinically dead' when with relatives' consent her heart was removed — but it was being kept beating by artificial means, and a distinguished British surgeon has declared that for ethical reasons he would not perform such an extraction.

A London hospital puts the problem this way: 'It is one thing if a person dies suddenly in an accident, but if the heart is being kept going and someone decides to turn off the machine to transplant the heart the picture is very, very different'.

The question thus arises: At what point is death to be regarded as absolute?

(The writer certainly has more than a passing concern with this aspect, since his own heart stopped beating for ten minutes three years ago, and he owes complete recovery, under God, to doctors who were not prepared to deem him dead).

It may be difficult to find the answers. And they may not be the answers which the secular world would arrive at. But Christians, above all must find the right answers.

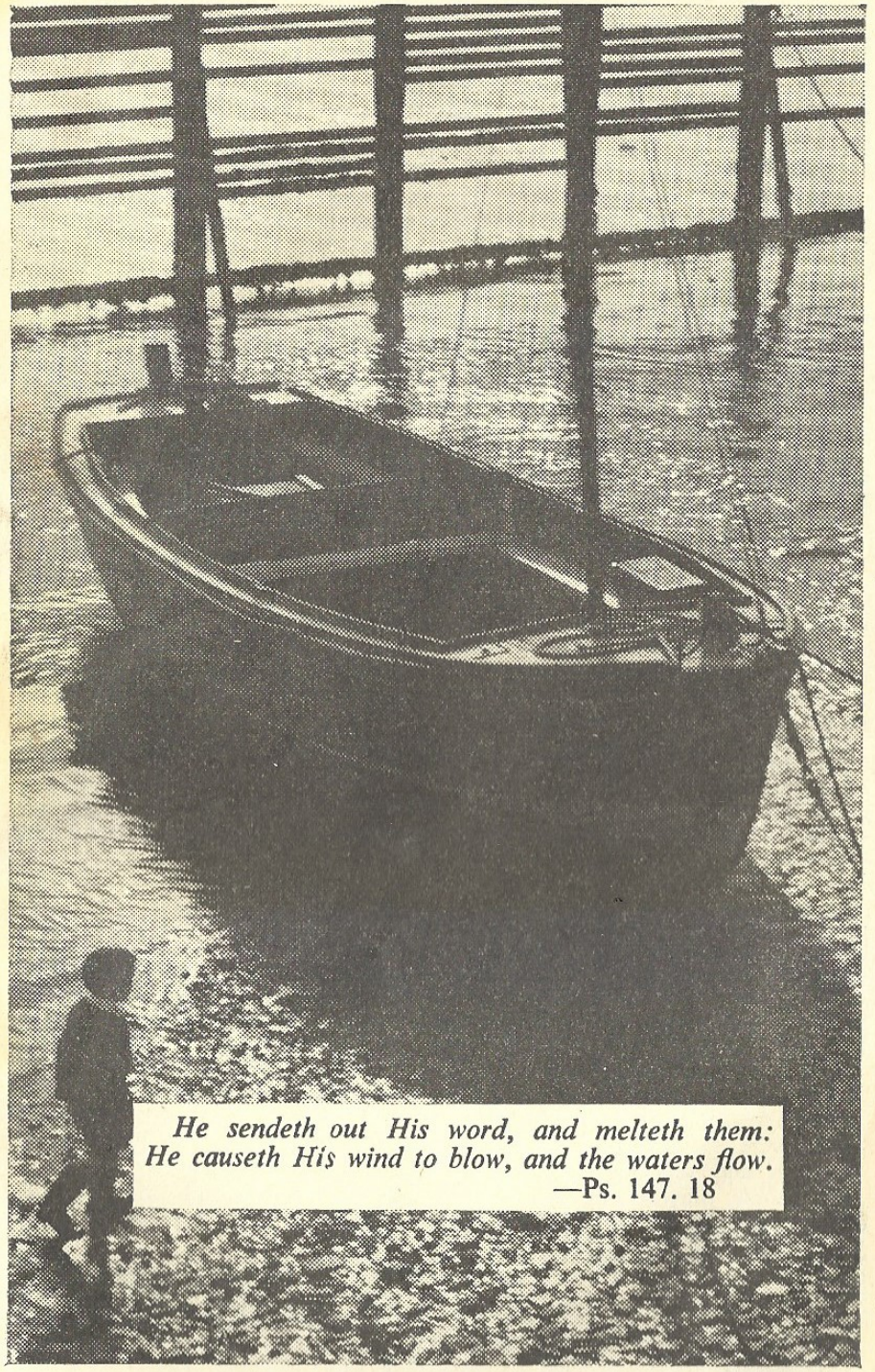
They will not be found by glib trotting-out of texts, either familiar or little-known. Nor can emotional reaction alone yield them.

They can only be found by searching the Scriptures humbly for the spirit behind the letter and then — remembering, perhaps, Schweitzer's dictum that 'reverence for life is the test of true goodness' — applying to the task the power of reason and the conscience God gave us.

We ought no longer to thrust upon doctors, or anyone else, the burden of responsibility for deciding crucial issues we would rather shirk.

Because the dilemmas which spare-parts surgery is bound to bring are only just beginning.

☛ *to page 14*



He sendeth out His word, and melteth them: He causeth His wind to blow, and the waters flow.
—Ps. 147. 18

4 — The evidence

AS I pressed on with the task of translation I came to feel utterly convinced of the truth of the resurrection.

Something of literally life-and-death importance had happened in mortal history, and I was reading the actual words of people who had seen Christ after His resurrection and had seen men and women deeply changed by His living power.

On the one hand Paul's Letters were written over quite a period of years, but there is not the slightest discernible diminution of faith. And on the other hand it was borne in upon me that they could never have been written at all if there had been no Jesus Christ, no crucifixion and no resurrection.

The more I thought about it, the more unthinkable it became that any of this new courageous, joyful life could have originated in any kind of concocted story or wishful thinking.

I was, and indeed am, impressed by the fact that the New Testament letters were written not in some holy retreat but sometimes from prison, sometimes from ordinary, probably Christian, homes.

Moreover, they were written to people who were called to live Christian lives in a thoroughly pagan world.

Moral standards of all kinds were low and there was nothing remotely resembling a Christian public opinion. There were no Sundays, no church buildings and very little leisure for most people. Slavery was, of course, everywhere, and so were dire poverty and unrelieved sickness and disease.

