



# St. Cuthbert's



## Bedlington

SEPTEMBER, 1962

Verger — Mrs. H. Wilson, 97, North Ridge, Ridge Farm Estate, Bedlington.

Parochial Church Council — Messrs. T. F. Pattison, G. Napier, L. Leathard, J. Black, T. S. Carr, T. Dixon, J. Walker, R. Parmley, G. Jobson, A. H. Lonsdale, J. Metcalf, W. Routledge, W. Nicholson, G. Freeman, W. Pollard, K. Rosemurgy, G. Platts, F. Hostler, T. Darling, D. Routledge, R. Metcalf, C. Graham, Mesdames Charlton, Rosemurgy, T. Gordon, Osgathorp, T. F. Pattison, E. Mole, Leonard, Misses E. Rockett, G. Scott, H. Oliver, C. Kidd, H. Pollard.

Sidesmen — Messrs. G. Napier, A. H. Lonsdale, J. Walker, G. Jobson, J. Black, T. Nicholson, M. Stocks, G. Freeman, J. Surtees, T. Darling, K. Rose, A. Hagan, R. Parmley, D. F. W. T.

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gate for the granting  
el. Bedlington 3212.

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149.

Church Army  
Terrace.

ial Reader — M. D. tledge.

h Wardens — srs. T. F. Pattison, L.  
athard, W. R. J. Metcalf.

Hon. asurer to P.C.C. Metcalf.

Hon. Secretary to P.C.C.

Diocesan Conference Representative  
Mrs. Osgathorp, Miss E. F.

R.



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# Bedlington Church Review

## SACRAMENTS AND SERVICES

Holy Communion — 8-30 a.m. every Sunday,  
1st and 3rd Sundays after Morning Prayer.  
Wednesdays, 9-15 a.m.  
Holy Days and Special Seasons as announced.

## HOLY BAPTISMS AND CHURCHINGS.

Date and time of Baptisms and Churchings to be  
arranged with the Vicar.

Notice of Banns of Marriage publication to be given  
at the Vicarage.

## OTHER SUNDAY SERVICES

10-45 a.m. — Morning Prayer and Sermon.  
6-00 p.m. — Evening Prayer and Sermon.  
Children's Service, Parish Church, 2-30 p.m., First  
Sunday in month.  
Sunday Schools at St. Cuthbert's, 2-30 p.m. The  
Parish Hall, Glebe Road, at 2-0 p.m.

## ORGANISATIONS

Mothers' Union — 2nd Monday in month. Service  
in St. Cuthbert's, 2-30 p.m.

Working Party — Every Monday in the Parish Hall.

Young Wives' Group — Last Wednesday in Month  
in the Village School, 7-30 p.m.

Girls' Friendly Society — Tuesdays, 5-0 p.m. in the  
Parish Hall.

C.M.S. "Discoverers" — Wednesdays, 5-0 p.m. —  
7-30 p.m. in the Parish Hall. Boys and Girls,  
ages 8-13.

Intermediate Club — Thursdays, 7-0 to 9-30 p.m.  
in the Parish Hall. 12 — 15 years.

Youth Club — Fridays, 7-30 p.m. in the Parish Hall.

"Toc H" — Thursdays, 7-30 p.m. in the Village  
Infants School.

## Sidesmen's Duty Rota

Sept. 2 — 8-30 F. Hostler, E. Johnson  
10-45 J. Sproat, I. Campbell  
6-00 J. Black, W. Gledson  
9 — 8-30 J. Walker, R. Metcalf  
10-45 T. Hale, W. Pollard  
6-00 G. Webster, A. Lonsdale  
16 — 8-30 C. Graham, G. Freeman  
10-45 C. Crosby, L. Bigge  
6-00 W. Hemsted, G. Napier  
23 — 8-30 G. Jobson, N. Rosemurgey  
10-45 F. W. T. Mole, A. K. Dennis  
6-00 M. Stocks, W. Nicholson  
30 — 8-30 K. Smith, G. Platts  
10-45 T. Darling, J. Surtees  
6-00 K. Rosemurgey, J. Sproat  
Oct. 4 (Thursday) 7-00 p.m. — W. Pollard, J.  
Black, C. Graham, G. Freeman  
7 — 8-30 T. Carr, J. Walker  
10-45 A. Lonsdale, T. Hale  
6-00 I. Campbell, F. Hostler, F. W.  
T. Mole, W. Gledson, G. Platts,  
T. Darling

## Baptisms

Aug. 5 — Barry Douds  
5 — Robert Barron Green  
5 — Margaret Watson  
5 — Deborah Ellis  
19 — William Steel  
19 — Kenneth Martin Hepworth  
19 — Linda Wilkinson G  
19 — Susan Chapman  
19 — Michele Manuel

## Marriages.

Aug. 4 — James Hugh Lang to Constance Brown  
18 — James W. H. Bradley to Olive Lumsdon  
25 — Alan Tweddle to Mavis Wass



St. Cuthbert's Vicarage,  
Bedlington,

27th August, 1962

My dear Friends,

August — the holiday month — draws to its close. It has lived up to its reputation once again as one of the wettest months of the year. We are slow in this country to change habits and customs but I wonder sometimes whether the time has not come to change this one. No doubt there are difficulties to face and overcome if changes are made and in particular in the "School Year."

Originally I believe the month of August was chosen for holidays so that students and children could assist in the harvest. That no longer pertains. Of course WHEN August is fine and fair it is ideal, but this happens about once in seven years and six out of seven wet and windy months is a heavy price to pay for one problematical fine one.

It may happen that a change will be made if we join the "Common Market." On the other hand if the more pessimistic critics prove to be right it is likely that we shall not be able to afford holidays at all at any time. We all wish we knew more of what is involved if we join and equally if we do not. It is very confusing at the moment and difficult for the ordinary person to arrive at any conclusions.