The great persecutions had not yet started but the smaller ones had. A man could lose not only his friends but his livelihood in a place like Ephesus if it became known publicly that he did not believe in the goddess Diana.

It was against such a background of mixed paganism that the Christian faith began to grow and expand. Even if I were not myself a convinced Christian I should find it impossible to explain this phenomenon.

If we had records of a few emotional meetings, the effects of which were merely transient, we could write the whole Christian movement off as one of those passing waves of superstition which did from time to time disturb the pagan world.

But we have no such thing: we have as good solid evidence of a strong and growing faith as any historian could require.

Even without the evidence of the books attributed to the four evangelists, we have the strongest possible evidence for the early days of Christianity from the Letters of Paul, James, Peter and John.

It is *letters* which are of unique value to the historian who is trying to record the actual events of any period. Newspapers, and before them broadsheets and pamphlets, naturally have their worth, but they are likely to be slanted one way or another.

But if the historian can lay his

Extracts from a new book by
CANON J. B. PHILLIPS



Translator of the
NEW TESTAMENT
into modern English

> "I have heard Christians speak as though all that matters is the contemporary Spirit of Christ . . .
> Historicity does matter, and I do not see why we, nearly 2000 years later, should question an Event for which there were many eye-witnesses still living when most of the New Testament was written."

# of many eyes

hands upon a packet of letters he has priceless evidence. For letters, speaking generally, are not written with any political axe to grind nor are they usually written for posterity. They reflect accurately the times in which they are written.

So it is with the New Testament Epistles. I doubt very much whether any of their writers had any idea that he was writing "Holy Scripture".

Yet all of them, from their different points of view, bear witness to the growing of a new society of men and women quite different from the Greek, Roman, Jewish or pagan pattern. The whole movement is based on the fact (about which no New Testament writer argues) that Jesus Christ was God *and* man.

Paul, James, John and Peter are poles apart in temperament, and widely different in their presentation of the Christian Gospel. But this difference is only superficial: it soon becomes plain that they are all speaking of the same thing and, further, that their messages are complementary rather than contradictory.

I have heard professing Christians of our own day speak as though the historicity of the Gospels does not matter — all that matters is the contemporary Spirit of Christ.

I contend that the historicity does matter, and I do not see why we, who live nearly two thousand years later, should call into question an Event for which there were many eye-witnesses still living at the time when most of the New Testament was written.

It was no "cunningly devised fable" but an historic irruption of God into human history which gave birth to a young Church so sturdy that the pagan world could not stifle or destroy it.

Christ lives *in* the personality of the man who believes in Him, and brings with Him the hope of "glory" to come.

No other religion dares to say such a thing about the person whom men worship as God. God had always been *external*, the power to be obeyed. Now at last, not only has God become man and lived life on human terms; not only has God reconciled man to himself by a personal act; not only has God proved that death is conquered by an unforgettable demonstration of power, but life is a matter not of conforming to external rules but of being transformed from within.

TO BE CONTINUED

© J. B. Phillips.

Hodder & Stoughton (15/- net, paperback 3/6)

LETTERS

90 YEARS

To the Editor
Home Words

THIS extract from the parish magazine of Burwash Weald, E. Sussex, where I was born, may interest your readers as an echo from the past:

Vicar's Notes, July 1878

A correspondent in the West of England to whom we had sent a copy of our parish magazine writes to us: 'I am glad that you have adopted my favourite *Home Words*. I have taken it in for years; after it has done duty in my house and made the round of some invalid friends it goes to the mate of a collier, who likes it particularly, and after his own ship's company have done with it, it travels along a tier of colliers waiting at Sunderland, and I have no doubt (as he says) is no longer fit for polite company, but by that time I think the little periodical may be considered to have done good work . . .'

It may also interest your readers to know that some copies of our magazine find their way to Southern India and are read with eagerness month after month.

I myself was born in Burwash in 1879.

Abingdon. (MRS) SYBIL LONGLAND

EDITOR'S NOTE: Ninety years later St Philip's, Burwash Weald, still takes Home Words *as its inset.*

Says the present Vicar, the Rev. R. H. Rowdon: "*We find* Home Words *always very interesting, up-to-date, and (to use a modern expression)* '*with it*'.

"*It helps to sell our magazine, and* ***people like it as much as they do the outside.***"

50 YEARS

From Holmfirth Parish Magazine (the Rev. Arthur Dangerfield);

I HAVE just come across a copy of this magazine dated November 1917, fifty years ago. Here is one item:

We wish to make an important announcement. We are not going to use *The Dawn of Day* as the inset after December next but shall begin in January to take *Home Words*.

So we conclude that *Home Words* has been the inset of this monthly journal for fifty years. We do not propose to consider any change, as most readers seem satisfied to continue this long-standing arrangement.

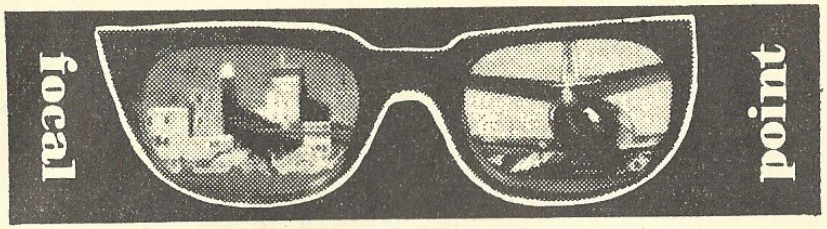
49 YEARS

From the Rev. Ivor Bromham, Vicar of St Matthew's, Swansea:

OUR magazine will in December be entering upon its 49th year of publication.

Home Words has always been our inset — both during my father's ministry here and my own.

with Home Words



Out of the depths

THE DARKEST DAYS in Britain's history came in March twenty-six years ago. They can be seen through the eyes of Field Marshal Lord Alanbrooke, Chief of the Imperial General Staff when we were threatened by Nazi invasion.

"Then," he says, "the horizon was black from end to end." But bad was to become worse. At the end of March he was saying, "There are times I wish to God I had not been placed at the helm of a ship that seems to be heading inevitably for the rocks".

He protests that he is not an "exceptionally religious man". But he knew what the sophisticated do not know — when and how to pray with the compelling directness and simplicity that Jesus taught. So his testimony has weight.

"Repeatedly throughout the war," he says, "I realised the influence of the guiding hand of the Almighty, of superhuman power."