In this atmosphere of uncertainty stemming from lack of knowledge and hard facts 'cranks' of all schools of thought are enjoying themselves and making confusion worse confounded. It must be very difficult for those who carry the responsibility of making the final decisions 'For or Against.' And since this concerns us all we should underpin them with our prayers for whatever is decided they will be subject to much obloquy. That is hard to bear when you have done your best and are exhausted by long and difficult negotiations.

The approach of Autumn does not see any easing in International tensions. Berlin is ugly and Africa — north, south, east and west — equally so. And at home here in the north-east the prospects are far from bright with its heavy incidence of unemployment and especially for school leavers. One is very concerned about

these. It is most serious for them industrially, socially and in every way. Their drift to the south of the country to find work is a most unsatisfactory solution on all counts. This shift of population from the north to the already overcrowded south and its brash way of life should be a matter of deep concern for all of us. It is easy enough to say the answer is 'Planning.' Are we ready for direction of Industry and Labour? Can we have one without the other? Hard thinking and re-assessing are required. Many long-cherished privileges and prejudices may have to go in reaching a solution. It will not be easy. We are, for the first time since the war, faced with hard and unpleasant issues. And those directly involved will have to face them or worse will befall. May the spirit of 'sweet reasonableness' prevail for nothing else will avail us. And may all committed Christians strive for this in all the ways open to them.

Yours very sincerely,

H. J. OSGATHORP

### Harvest Thanksgiving Services

#### Thursday, October 4th—

9-15 a.m. Holy Communion  
7-0 p.m. Evening Service

#### Sunday, October 7th—

8-30 a.m. Holy Communion  
10-45 a.m. Morning Prayer & Holy Com.  
2-30 p.m. Children's Service  
6-00 p.m. Evensong and Sermon. Preacher :  
Canon G. Suthers, M.A., Newcastle Cathedral

### NOTES.

Sunday Schools re-assemble Sunday, Sept. 4th, 2-30 p.m. at St. Cuthbert's

### Mothers' Union

Monday, 10th Sept., 2-30 p.m., Service in St. Cuthbert's



### Young Wives' Group

Wednesday, 12th Sept., at 7-30 p.m. in the V.I. School. "Any Questions." Panel: Mr. J. Pattison, Mr. W. Nicholson, Mrs. Osgathorp, Mrs. Mole.

This is an 'Open' meeting and it is hoped that this general invitation to all to come will result in a full house.

### Parochial Church Council

Monday, 17th Sept. at 7-0 p.m. meeting in the Vestry.

### Parents' Teachers' Associations

**Village Infants' :** Tuesday, 25th Sept., at 7 p.m. Annual Meeting in School.

**Whitley Memorial School :** Tuesday, 11th Sept., at 7 p.m. After business meeting — a lecture entitled "One in Five." Civil Defence Speaker.

### St. Cuthbert's Players

The lonely house on Nigger Island, off the Devonshire coast, is made ready for guests — all specially invited by a mysterious U. N. Owen. Who is U. N. Owen and why have they been invited?

"Ten Little Niggers," by Agatha Christie, an intriguing thriller with many unexpected events, is the next play to be produced by St. Cuthbert's Players in the Westridge County Secondary School on 18th, 19th & 20th Oct.

Tickets at the usual price of 2/6 each will be available shortly.

Anyone wishing to become a Vice-President (£1-1-0) or Patron (10/6), which entitles them to reserved seats, should contact any member of the Players.

### Church of England Children's Society

#### Parochial Boxes 1962 :

Mesdames Dunn 11/7, Brown 8/7 Tallantyre 18/9, Barr 8/6, Baxter 4/7, Turner 8/1, Bigge 13/9, Crosby £1-1-5½, Storey 7/6, Stocks 17/11,

Robinson (Nadderton) 15/-, Metcalf £1-1-0, Smith 7/6, Robinson (Vulcan Place) £1-1-3, J. Wilkinson 15/3½, Welsh 8/6, D. Bell 2/3, Gallon £1-13-0, Charlton £1-3-6½, Brown (Bridge Tee.) 3/2½, Davison 16/-, Carr 13/4, Pollard £1-0-0, Napier 10/-, Platt 15/-, Wilson 7/5½, Mole 11/6, Rosemurgey 7/10, Hardy £1-3-0, Dixon (dec'd.) 4/8½, Bruce 11/0½, Wilkinson 11/6, Shepherd 11/1, Collis 9/4½, Taylor (donation) 6/-, Purvis 8/-, Pattison 10/-, Anon. 10/11.

Total ... £23-18-0

(Mrs.) M. Leathard, Hon. Secretary.

Allonby,  
Cumberland,  
21st August, 1962

My Dear Friends,

I write this letter whilst enjoying a most relaxing and pleasant holiday, but I haven't completely forgotten Bedlington, and will have returned to harness by the time you read this.

I especially want to write to the teenage members of our congregation at this time and invite them to the opening meeting of the Youth Club. Mr. Elliott, the Secretary of the Northumberland Association of Youth Clubs, will be there to show films and lead discussion on the subject of Programme Planning. The date is Friday, September 7th, at 7-30 p.m. in the Glebe Road Mission Hall. I hope for a good turn out.

Yours sincerely,

J. McNEICE.

### Flower List

Sept. 2—Mrs. G. Hetherington, Windsor Gardens  
9—Mrs. Pattison, Beech Grove  
16—Mrs. Bruce, Hartford Crescent  
23—Mrs. Napier, Shiney Row  
30—Miss Pallister, Stead Lane  
Oct. 7—Harvest Festival

### Little Altar

Sept. 2—Judith Mole  
9—Mr. Walton, High Ridge  
16—Mrs. Rosemurgey, Cumberland Avenue  
23—Mrs. Dale, Hartford Road  
30—Mrs. Wilkinson, Netherton  
Oct. 7—Harvest Festival



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## PROVIDING TO-MORROW'S PRIESTS

## The Greystoke Scheme



By H. A. L. RICE

THE Church needs priests, and she needs them from all walks of life. She also needs well-trained and mentally and spiritually equipped priests to carry her message and ministrations to men and women of widely differing outlook and upbringing.

There is probably no real shortage of young men who truly feel themselves called of God to serve Him in the ordained ministry of His Church, but quite often promising recruits are lost through lack of academic opportunities. Sometimes young men feel called to the priesthood some time after having left school and embarked upon other careers. Others, perhaps, for financial or other reasons, were unable to continue studying and were forced to leave school early in order to earn their living in industry or some other occupation.

*Supplying the Remedy*

The habit of study and reading, when once it has been laid aside, is not an easy one to take up again. Nor are the necessary facilities or the requisite time or quietness always available.

It was in order to help young men who found themselves in this situation, and yet felt reasonably certain that they had a call to the priestly life, that the "Greystoke Scheme" came into being.

*The Cumbrian Setting*

Greystoke is a charming Cumbrian village on the fringe of the Lake Country, some five miles from the ancient market town of Penrith and about the same distance from lovely Lake Ullswater. It is notable for its noble park and castle, once the seat of the Dacres, and later of the Howards in whose possession it still is.

The fine, mainly Perpendicular church was, in mediaeval times, a collegiate establishment serving chapels and villages over a wide area, and still possesses some splendid misericord, return-end choir stalls. Here the Daily Offices of Mattins and

Evensong are said by the clergy and students.

*How the Scheme Works*

The scheme, which was inaugurated in 1959 by the then Rector, the Reverend John Norman, caters for students whose ages range from about eighteen upwards. They come with widely varying scholastic backgrounds and from all over Britain. They live in lodgings in the village, where they have proved a very popular and active addition to the

Salisbury, Mirfield, Rochester, Edinburgh, etc. The subjects mainly studied are English Language and Literature, Religious Knowledge, Latin, History, Geography and Greek and Roman Literature (in translations). The teaching is given by the Warden (the Rector of Greystoke, the Reverend W. F. Roan), by local clergy and by retired schoolmasters and mistresses living in the vicinity. A very great advantage to the scheme lies in the fact that Bishop Eric Graham, formerly Bishop of Brechin and before that Principal of Cuddesdon Theological College, is honorary assistant curate of Greystoke parish, living in Matterdale vicarage about four miles away and generously giving of his valuable counsel and help. Lectures are held in the Village Institute on four days a week.

*Finance and Administration*

Few of the young men who come to Greystoke are in a position to contribute towards their own maintenance,



The Warden (Rev. W. F. Roan), Bishop Graham, Teaching Staff and Students  
Photo: Robert Armstrong

small local community. They spend two days of every week in paid employment of various kinds—one in a warehouse in Penrith, another as a house decorator, some as estate workers at the Castle, and five as male nurses at a Carlisle mental hospital. The rest of the week they spend in attendance at lectures and in private study.

*Pre-theological Training*

Greystoke does not offer a theological course of training; its purpose is to prepare men for the General Certificate of Education (at "Advanced" and "Ordinary" levels) in order that they may qualify for admission to theological colleges proper, such as Lampeter, Lichfield,

beyond the little they can earn by their two-days-a-week employment. The Church's Advisory Council for Training Candidates for the Ministry (C.A.C.T.M.) is able to make a small annual grant, and generous help comes also from an anonymous private benefactor. But the scheme is of necessity run on a very tight budget and finance is always an anxiety. The Scheme, which of course has the backing and blessing not only of C.A.C.T.M. but also of the Lord Bishop of Carlisle, is administered by a Council of which the Bishop of Penrith is chairman.

Further information concerning the Scheme may be had from the Warden, Greystoke Rectory, Penrith, Cumberland.



# Church Notes and Views

## Church on a Farm

OUR second photograph this month has been sent to us by Mrs. M. Webb, of Plumstead, Cape Province, South Africa. It shows the re-dedication service at the tiny church of Handley Cross, Gatooma, Southern Rhodesia. It is built on a farm and had for some years fallen into sad disrepair. At the re-dedication (after its restoration), in June 1960, by the Bishop of Mashonaland, there were about sixty people present. Many had come from considerable distances, and after the service all adjourned to the farm for a buffet lunch.

## Fan Vaulting at Fotheringhay

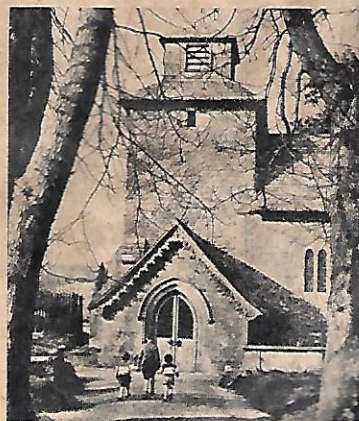
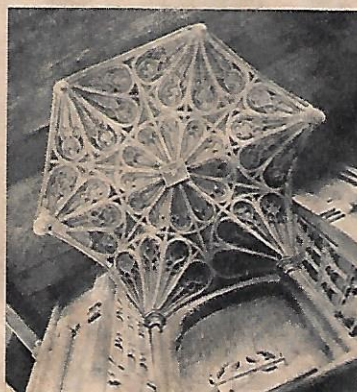
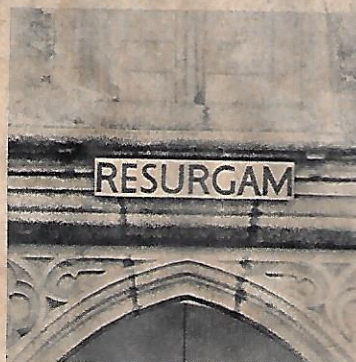
I ENCLOSURE a photograph of the tester over the pulpit at Fotheringhay, with its lovely fan vaulting, more frequently seen in stonework. The pulpit retains its panelled back, with a crown, over which rises this vaulted canopy. There may well have been a tall spire above this but there is nothing of this now.