Dr Edmund Leach, of King's College, Cambridge, told the world, in a recent Reith lecture, "Isn't it about time that we understood our divinity? . . . Science offers us total mastery over our environment and over our destiny."

Perhaps if he had talked with Lord Alanbrooke (who did not live in an ivory tower) he might have had his perspective corrected.

Modern prophet

JEWRY LIES outside the scope of ecumenical enterprise, but there are wide areas of common concern between Jews and Christians, especially on ethics and morals.

We are forcefully reminded of it by new Chief Rabbi of Britain, Dr Immanuel Jakobovits, one of whose earliest duties was to give an address to the Institute of Directors that deserved far more publicity than it got.

"In Judaism", he said, "we know of no intrinsic rights: there is no word for rights in the Hebrew Bible or law. In the moral vocabulary of the Jewish discipline we speak of human duties not of rights; of obligations, not entitlements.

"The Decalogue, for instance, is a list of Ten Commandments, not a Bill of Rights. In the Bible, for instance, it is the rich man who is commanded to support the poor, not the poor man who has the right to demand support.

"Economic and social justice is to be achieved by impressing upon the privileged the duty to give, not upon the underprivileged the right to demand. Likewise, in labour-relations, the accent is invariably on the debt of him who has, not on the claim of him who has not . . .

"A society whose catchword is success instead of service, leisure instead of work, rights instead of duties, must come to grief."

Patrick's Breastplate

WE HAVE no more stirring hymn than that which bears this title. The prayer of the great missionary-saint of 1,500 years ago, which bears the same label begins:

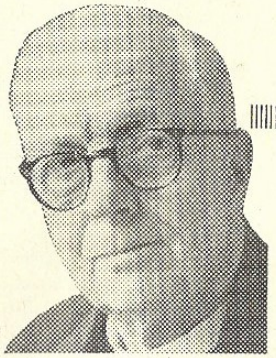
May the strength of God pilot us; May the power of God preserve us; May the wisdom of God instruct us; May the hand of God protect us . . .

St Patrick's day falls on Sunday, March 17.

Talepiece

An old man with puritan prejudices still regarded the theatre and cinema as an evil institution; he had never set foot in either. Urged by his grandchildren to see a film of Moby Dick, he still refused. "But, grandfather", they pleaded, "this film is about whales". "I don't like the Welsh either", said grandpa.

—PRAETOR (*the Rev. H. S. Goodwin*)



CANON GRAHAM BRADE-BIRKS

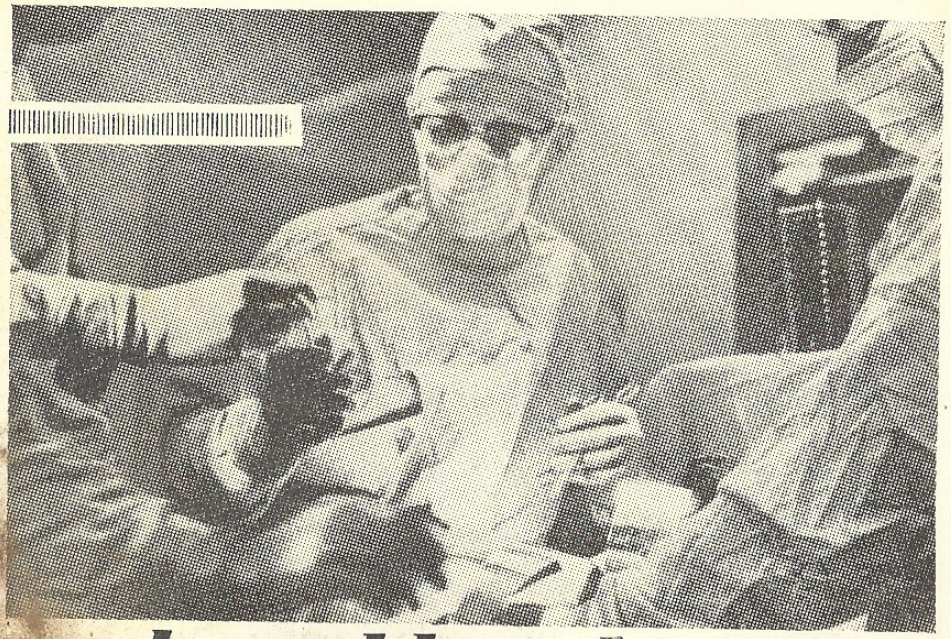
— M Sc, D Sc

(Honorary Fellow of the Linnean Society)

A pupil of Rutherford discusses the ethics of 'spare-parts surgery'

"How far can such work go without transgressing limits that separate the work of God from the work of man?"

A complex moral problem here



THE first heart transplant operation ever performed sent a thrill of appreciation round the world.

When Professor Christian Barnard at the Groote Schuur Hospital, Cape Town, removed the heart of Miss Denise Darvall who was fatally injured in a car crash and used it to replace the diseased heart of Mr Louis Washkansky he began a new chapter in the history of surgery.

Unfortunately, as we know, Mr Washkansky died later: another heart transplant has also been performed: and from scientific and medical points of view these outstanding achievements are significant because they follow a series of successful transplant operations for the supply of missing tissues and organs to patients who through trauma or disease have need of this replacement.

We can, in fact, go further back still and see in this latest work the outcome of centuries of anatomical study from the earliest days of surgery.

Yet as Mr Ward Smith indicates on another page this wonderful heart transplant stirs both admiration and interrogation.

To the scientist who is also a Christian here is further evidence of the wonders God performs through human agents, and such skill redounds to the glory of God. Thus the first emotion awakened is that of thankfulness for God-given skill.

But how far can such work go without transgressing limits that separate the work of God from the work of man?

God the Holy Spirit is the Giver of life and in general it is unlawful for man to take that gift away from any fellow human being.

□

What exceptions are to be allowed under the moral law are matters that concern moral theologians, and it would seem to ordinary people that there can be differences of opinion among these experts and specialists.

When the life of a mother is endangered by her unborn child, can the child's life be sacrificed? There surely, it is a question of the lesser of two evils.

What right has the State to enforce capital punishment? What guilt, if any, is there in the destruction of human life in war or in the air bombardment of civilian populations?

And so we come back to the question of taking living hearts from persons virtually dead and using them to save the lives of men and women who would otherwise certainly die.