It is sometimes said that such testers date only from the 17th century, but this pulpit is said to have been the gift of King Edward IV who often stayed at the castle, of which nothing remains but a green mound. The beautiful Perpendicular church is of the early 15th century: the choir and collegiate buildings were all destroyed at the Dissolution, so that only the nave and tower remain. The nave had been of course always parochial.—M. W. (HEREFORD).

## John Evelyn's Church

THIS old church lies some 200 yards north of the main Guildford-Dorking road. John Evelyn, the famous diarist, took his first lessons under the tower and the church at that time was over 600 years old.

He now lies buried in the Evelyn Chapel, together with his wife who married him at the age of fifteen and who bore him nine children. An interesting ceremony takes place annually at the tomb of Evelyn's nephew Richard Glanville, known as "Forty Shilling Day." Under the terms of a will, boys of the Parish of Wootton aged between twelve and sixteen place a hand on the tomb, recite the Lord's Prayer and the Ten Commandments and then are questioned by the Rector, the best five receiving forty shillings each.—K. M. PARKINSON (GODALMING).



## Risen Again

IN March, 1941, after one of the worst 'blitz' raids on Plymouth, the 15th century parish church of St. Andrew stood only as a gutted shell. During the following morning, amid the chaos of a shattered city, a woman with a remarkable sense of vision placed a board at the north porch on which was written "Resurgam" ("I shall rise again").

Now, 21 years after, when the church has been rebuilt within the original walls, the parishioners look with pride on the solitary word over the porch which perpetuates not only the act of faith but also their determination during those difficult days to "rise again."—G. T. NICOLLE (PLYMOUTH).

## New English Bible

IN the year since its publication on March 14, 1961, nearly 4,000,000 copies of *The New English Bible: New Testament* have been sold throughout the world, it is announced by the joint publishers, the Oxford and Cambridge University Presses. Of that total United States sales are approaching 1,250,000 and the remainder have been sold in the United Kingdom or distributed from London to overseas countries.

Before publication it was estimated that 1,000,000 copies might be sold in the first year. The actual sales have thus been nearly four times as great as was expected.

If any revision of the text is considered necessary in the light of criticisms and suggestions which have been published or submitted privately, this will be carried out at or about the time of the publication of the new translation of the Old Testament, which will appear in a few years' time.

## Host on a Floating Church

AN ex-Durham miner plays host to seamen of many nations on the world's only floating church and club. He is the Rev. Frederick Laight, chaplain of the 60-ton *Missions to Seamen vessel John Ashley*, whose parish extends from Tower Bridge, London, to the Medway and Blackwater rivers.

"Our job is to look after seamen awaiting berths in the Thames," Mr. Laight explains. "We are out in all weathers and, as there are up to three ships tied up to a set of buoys, the men clamber from them on to our deck."

Below deck is a recreation room, with TV, a cinema, piano, library and a "shop" where emergencies can be bought. Behind the screen is a small church, complete with altar, where Holy Communion, Confirmation classes and seamen's Baptisms are held. "It is not unusual for seamen to be baptised at sea," said the chaplain.

The men know when the ship is coming because of her blue and white "Flying Angel" flag and a tape-recorder playing "Old Father Thames" as she plods up and down the river.



# YOUNG PEOPLE'S PAGE



COMPILED BY PATRICIA HUNT

## The Church in Action Is Your Name Mary?

**N**OT far from the River Thames, in Stepney, there stands a lovely group of buildings on green lawns. This is known as the Royal Foundation of St. Katharine, and is the centre of social work—mainly amongst old people—in Stepney. It is a branch of the Church's work which has been going on since the 12th century, though not on this site all the time; and the St. Katharine's staff (who now work with the Borough Council and other helpers) have cared for the sick, the poor and the old for over 700 years.

Nowadays they provide clubs for old people, take ready-cooked meals and library books to those who cannot get out, arrange holidays for them, and visit those who live on their own and who may have no-one else to take an interest in them.

There is a beautiful little chapel in the St. Katharine's buildings where services take place daily; it has a central altar so that the priest can stand behind it and the people can see all that is going on. It also has some very old furnishings taken from earlier chapels; and a wonderful figure of Christ in Majesty carved in Burmese teak.

Here, then, is a little "power house" of the church where people can see that the church is very much in action today.

**T**HE name Mary is so old that its exact meaning seems to be lost. Some say that Mary derives from the Hebrew word for "bitterness." Others suggest that the name means "fat and strong," for in eastern countries fatness was thought beautiful. Yet others tell us that Mary means "a wished-for child." Other forms of the name Mary are Maria (Latin), Marie (French), and other English forms are Molly and Polly. One reason why this short, simple name has always been popular, and is likely to remain so, is that when God wanted a mother for Jesus Christ He chose a Hebrew

girl called Mary. How many other women called Mary can you also find in the Bible? Mary has always been a favourite name for royalty. Two unhappy Queens of that name were the Mary who ruled between the reigns of Edward VI and Elizabeth I, and Mary, Queen of Scots. James II and William III both had Queens called Mary, and the French had their Marie Antoinette. Our Queen's grandmother, wife of King George V, was gracious, dignified, and helpful lady who was actually christened Victoria Mary Augusta Louise Olga Pauline Claudine Agnes! Every one knew her as just "Queen Mary." Her daughter, the Princess Royal, our Queen's aunt, is also called Mary (full name—Victoria Alexandra Alice Mary).

Mary Jones, a Welsh girl, so badly wanted a Bible of her very own that she inspired the founding of the British and Foreign Bible Society. Mary Slessor, a Scottish girl, became famous as a missionary in West Africa. Marie Curie, a Pole, and her husband Pierre (Peter), between them discovered radium, and brought new hope to people suffering from disease.

G. E. DIGGLE



St. Katharine's Royal Foundation, Stepney. The Chapel.

## Who Was He?

He was

- An Inland Revenue Official
- A disciple of Jesus
- A Gospel Writer
- An Apostle whose feast day falls in September

(for the answer, see your Prayer Book Calendar).

## Reading the Bible Together

This is the parable of the Great Supper. If your family are reading this, perhaps father could read the part of the master, and then you will want four other readers.

St. Luke ch. 14

Master .. v. 16-18a (first part of v. 18)

First man .. 18b (second part of v. 18)

Second man .. 19

Third man .. 20

Servant .. 21a

Master .. 21b (from "Then the master. . .")

Servant .. 22

Master .. 23-24



# Women's Page for Weekdays

CONDUCTED BY  
MARION HURST

## Monday—Washing

Mrs. L. Wright, of 7, Dunkeld Street, Liverpool 1, sends a letter which says, "I was very interested in your article in the February magazine on 'Borax and Old Lace'. My mother-in-law, an old Yorkshire woman, told me that I would get the best results if I put the lace in a wide-necked bottle or jar, added the washing liquid, and shook the jar up and down. I have found this method very effective, especially for small articles, ribbons etc." Further to the article in the February magazine, others may wish to try this additional method.

## Tuesday—Sewing

An attractive tea apron may be quickly made from a gay modern tea-cloth. Make two small darts or pleats on each side of the centre of one of the short sides. This will form the top of the apron. Stitch a length of strong tape along, leaving sufficient length at each side to form the strings. For a short person, turn up a hem at the bottom of the apron, or else turn over an inch or two at the waist which also gives it extra strength.—Mrs. H. HENDY (HELSTON, CORNWALL).

## Wednesday—Cooking

A banana sponge makes a delicious cake for tea. To make it, take 2 eggs, 2 bananas, 2 tablespoons of sugar, 4 tablespoons of flour, 1 teaspoon of baking powder, 2 tablespoons of melted margarine, half a teaspoon of salt.

Mash the bananas with the sugar, add the flour, salt, baking powder, melted fat and the yolks of the eggs. Mix well together. Whisk the whites of the eggs until stiff and then fold into the mixture. Bake in a moderate oven till nicely browned. If liked the top may be iced, using icing sugar flavoured with banana essence. Decorate with sliced bananas.—Mrs. A. SCHOFIELD (BLACKPOOL).

## Thursday—First Aid for Your Umbrella

As a repairer and maker of umbrellas, I try to persuade customers to oil their umbrellas occasionally. But still they come, with rust marks spoiling the covers and broken ribs poking through the top! Using a small brush, do oil the moving parts (hinges and centre) and you will find that this little precaution will add years to the life of your umbrella.—Mrs. E. FLETCHER (CLITHEROE, LANCs.).

## Friday—Household

I wonder how many housewives realise the value of a piece of ordinary pumice stone—which is very cheap—and is so useful in the kitchen. It is amazing how labour-saving it can be. It is good for cleaning dishes, enamel pans, and all sorts of things and a piece lasts for a long time. I would also like to say "thank you" for the hint in the February magazine re pressing woollens, I have tried it and find it a great success.—Mrs. D. HEATH (DERHAM, NORFOLK).

## Saturday—An Occupation for Older Children on a Wet Day

Many people have unwanted gramophone records in the home and wonder whatever they can do with them. These may be made quite easily into useful and attractive dishes or bowls. Place the record in a bowl of water (hot—but be careful of scalds!) to soften for a minute or two. Then take out and quickly place over a bowl which has been placed upside down to form a mould. As the record droops over the sides, form the edges into regular 'flutes'. Leave to cool and they will set rigid. These may be either painted or left the original black.—Mrs. J. V. CLARK (HORAM, ESSEX).

## MY KITCHEN PRAYER

We are indebted to Mrs. J. Wood of Bradford Rectory, Nr. Sheffield, for sending us the following prayer to pass on to our readers.

Bless my little kitchen, Lord;  
I love its every nook;  
And bless me as I do my work,  
Wash pots and pans and cook.

May the meals that I prepare  
Be seasoned from above  
With Thy blessing and Thy grace,  
But most of all with love.

As we partake of earthly food,  
The table Thou has spread,  
We'll not forget to thank Thee, Lord,  
For all our daily bread.

So, bless my little kitchen, Lord,  
And those who enter in.  
May they find nought but joy and peace  
And happiness therein.

Amen

I do not know who wrote it—it is printed on the front of a little chopping board.—J. WOOD.



"Old Faithful"

Photo: G. Prudden

## Seen In Perspective

We build strong ships to pierce the  
vast unknown.

Our fleets of satellites, in orbit, race  
And, in our self-sufficiency, we  
dream

To conquer space.

But far beyond the clouded thoughts  
of man

The Vision of the Great Creator  
soars.

He made more worlds than there  
are grains of sand  
On all Earth's shores;

And yet, in deep humility He came:  
In selfless love for us He lived and died.  
Then teach us, Lord—we have no strength but Thine.  
Forgive our pride.

JOAN EATON



## THIS MONTH'S SHORT STORY

# The Turnip

By IVY RUSSELL

HEATHER pushed back the bed-clothes, stretched luxuriously, and wondered what to do with the new day. It was a Monday in early September and the first day of her holiday, for the newest girl in the office couldn't pick and choose over the timing of her annual leave. Indeed, she was not entitled to any leave at all, having started the job in July, but the boss said he could spare her for just one week, so . . .