Every biological student knows that the heart of a frog or a rabbit will continue to beat long after the brain is removed.

The animal without a brain cannot be said to be alive although the heart still functions; but the line of demarcation between life and death is a very critical one: the individual is virtually dead but the heart organ is still alive.

In any case, where similar conditions exist in the case of human beings — for example, where the brain is destroyed in an accident but the heart still beats — it may be cowardly to suggest that responsibility for removing an organ from a person virtually dead can only be shouldered by the surgeon or by a team or panel of experts in this field. But perhaps at the moment this is the best answer.

Cases such as these present a very complex moral problem, and circumstances must differ in different cases.

Where certain death can be averted by the use of a living heart taken from a person virtually dead, this would seem to be the better of two alternatives, for I would think it cannot be said to involve the taking of one life to save another.

Here, surely, man has not assumed a part which morally and normally belongs to God.

□

But one can see future dangers which might arise if a surgeon not guided by Christian principles were less ethical in his approach.

In any dilemma about surgical procedure we must remember that God has endowed man with reason.

How reasonable, then, is a suggested procedure to save one who has a good prospect of recovery?

If the conscience of the surgeon allows him to take what seems to him to be a reasonable course, perhaps after consultation with his colleagues. God is merciful.

Will He not therefore forgive what may appear presumptuous?

Church Notes . . . . . and Views



THIRTEENTH-CENTURY choirstalls at Winchester Cathedral are now being restored by Mr H. J. Viney, a local antiques expert, to preserve them from death-watch beetle.

He is seen here with a section of the carved-oak tracery.

Thanks to a special liquid devised by Rentokil Laboratories, which will not change the colour of the wood when stripped of the varnish and paint now concealing much of the old carving, it is hoped that the timber will look just as it did when wrought in the reign of Edward II by William Lyngwode.

Lifelong service

THE Rev. Ivor Bromham has completed 25 years of ministry at St. Matthew's -with-Greenhill, Swansea. That by itself is not a record, but he is the only clergyman in Wales to have remained so long in the first parish to which he went on Ordination.

Moreover, Mr Bromham was christened at St Matthew's and married there, served as a Sunday school teacher and lay reader, joined his father, the then Vicar, as curate in 1942, became curate-in-charge the following year, and has been Vicar since 1949. Between them his father and he have 62 years' association with the parish — a unique achievement.

3-Church church

THREE denominations now use St Jude's church on Westwood housing estate, Peterborough.

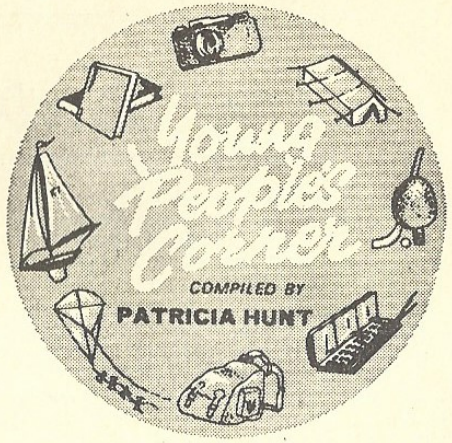
Methodists began worshipping there last November, the Church of England occupies the building on lease from the Ministry of Defence, and a Roman Catholic priest says an evening Mass every Sunday.

The Rev. Roy Dooley, Anglican Minister of the Conventional District of St. Jude's since 1964, says; "We are delighted to welcome our Methodist friends and look forward to a period of growing co-operation between the Churches." Anglican services are held every Sunday and on some weekdays.

ALL Saints, Dale, Derbyshire, one of the smallest of English churches, contains a Bishop's throne, a choir gallery reached by steps outside — and the Church House, which is also a farm-house, is attached.—R. W. BARNES (ILKESTON).



PUFFIN and a MISSION



"HELLO, Puffin!" said the Gold Angel on the altar riddel-post when Puffin walked into church one morning. "Where's Bumble today?"

"Oh, I can't always bring him with me," replied Puffin, "A cat likes to prowl on his own, sometimes. Besides, my mistress doesn't really like him to go out without either her or the Vicar — although I think she quite trusts *me*," he added, preening himself.

It was now four months since Puffin, the Vicarage cat, had taken Bumble, the new pekinese, into the church.

"I can understand that," said the Angel, "and I must say I'm very glad you did start bringing Bumble with you in the first place."

"Well, he didn't know a *thing* about the Church when he first came," said Puffin. "He didn't even know what it was, so, of course, I had to do something about it."

"I only wish all Christians were as missionary-minded as you," said the Angel, thoughtfully.

"What do you mean by that?" asked Puffin, as he scratched his ear.

"Well, it's the way the Church grows," explained the Angel. "I expect you've heard about St Andrew haven't you?"

"Ye-es", said Puffin, rather uncertainly.

"He was one of the first disciples to hear Jesus," went on the Angel, "and the first thing he did was to go and find his own brother, Simon Peter, and bring *him* to Jesus. And so it has gone on ever since—followers of Jesus have brought others, and they in their turn have brought more people, and so the Church continues to grow."

"Is that why we have missionaries?" asked Puffin, remembering the time when one had visited the Vicarage, and had been dressed in a beautiful Indian sari.

"Yes, but we don't have to go abroad to be missionaries," the Angel answered. "Missionaries are needed just as much here. So many people today know so little about the Church, and one of the best ways they can learn is by their friends bringing them. Even boys and girls can do that."

"Like I brought Bumble?"

"In a way, yes. You see, you don't have to preach to people to show them what being a Christian is like. They should be able to tell you've 'got something' by the way you live. But it is very good to bring them to church with you, so that they may see what Christian worship is all about."

Bible Puzzle

The following names of people in the Bible all begin with 'L'. What are they?

1. The beggar in one of Jesus's parables about a rich man.
2. Laban's eldest daughter.
3. Son of Jacob.
4. A doctor who became a friend of St. Paul and who wrote a Gospel.

Answers on page 13

NOTE TO CONTRIBUTORS

The Editor is always pleased to consider contributions, but owing to increasing pressure on space—

Articles (wherever possible accompanied by pictures) should not exceed 500-600 words.

Fiction must not be longer than 800 words.

Letters, Church Notes etc. should aim at 100 words or so.

MSS *must* be accompanied by s.a.e. for return if unsuitable.