Downstairs the radio was merrily churning out Housewives' Choice, which meant that sister Rosemary was washing up the breakfast things. Heather had her own bed-sitter in Rosemary's house. She knew she would be welcome to stay in and keep her sister company all day if she chose, but Heather had other plans.

"I'll get up," she said, swinging her legs out of bed, "and I'll go out. I don't care where I go as long as I do something different."

Half an hour later she was just tiptoeing down the stairs, wondering if it would be possible to leave the house without even saying goodbye, when Rosemary came out of the kitchen and saw her.

"Hallo!" she said. "I thought you were going to sleep for the rest of the week. Let me look at you!"

She walked all around Heather and eyed her critically. Rosemary was thirtyish, plump and motherly, and so very anxious to do her best for everybody in the house that she was growing more like a fussy old hen every day; but she meant well, and they all loved her in spite of her ways—her husband Bill, her schoolboy twins, and her sister Heather.

"You'll do!" she nodded. "I like that pleated skirt, and the blue sweater goes nicely with your fair hair. Heather, I've got a job for you."

"What is it?" asked Heather, and her heart sank.

"I've a visitor coming today. It's Bill's cousin, up from the wilds of Somerset. Will you help me to entertain him till Bill comes home?"

"How—entertain?" asked Heather, warily.

"Well . . . I'll provide the meals if you attend to the bits in between."

"What?" gasped Heather; but at that moment the doorbell rang and she knew she was cornered. Why was it that Rosemary always managed to get her own way, even when you had planned to do something that was just the reverse of what she wanted?

Bill's cousin proved to be a large, healthy specimen of manhood just entering the twenties, and he was blessed with the name of Samuel Floyd. "Sammy!" thought Heather moodily. "That just suits him. I expect he talks fertilisers and fat-stock prices all day long."

But hopefully she opened up the conversation by asking him what programmes he liked on TV, while Rosemary pottered around with morning coffee and biscuits. Sam rubbed his hands together in a nervous way, and said that he really never looked in very much—didn't seem to get much time for viewing.

Heather put the plate of biscuits in front of him and tried again. Perhaps he was interested in movies?

"Well, actually . . . I don't seem to get much time for films," said Sam, dropping a biscuit on the floor in his embarrassment. "We're rather a long way from the cinema, you see; but when I go into town—about four times a year—I usually see a film."

Dancing also seemed to be one of those things that Sam "didn't seem to have time for," so Heather gave up and drank her coffee in silence while Rosemary asked after the health of his parents, and found out that the farm was flourishing and everybody in it was well. As soon as the cups were empty the girls carried them outside, and in the privacy of the kitchen Heather hissed in Rosemary's ear.

"It's no good. He's just a turnip. You'll have to let me out of this, Rosemary. I can't talk about cows and pigs and things."

Rosemary took her arm caressingly.

"Darling, you don't have to talk. I want you to take him up to town. I don't suppose he's ever been to London before, so you can show him the sights and just—well, just educate him a bit."

And, of course, Heather did just that, though her face was mutinous and she was hoping desperately that no-one she knew would see her. Not that Sam Floyd looked so bad as he sat opposite her in the train; she had to admit that his clothes fitted him well and he wasn't really bad-looking in a countrified sort of way. But what could they possibly talk about? Fortunately the Underground was too noisy for conversation, but sooner or later they must emerge into the open air, and then—

"This," said Heather, as they climbed up the steps into the sunlight, "is Trafalgar Square. Nelson and all that."

"Trafalgar Square," repeated Sam, thoughtfully.

He turned and gazed around him, moving slowly round in a circle.

"What's that building?" he asked, pointing through a flock of pigeons.

"Oh, that's the National Gallery."

"Ah!" said Sam. "The National Gallery. Shall we go there?"

Heather wondered if he knew just what the National Gallery was, or whether he imagined it to be a kind of rifle-range; but she followed meekly as he ploughed his way through the traffic and hurried up the steps into the gallery. His eyes were eager, and the bashful-schoolboy look had gone.

"Let's do the Byzantine rooms first," he said, taking her elbow and steering her along. "I've got an orderly sort of mind, and I like to work through and see how the art changed from century to century. These religious paintings of the fourteenth and fifteenth century look so—so formal at a first glance, but they're terrific when you look into them. The colour's so rich. Take a look at this . . ."

Heather felt as though someone had punched her below the belt.

"Do you mean to tell me you understand all this—this art business?" she asked, dazedly.

"Good lord, no! It takes a life-time to understand all the aspects of art. But what a fascinating subject! When I have any free time at home I do a bit of sketching and painting, but nothing to speak about . . . Look, Heather, did you ever see such purity of colour as you get in this picture? It might have been done yesterday, but it's

(Continued on page 72)



## THE TAIZÉ STORY

# Monastery of Laymen

CECIL NORTHCOTT

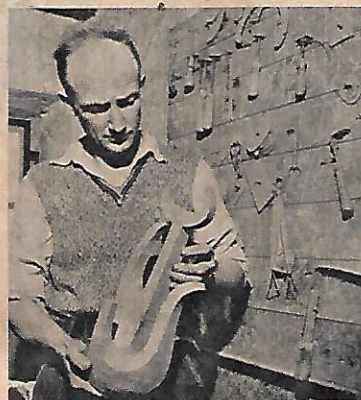
ON a rolling Burgundy hilltop in South-Eastern France the Taizé Brotherhood is living out a common life of worship, thought and work. The Taizé Community, now firmly established in its life and discipline after 20 years of experience, is the result of the belief of a group of men, nurtured in the Reformed Church tradition, that a life of prayer in community could be a way of rediscovering the centralities of churchmanship which the organised church in the modern world tends to blur and finally obliterate.

The Taizé story is the story of an adventure by a group of young men—Swiss, French, Dutch and German—led by Roger Schutz and Max Thurian (the two are now, respectively, prior and subprior of the community). A concern to meet human misery in occupied France had brought Roger Schutz to Taizé with its abandoned chateau and farm buildings and its deserted church. From its beginning, in the bleak days of 1940, the community gradually grew, in time adopting its present monastic discipline which involves life-long vows of vocation, celibacy and authority. It now has a membership of 45, with eight ministers of the Reformed and Lutheran churches and the rest laymen.

### Catholic Hospitality

Set in a secularised Catholic countryside, the Taizé Reformed Community worships in a village church that is still under the jurisdiction of the Roman Catholic Church. By the good will of the bishop the community uses the church as its own and in it celebrates the Eucharist on its own Holy Table. The ancient stone altar is still reserved for the Catholic rite.

Here are the ingredients for unity conceived in terms of life and worship. Here is a bridge, at least in terms of goodwill and friendship, across the great divide of Christendom.



In my two days at Taizé I saw five Roman Catholic priests attending worship in the little church where the mixture of sonorous psalm singing, the clear reading of the Scriptures and the penetrating silences created an impressive sense of God's presence.

### White Habits and "Jeans"

The "monks" of Taizé are Reformed ones indeed. They come to worship in their white habits, but at other times wear work suits, jeans, and lounge suits. The prior himself in his simple room has the appearance of a French savant or a resident of the Institute for Advanced Studies at Princeton. But at the end of our talk we knelt together to say the Lord's Prayer—he in French and I in Eng-

## The Author

Dr. Cecil Northcott is a distinguished Free Church minister, author of many published works which deal particularly with missionary problems and the ecumenical movement. He is a frequent broadcaster for the B.B.C., is Editorial Secretary of the United Society for Christian Literature and of the Lutterworth Press. He was a delegate to the World Conferences of Churches held at Amsterdam in 1948 and at Evanston (U.S.A.) in 1954. He is married, with one son and one daughter.

lish. There was no room for ecumenical small talk.

Taizé has a sense of mission without announcing that it is the mission. Here is the church at regular and disciplined worship, but here also is the church open to the world. Underneath the white habit is farmer, sculptor, painter, theologian, printer, architect, mechanic, writer and physician. The brothers in their work seek a disciplined order-in-community, and they further the dialogue between the churches within the context of life and worship rather than in the remoter areas of theological scholarship and ecclesiastical debate.

### Households of Unity

Taizé has its detractors as well as its ardent admirers. A community of this kind within the Reformation tradition is bound to move always on the confines of risk and danger. But that peril is worth encountering in order to demonstrate—if only to Rome—that the Reformation is a positive adventure in churchmanship and that a united Christendom can come only through those who positively seek it. At its new centre, in the neighbouring village of Cormatin, the Taizé Community has established its "Households of Unity" where the strenuous wrestling for unity can proceed even more strenuously than at Taizé where the community has its own life to live. It may well be that in this Burgundian countryside, where the stone walls are mellow from the sun of centuries, a new warmth will come to the movement towards unity.

### German Gesture of Reconciliation

High above the village of Taizé another feat of unity and reconciliation is in active demonstration. The German Movement for Reconciliation

(Continued on page 72)



## Point of View

● DAVID HUGHES

A NEW man came into our department recently. I found myself working next to him, and soon learned that he was a convinced Christian. That isn't so unusual, even nowadays, but Harry turned out to be a fervent evangelist into the bargain. He was converted about a year ago, and naturally enough wants to share his new-found belief with as many people as possible.

When Harry first came, there were some pretty good arguments in the canteen at lunch-times. He knows his Bible, though, and managed to keep his end up all right. He was gradually accepted as a "religious bloke", who was always ready to quote a bit of Scripture at you but was "all right apart from that."

Harry and I exchanged views pretty regularly. We didn't always see eye to eye, but that kept things interesting, and brought me a rather unexpected experience. We'd been arguing about the difference between our two churches. Harry invited me to attend a service at his church, so that I could see for myself what it was like. I gladly accepted, on condition that he would visit mine in return, and the dates were fixed there and then.

It's easier to respect another person's beliefs if you know something about them, and I was glad of the chance to find out what Harry did on Sunday evenings. I rode my scooter across town on the appointed day and Harry met me outside the church. My fingers were frozen after the ride and I was glad of the warmth when we went in. At least

their heating system seemed better than ours!

I had expected the service to be different from what I was used to, and it was. Plenty of fervour, but I missed the reverent hush that occurs at intervals in more orthodox places of worship. The hymns, sung with a swing, seemed to be delivered with the idea of raising the roof. In my own church this might have raised a few eyebrows too, but at any rate it wasn't dull. There were differences all right, but strangely enough they didn't seem to matter so much now. We were all Christians,

there is in this book." From then on I saw the familiar proceedings through new eyes entirely.

Throughout the service I heard the familiar chants and responses as they would sound to a stranger. Conscious all the time of Harry standing beside me, I really *listened* for once to what was going on. The vicar's sermon got the sort of concentrated attention usually reserved for Maigret or the Cup Final. It was as if I and not Harry were the stranger, hearing it all for the first time.

The exchange of visits certainly fulfilled its purpose; and Harry and



"Round Me Falls The Night"

Photo: John A. Long

worshipping the same God; that was the important thing and nothing else really counted.

The following week I took Harry along to evensong with me. That was the real eye-opener for me, in a way I didn't expect.

As our organist improvised before the service, Harry was busy leafing through the Prayer Book. He leaned toward me. "You know," he said, "I'd forgotten how much lovely stuff

I do respect each other's points of view all the better because of it. But as far as I'm concerned, there was an even greater benefit. It made me appreciate more than ever before the wonderful form of service I'd tended to take for granted for so many years. I could thank Harry for that I suppose, but he'd only tell me it was none of *his* doing.