MAKE SURE OF *HOME WORDS*

Why not present a friend overseas with a year's subscription to *Home Words*? The publisher at 11 Ludgate Square, London, E.C.4 will be pleased to dispatch a copy each month anywhere abroad for 7s. 6d. post free by ordinary mail (£1 air mail).

The Supermarket—

One often wonders how the little "shop-on-the-corner" and its owner manage to survive these days in view of the fierce competition from the larger stores and supermarkets. They can seldom afford to cut prices as the large traders do — and what a temptation it is in these times of expensive living to go for the reduced prices of food and household goods!

Most people have to make their housekeeping money stretch to its furthest capacity, and it really is amazing how much, by careful planning and systematic buying, may be saved each week, especially if one is good at spotting special offers.

But how matter-of-fact and monotonous are the rows and rows of tinned goods, jams, pickles and pre-packed fruit and vegetables when compared to the variety in the little shops, with a bit of everything tastefully displayed.

How much nicer a piece of cheese is when it is cut fresh from a large piece instead of having lived inside a little plastic bag for, who knows, how long!

Apples and bananas were never meant to sit side by side in a plastic tray and bacon is much more tasty when one sees it actually sliced.

And those people who have never tasted butter fresh from the tub, instead of in a flat paper-wrapped slab, do not know what they are missing.

Still, in this present rush of living, the main idea seems to be that everything has to be done with the least exertion and effort, and ready-mixed, and ready-prepared, and part-cooked dinners are really with us to stay — for those who want them. After all it is up to everyone to choose their own way of living.

Young people are often criticised for choosing the easy way of life, but it is noticeable nowadays how many youngsters are ready to listen to and study what some might call outdated ideas, which with a little updating twist, are now becoming a thing of the moment again.

Many youngsters are taking up courses which the schools and universities offer in catering and enjoying it — indeed, at a local cookery exhibition the other week the honours were carried off by an 18-year-old boy in the face of keen competition from members of the Mothers' Union!

Events have a habit of turning full circle, and it could even happen now that devaluation and the squeeze, again, are with us, the mode of living will change and many folk will gradually revert to simpler and less expensive pleasures.

Indeed, that has already started.

More and more families are realising that expensive holidays are far beyond their means, and are settling for the simpler types of vacations and enjoying the freedom of the countryside in caravans, maybe setting up their tents in quieter spots.

By
MARION HURST

HINTS FOR THE HOME

MONDAY — *Washing*

To remove biro stains from garments etc. moisten the fabric with milk. Leave for about ten minutes and then dab the affected part with a clean piece of rag. Wash and launder in the usual way afterwards.—Mrs C. Hill (Hove).

TUESDAY — *Sewing*

If you have a dress that is a little too tight at the waistline, try fixing a zip fastener on the right hand side as well as on the left. This gives an extra width.—Mrs E. O. Gubb (Braunton, North Devon).

WEDNESDAY — *First aid*

When opening a can in the kitchen — avoid cutting your hands by wearing an oven glove. This prevents a lot of accidents.—B. H. Cooper (Cranbrook, Kent).

THURSDAY — *Cooking*

An easy recipe favoured by the Arabs which is delicious and nourishing. One pound of liver (any type) thinly sliced and cut into pieces of one inch. Smear a hot frying pan with oil or butter, and toss the liver into the pan, shake and turn after 30 seconds. After two minutes the liver should be nicely browned, with a grilled effect. Place on a hot platter, sprinkle over chopped onions and slices of cucumber, sprinkle with lemon juice and serve at once.—Mrs L. Buckoke (Bridport, Dorset).

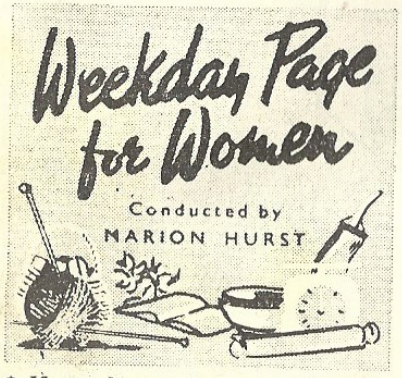
FRIDAY — *Household*

To remove egg-stains from silver, stand cutlery for a short while in a solution of warm water, salt and milk-bottle tops. Then dry-up in the usual way (if necessary treating afterwards in silver-dip). This should reduce the use of silver polish.—Rosemary Bullock (Weybridge).

SATURDAY — *Children*

Lots of little girls now collect dolls from overseas countries and it is a good idea to give the child as much information about the respective places as possible. Even a small child will be interested if told of the little details — weather, food, types of housing, trees etc. and will always associate this information with the doll, and later in life with actual people.—M. Hurst.

or the corner shop?



****If you know of a good hint for our household page, send it to the Editor, Women's Page, 11 Ludgate Square, London, E.C.4. We offer six 5s. prizes every month.**

* HINTS FOR THE HOME

While this type of holiday, of course, does not appeal to everybody, it makes one wonder who really does enjoy a holiday the most — the ones who are satisfied with the simpler, freer type, or those who tear around only to brag about how much they have spent, and what they managed to get through the customs on their return?

Whatever we do, or whatever possessions we may enjoy, it is up to us to make the most of it.

And even if we do find lots of things to be discontented about, there is always somebody much worse off than ourselves — and probably, in another twenty or thirty years, we shall regard this era as The Good Old Days.

URGENT!

Multiple (or disseminated) Sclerosis affects the central nervous system causing partial or total paralysis. There is no cure. WILL YOU HELP?

In response to your 'Home Words' advertisement.

☐ *I could give part-time voluntary help. Please send details of the nearest Branch of your Society.*

☐ *I send a donation for research.*

Name _____

Address _____

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THE MULTIPLE SCLEROSIS SOCIETY
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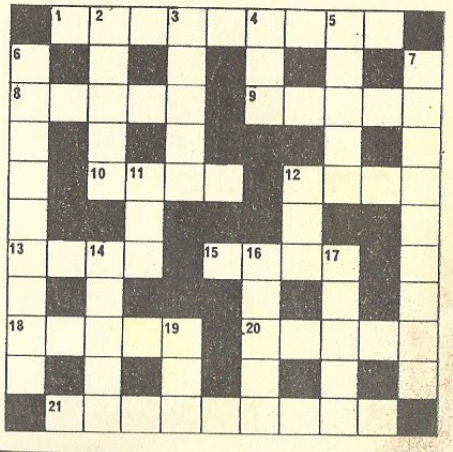
10 Stratford Road, London, W.8.
Tel: 01-937 8584

ANSWERS

to Young People's Page puzzle:
1. Lazarus (Luke 16, v. 19-31); 2. Lead (Gen. 29, v. 16); 3. Levi (Genesis 29, v. 34); 4. Luke (2 Timothy 4, v. 11, an) Gospel of St. Luke).