Come to think of it, he'd probably be right at that.


## Solving a grave social problem

Prosperity and leisure create new problems, new social evils which include boredom and crime. What's to be done? The Shaftesbury Society knows that as cities change, new towns and estates develop, more social and religious facilities are required. We meet the challenge with new interdenominational missions which quickly become lively recreational, and vitally religi-

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## ● BOOK REVIEW

*Martha's Meditation Book.* By the Author of *Martha's Prayer Book.* (S.P.C.K. 5s.)

SO often books of meditation, however well-meaning they may be, are merely discouraging to those who, through lack of time and opportunity, find it impossible to keep up to the high standard set by them. Not so this book, written, as was *Martha's Prayer Book*, for those "cumbered about much serving." The author realises that there are people who may not be able to give more than one period a week, and that a short one, to meditation, and she sets out to give them something which, while being simple and short in itself, can yet lead them on to further thought and prayer while the round of household tasks is going on.

Each section consists of a reference to a few verses of Scripture to be read, ideas for meditation, written in a clear understandable style, inspired by them, and a very short prayer. The prayers have been chosen with care, so that they combine great simplicity with a potential wealth of meaning for the more thoughtful.

The subjects for meditation are such that the reader will be led from thoughts of practical Christianity to deeper spiritual issues—the meaning of Holy Communion, what it is to be a Christian, the nature of God. There are also special meditations for the Church's Festivals.

This would make a valuable addition to a Church bookstall, for it may easily help many who have perhaps thought that meditation was not for them, to realise that it is not beyond their powers after all.

E. J. A.

### *If Your Vicar has a Daughter . . .*

. . . who will soon be eighteen and is interested in an outdoor career, she may like to know about a scholarship for the daughters of clergymen awarded by the Governors of Studley College, the women's agricultural college in Warwickshire. The scholarship can be for either of three courses, Dairy Farming or Horticulture (both two years) or the Farm Secretaries course (one year) and can cover all or part of the fees. The college has asked us to make the scheme more widely known so, if

you can think of a girl who might like to take advantage of it, get her to write for further particulars from the Secretary at the college.

(From *The Farmer's Weekly*.)

### *Appeal for Wydale Hall*

AN appeal for £15,000 is being launched in the York diocese to purchase the lease of Wydale Hall, which was opened in 1953 as a Diocesan House with a Priests' Retreat, and to provide for essential improvements, including a larger chapel and increased accommodation.

In the eight years since it was opened Wydale Hall has become increasingly of service both to parishes and to individuals, and during the past year some 70 groups have used it for conferences or retreats. Bookings for 1962 are heavy, and those responsible are wondering how to fit in all who want to come.

The Hall, which has a maximum accommodation of 45, though the number of those attending Retreats is restricted to 26, was built just over 100 years ago. It is at present owned by Colonel and Lady Margaret Illingworth, and is leased to the Order of the Holy Paraclete. It was with the co-operation of the Prioress and Sisters of this Order that it was opened as a Diocesan House.

### *Take Advantage of the Apple Market*

HERE is a delicious sweet which may be made beforehand, and re-heated before serving.

Half-a-cup of soft brown sugar, A quarter of a cup of cold water, Two thin slices of lemon peel, Six large cooking apples, Three egg whites, Three tablespoons of ground almonds, Almond essence to taste, Four ounces of castor sugar, Three teaspoons of ground rice.

Make a syrup by boiling the brown sugar and water with the lemon peel. Peel, core and slice the apples and cook them gently in the syrup until they are soft. Remove the lemon peel, turn the apples into a buttered fireproof dish, and leave till quite cold.

Whip the egg whites until very stiff, add the ground almonds and a few drops of essence, the sugar and the ground rice. Mix well together and pour the mixture over the apples. Bake in a moderate oven for about twenty minutes—until just golden brown. Serve with custard sauce or cream.—MARION HURST.

### *The Superior Person*

HOW EASY it is to see fault in one's neighbours;

How hard to discern any good that they do.

We question their motives; we sneer at their labours;

We say not a word to their credit. Do you? A. H. S.

### *The Turnip*

(Continued from page 69)

four hundred years old in actual fact. That's done with tempera—better than any oils or water-colours . . .

They wandered slowly from room to room.

"Who's your favourite artist?" asked Sam, suddenly.

Heather blinked, and tried to call up a name that meant something. "Er—Rembrandt!" she said, as her eye caught the label underneath a picture.

"Well, what do you know? He's mine, too!" exulted Sam. "Take a look at this self-portrait. It speaks to you, doesn't it! He only used a limited palette, and most of his pictures are quite sombre, but wow! what tone! what expression!"

. . . It was early evening when they left town and made their way back to the house in the suburbs. Bill had just arrived home, and he immediately took Sam under his wing and led him out into the garden to see how the Brussels sprouts were coming on.

"Well?" whispered Rosemary. "Did you show him the sights? Was he terribly impressed?"

Heather kicked off her shoes and sank into the nearest arm-chair.

"No," she said faintly. "He showed me the National Gallery, and tomorrow he's showing me the Tate. Know something, Rosemary? I'm not educated at all. In fact, I'm just—a turnip!"

### *Monastery of Laymen*

(Continued from page 70)

tion is to present the community with a handsome new church, conceived in prefabricated concrete according to plans of the Taizé brother who is an architect. A group of young German workmen are giving their labour, and the whole project is being financed from Germany as an act of penitence and reconciliation. On its Burgundy hilltop Taizé, which began its community life out of the German-French sorrow, is now also a place of forgiveness and healing between the two nations. If that can happen in 20 years, how long will it take for the sorrows of a divided Church to be so assuaged?

### *PRAYER BOOK PUZZLE*

In which services do we find the following songs of praise: Venite, Magnificat, Te Deum, Benedicite, Nunc Dimittis?