Bible Crossword competition

Puzzle No. 62. By 'Duplex'



ACROSS

1. Sarah was buried in this field's cave (9).
8. Pharpar, for instance (5).
9. "For the waters of ——— shall be full of blood" (5).
10. Ahohite (4).
12. "For I was alive without the law ———"(4).
13. "As an eagle stirreth up her ———" (4).
15. "We will ——— upon the swift" (4).
18. A Jew who had seven sons (5).
20. "If a man therefore ——— himself" (5).
21. " . . . , desirous to ——— me" (9).

DOWN

2. Its men were mariners (5).
3. Tetrarch (5).
4. Omega (3).
5. "From thence it passed toward ——— " (5).
6. "Thine, O LORD, is the ———" (9).
7. " . . . the Holy Ghost, by love ———" (9).
11. "But what went we ——— for to see"? (3).
12. Elders told Samuel that he was this (3).
14. "Why ——— ye?" (5).
16. " . . . Michael, and ———, and Joha" (5).
17. Where men were smitten with emerods (5).
19. "Behold the fowls of the ———" (3).

Entries should be addressed to *Home Words* 11 Ludgate Square, London, EC4 (marked clearly 'Crossword No. 62' on the envelope). A prize of £1 1s. will go to the first correct solution opened on the 15th of March.

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Tickets free on application.

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43 Nottingham Place, London, W.1

Please give generously of your money and constantly of your prayers

Questions

from Page 2

Sooner or later it may be possible to transplant not only human hearts but brains.

Will we be ready to concede that all this is permissible? In principle? With certain limitations? — and if so, what limitations?

For there is scope here for mischief — and even greater opportunity for terrifying error.

We do not know how close the mind is to the soul. But we do know that the brain has direct bearing on personality.

The standpoint of science is plain. In the words of a leading biologist: 'Scientists are not concerned with the long-term, or even short-term, social consequences of their work because they cannot foresee them. It is for society to decide'.

Is society to say at some stage: Thus far and no further? *If so, where is the line to be drawn?*

Doctors are already debating these things. The ordinary people of the parishes need to debate them too, while there is yet time.

Yet time for thought, for discussion, for decision is running out.

Test-tube babies are a reality and embryologists are now mixing the life-cells of men and mice.

What is already being done today may well decide the fate of civilisation tomorrow.

A Nonconformist looks at the Apostles' Creed

AS a Congregationalist, I seldom use the Apostles' Creed. But of the thousands who daily recite it I wonder how many would share my view that something is lacking?

Surely there could have been a sentence regarding Our Lord's life on earth? To say that Christ was born of the Virgin Mary and suffered under Pontius Pilate is irrelevant when compared with His life doing His Father's will and redeeming mankind.

Cullompton, Devon. W. J. PATEY



Women clergy

I agree with your ordinand correspondent, Mr David Horner, that 'when the Church of England authorises the ordination of women, thinking Christians will be setting up another Church'.

This, I suggest, will recognise that in the work of the Kingdom there will be *neither male nor female*. The Holy Spirit appoints whom He will, and the Church on earth should not presume to impose its own will on that which is His.

Chepstow, Mon. MARY ELLIS

More men

YOUR correspondent, Mr T. E. Rose, says he has not been able to find one church where men outnumber the women.

Ours, Christ Church, Paignton, has 42 sidesmen, CEMS and Mens' Fellowship members.

Paignton. E. M. Cox

New Bible

HOW heartily I agree with the letter of Mr B. A. Jones who said that the search for modern idiom has butchered the majesty and inspiration of the Authorised Version.

I find the English of the New English Bible poor and halting. It is awkward and lacks the dignity of the Authorised Version. There seems no force in it and no beauty.

New Malden. (MISS) FRANCES LEA

YES, there are many who are asking themselves: Where has the old poetry gone? Who could try to explain to a child 'the *plank* in thy neighbour's eye'?

Not only the Bible but the Prayer Book has been mutilated too, to the irritation of those who have been Sunday school teachers and lay-readers, and I could give many instances of folk who have left the Church because services have been altered so much to suit the clergy, not the people. I sometimes feel my labours have been in vain.

Sutton St Helens, Lancs. T. BUSCO

WHAT use are poetry and fine-sounding words if they convey nothing, or a doubtful meaning? I am grateful for the New English Bible and look forward to a rewritten Prayer Book in language I can understand.

It seems that *men* write Prayer Books. Why are not women consulted?

Caister, Norfolk. (MRS) D. MARTINS

Invite them!

MOST Christians are distressed by dwindling congregations. But we could all help by encouraging friends to accompany us to church. Yet how many do?

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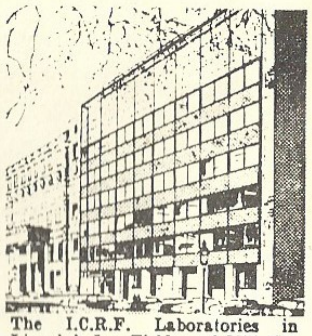
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OBITUARY

On 13th Jan.—The Rev. Prebdy. F. G. Green, Prebendary Emeritus.

On 16th Jan.—The Rev. L. I. Butler, R. of Bickleigh and Cadeleigh.

On 27th Jan.—The Rev. E. A. Chorley, Permission to Officiate.

On 28th Jan.—The Rev. J. A. Goundry, formerly R. of St. Mary Major, Exeter.

On 26th Jan.—The Rev. H. A. Smith-Masters, Permission to Officiate.

SURROGATE APPOINTMENTS

The following have been appointed by the Worshipful Chancellor W. S. Wigglesworth to be Surrogates for the granting of marriage licences in this Diocese, for such time as they hold their present Incumbencies:—

The Rev. J. H. Mardon, Vicar of Cullompton.

The Rev. R. W. Neil, Vicar of St. Michael, Devonport.

The Rev. R. W. Stevenson, Vicar of Tavistock.

The Rev. R. H. Edmonds, Vicar of St. John, Torquay.

EXETER DIOCESAN EDUCATION COMMITTEE

Festival Service for Sunday school teachers and children in Exeter Cathedral, Saturday, May 25th, with mime, drama and singing. Full details later, but please note date.

POSBURY ST. FRANCIS

Retreats for Women

April 18th to 22nd. Conductor: Rev. Dr. A. G. Lough.

July 22nd to 26th. Conductor: Rev. John Tate.

Aug. 26th to 30th. Conductor: Rev. Father Bishop, S.S.J.E.

Retreat for Priests

Sept. 9th to 13th. Conductor: Rev. Father Christopher Bryant, S.S.J.E.

The Franciscan Servants of Jesus and Mary, Posbury St. Francis, Crediton. Apply to the Rev. Mother, F.S.J.M.

HEALING CONFERENCES

Sunday, March 17th. 3-8 p.m. in the Chapel of Christ the Healer, in Ellacombe Parish Church, Torquay.

Friday, June 28th to Monday, July 1st. At Killerton House, Nr. Exeter.

Full details from Rev. Jack Burton, Parish Office, Ellacombe Church Road, Torquay. Tel. Torquay 27363.

THEY SERVE THE DIOCESE

VIII The Diocesan Dilapidations Board

by J. F. G. Michelmore, Diocesan Registrar and Secretary of the Dilapidations Board.

Some people regard the Dilapidations Board as part of that anonymous " they " existing at Exeter, on which various troubles can be blamed. It is easily forgotten that the members of the Board are not only drawn from all parts of the diocese but also consist of an equal number of clerical and lay members elected every three years by the Diocesan Conference to serve in an entirely voluntary capacity. These twenty-four elected members join the lay Chairman Mr. R. G. Rew, nominated by the Bishop, the four Archdeacons, the Hon. Treasurer Mr. S. R. E. Snow, and the Diocesan Registrar as Secretary, to make up the full Board.

The Board is concerned with every item of structural repairs, alteration and improvement to the 368 Parsonage Houses in the diocese. In this they rely greatly on the Diocesan Surveyors, qualified men in private practice, who provide for each Archdeaconry the skilled knowledge and experience without which it would be impossible to look after such a wide variety of properties.

The Archdeaconry Committees normally consider every matter affecting their own particular area initially so that the benefit of local knowledge can be obtained. Where an emergency arises such as dry rot or burst pipes, then a Sub-Committee consisting of the Chairman, Secretary and the Archdeacon concerned is empowered to authorise action and expenditure immediately.

All Incumbents are now freed from making any contribution to the rates, mortgage payments and dilapidation assessments on their Parsonages. These assessments are made by the Surveyors, and subsequently confirmed with or without amendment by the Board, as a result of a thorough survey every fifth year. The annual assessment is one-fifth of the estimated cost of repairs likely five years ahead, so that the required sum can be put aside each year in the meantime to do the necessary work when it is due. These estimates have often been found to be too low, due to unpredictable emergency work or to the rapid fall in the value of money resulting from inflation and even devaluation. This latter has caused a steep rise in the cost of building materials and wages. The deficits which arise in this way are met from money provided equally by the Church Com-

missioners and the Parsonages Outgoings Fund which also provides the total of all the annual assessments—some £65,000 at the present time. This is part of the annual budget of the diocese met from the Parochial Share and explains why a stabilised Share is always unlikely.

During the past ten years the Church Commissioners have also provided capital for the replacement or complete modernisation of Parsonages. Quite a number of houses had no electricity in 1945, some houses had nearly 30 rooms and the great majority were in a sad state of repair at the end of the war, due to a shortage of money over a long period and complete absence of many essential building materials over a shorter period. There was therefore a huge backlog of work to be overcome, presenting a problem which has still not been completely resolved. 55 new houses have been built or purchased and 18 schemes of major improvement carried out since 1955, and many more houses improved by the installation of electricity, main drainage, or provision of other essential features. There still remain, however, about 75 houses which need substantial renovation or replacement. A new allocation of £31,000 has just been made by the Commissioners for this purpose, but this will not deal with more than about six houses.

At the same time, as a result of pastoral reorganisation, more houses are becoming redundant and this frees further resources which can be concentrated on the remaining houses.

The members of the Board carefully consider the sketch plans and designs for all the proposed alteration schemes and building of new houses. Here the views of the lady members are especially valuable so that the houses become cheaper to run and easier to manage.

Incumbents still remain the Trustees for their successors and responsible for carrying out the small items which continually occur, such as replacing rusted hinges, removing leaves from the gutters and renewing broken slates. The care and upkeep of all the Parsonage Houses is a continued and continuing business, but with the co-operation of all concerned the general standard is steadily rising, the burden of too many large houses exceeding a hundred years in age is being overcome, and it is hoped that the time is not far away when all the houses will be readily acceptable to the great majority of the priests who have to live and work in them.

A.C.S. AND THE PAROCHIAL SHARE

The Additional Curates Society helps to support one-third of all the assistant priests in England and Wales, and Exeter diocese not only receives a share of the grants but has a unique and profitable association with this Society. For every pound that a Devon parish contributes, six shillings and eightpence is returned towards the Parochial Share. Last year Exeter Diocese sent an all-time record total of £3,224, and happily the contributing parishes shared a rebate of over a thousand pounds towards their Parochial Share.

The General Secretary writes: "I must congratulate you. This amount is not only a record for Exeter: it is the largest amount we have ever received from any diocese."

Information about the work of the Society may be had from the diocesan secretary, Mrs. C. D. Wood, St. Peter's Vicarage, Shaldon.

THE MISSIONS TO SEAMEN

The Area Secretary, Mr. J. E. M. Roberts, has now moved to King's Lynn as Reader in Charge of new work being started by the Society in that port.

Mr. Roberts remembers with gratitude the many pleasant hours he has spent in parishes throughout the diocese, and would thank all those who have in any way supported and encouraged his work during the last eight years.

Pending a new appointment, enquiries may be addressed to the Home Secretary, Radnor House, Norbury, London, S.W.16.

CHAGFORD CHURCH FLOWER FESTIVAL

July 13th, 14th and 15th

Proceeds partly for the Church and partly for Charities supported by the Church.

All business matters to the Secretary, Diocesan House, Palace Gate, Exeter.
Editorial matter to E. J. N. Wallis, Esq., C.B.E., Half Moon House, Topsham, Exeter.

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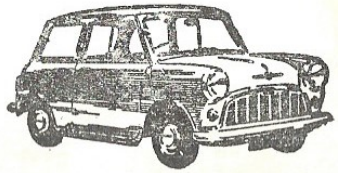
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PERSONAL AND PAROCHIAL

A number of our members have been set aside by illness recently.

Mrs. Brooks is in Torbay Hospital while **Miss Bassett** has been admitted to a Nursing Home. Mr. Barry Mohan's eldest son, David, is recuperating at home from virus meningitis after a month in the Torbay Annexe, where Mr. Brealey was able to keep a watchful eye on him from his own window! We were most grieved by the severe illness and recent death of **Mrs. Head,** who last summer completed 28 years as teacher at St. James' School, and had been delighted to continue in a part-time capacity. The School will miss her a great deal.

On the brighter side, we are happy to report that **Mrs. Morris** (Mrs. Smith's mother) is making good progress following her operation. We are delighted to see **Mr. Lyle** back with us again, which reminds us to say "welcome home" to **Mrs. Bandey.** By the time you read this, we should be able to say the same to **Mr. Youngs**, having completed his business in the Isle of Wight. At the time of writing, **Miss Parkes** has just returned home from hospital. We hear that **Rev. Ainscow's son** is now convalescing after pneumonia.

On the Sunday School front, **Mrs. Bates** now has the assistance of **Mrs. Sylvia Williams** for which she is extremely grateful. Another of her faithful helpers, **Miss Pam Richards,** has just celebrated her twenty-first birthday. Our congratulations, Pam! Incidentally, how the children enjoyed Rev. Venmore Williams' talk at our last Family Service.

We hear that **Mr. and Mrs. Whitfield** enjoy the visit of **Mrs. Beale** who delivers their copy of "Upton Life". Talking of magazines, we are indebted to **Mr. Brealey** for his hard work in collecting our annual revenue from advertising. The bell-ringers would like to say 'thank you' for the retiring collection (about £12) made on their behalf in January. Finally, the P.C.C. have accepted with much regret the resignation of **Mrs. Taylor** after many years of faithful service. She will be confining her church commitments mostly to the daytime in future.

Please remember in your prayers those mentioned above or any known to yourselves who may be in some kind of trouble, sorrow, need or any other adversity.

CHRISTIAN STEWARDSHIP CAMPAIGN

In the Rector's letter for last month, he told us that the Parochial Church Council had invited Mr. C. N. Roberts to direct a Stewardship Campaign for our Church and parish, and that he had been invited to speak to us during the 11 a.m. Service on February 18th. These notes had to go to press prior to Mr. Roberts' visit, but it is hoped to include a comment on his talk in next month's magazine.

It is felt, however, that the Parish will like to know that the initial meeting of the Stewardship Campaign Committee was held on 23rd January, when Mr. Roberts was present. The timetable was agreed and the Campaign will commence on Easter Sunday, April 14th. We hope that the Rector will be able to write on the Campaign itself, therefore it is not proposed to do so here and now. As a member of the Stewardship Committee, however, and after talking with Mr. Roberts, I am convinced that this scheme is the correct and logical means of achieving two very necessary objectives, firstly —and this is of over-riding importance—contact with people in the parish, with the opportunity it affords of bringing them into the fellowship of Upton; secondly, the support we shall receive financially by these contacts. I cannot stress too strongly, though, that the second is really incidental as this will surely follow automatically if we do our work of contact faithfully. Some of us have been responsible for delivering leaflets within the parish regarding our Family Services and the Christmas Services, and were heartened to discover that quite a number of people came to Upton because they were encouraged by our invitations. This, surely, is part of our Christian duty.

L.W.

CAR STICKERS

Members of the congregation who have been in the habit of using the churchyard for short-time parking for shopping, and who have not yet paid for their 1968 Car Sticker, are reminded that Mr. Anning has a supply of these and will provide one on request for the usual 10/- donation.

It must be emphasised that this privilege is available only to regular members of our congregation. We obviously cannot go into the car parking business, and the P.C.C. have now resolved to take positive action against unauthorised parking. So please get your Stickers right away, or you might find yourself having to spend some time removing a large, firmly-stuck notice from your windscreen!

ADVANCE NOTICE

Our Easter Vestry and Annual Parochial Meeting this year has been arranged for Tuesday, 23rd April. Please make a note of the date of this important occasion in which you can all play a vital part. More will be said about this in the April edition of "Upton 'Life", but remember that you can only vote in the election of officers to represent you on the Parochial Church Council if your name appears on the Electoral Roll. The Annual Revision of the Electoral Roll will take place on Thursday, 4th April, and, as the Rector himself said last month, we want to make this as realistic as possible. So if you are a regular member of our congregation, please make sure that your name appears on it! Application forms con be obtained from the table at the back of the church, where you will also find the present Roll should you wish to inspect it.

NEWS FROM THE CHOIR STALLS

The choirboys held their Annual Party on Saturday, 3rd February, in the Church Hall. This, as usual, was a happy and boisterous occasion. No bones were broken and no complaints made! We are most grateful to Mrs. Lyle and Mrs. Barrow who so kindly gave up their afternoon to see to the tea arrangements. The choir last month saw the addition of Stewart Lewis, Dean McKimm, David Winstone, and Christopher Mountford, twins—Anthony and David Shears, and Michael Wotton, who, at the age of seven, is a great singer and the youngest we have ever admitted. Meanwhile, Stephen Potter, who has been head boy for a long time and done almost eight years in the treble section, is boosting the alto section. Stephen's musical singing and great keenness over the years has been much appreciated. We are glad he is still with us.

It is interesting to record the doings of old choristers from time to time; but it is sad to record that Martin Brook has been seriously ill in Torbay Hospital Annexe. We wish him a speedy recovery.

D.J.S.

ON DUTY

Sidesmen :

Messrs. Castledine, Knapp, Lyle, Pickard, and Wotton.

Servers : March

3—8 a.m., T. Bartlett; 6.30 p.m., T. Graham.
10—8 a.m., C. Johnson; 11 a.m., R. Bowe.
17—8 a.m., S. Potter; Noon, P. Lewis.
24—8 a.m., C. Johnson; 9.45 a.m., R. Bowe and M. Cannings.
31—8 a.m., T. Bartlett; Noon, S. Potter.

Cross Bearers :

R. Bowe (morning); C. Johnson (evening).

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