



GRASMERE PARISH MAGAZINE

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AUGUST, 1952.

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“ THREE YEARS’ ACTION.”

When the Bishop summoned the Diocese to “Three years’ action” on behalf of the six new churches which must be built in the new housing areas of Barrow, West Cumberland and Carlisle, Grasmere undertook the responsibility of finding £525 towards the £60,000 needed. So far, progress has been steady, if not spectacular. Our fund now stands at £218 and this sum has been subscribed without any special “efforts” and in response to a bare statement of the need. How far can we go WITHOUT special efforts, and how soon can we get half-way towards our target? And can we complete the task in one year, instead of spreading it over three? It will help everybody concerned if we can, and not least the new churches themselves, for building costs are still rising and the sooner the job is finished, the more economical it will be. Donations, large or small, should be sent as soon as possible to Mr. Abbott, Meadow Brow.

ORGAN RECITALS.

It is proposed to have three organ recitals during August, as follows; at 8-15 p.m.

Thursday, 7th August.—Mr. W. E. Warner, Mus. Bac., A.R.C.O.

Thursday, 14th August.—Mr. J. Noble.

Tuesday, 19th August.—Mlle. Paule Piédelièvre, Professor of Music at the Cesar Franck School of Music, Paris.

There will be, in each case, a silver collection.

PRELIMINARY DATE.

C.M.S. Sunday will be held on September 14th, and it is hoped that the preacher will be Dr. Harry Holland, son of Sir Henry Holland, who has been working in Pakistan and is home on leave.

GRASMERE SCHOOL.

At the school sports and prize day held on the School Field on July 29th, prizes were presented as follows:

Green’s Prize.—1st, Brian Anthony; 2nd, Christine Kirkby; 3rd, Alfred Crowe.

War Memorial Prize.—1st, John Walker; 2nd, Daphne Armer; 3rd, Keith Coates.

Class Prizes were also won by John Walker, Daphne Armer, Peter Hildrew, Jean Fawcett, Patricia Murdoch and Anne Thompson. Progress prizes were awarded to Richard Hardisty, Mavis Wilson and Christine Kirkby.

Special Prizes were won as follows: Nature Study, Daphne Armer, John Fawcett, Jean Fawcett. Woodwork, John Harrison. Reading, Helen Woodworth, John Walker, Brian Anthony and Helen Hunter.

We say goodbye to John Harrison and Ann Baker who leave school this term and to Brian Anthony, Christine Kirkby, Brenda Kendall and Helen Woodworth who leave to go to the Grammar School.

MARRIAGES.

14th July.—Esme Hayton and Anne Barker.

CHURCH COLLECTIONS—JULY.

4th July.—£9 2s. 3d. Church expenses.

13th July.—£16 6s. 10d. S.P.G.

20th July.—£11 3s. 6d. Church expenses.

27th July.—£13 10s. 5d. Church expenses.

RAINFALL.

Rain fell on **21** days in July; a total fall of **4.43** inches.

SUNDAY SCHOOL.

Sunday school closed on July 27th and re-opens on September

14th. As this date will be C.M.S. Sunday there will be a Children's Service at 3 p.m. in Church.

The new books for the coming year are those chosen by the Children's Council of the National Society, "Tidings for Joy," by Brenda Russell, for the kindergarten, ages 3 to 7 years. Book III of "Church Teaching for the Junior Child," edited by H. W. Dobson, for those aged 8 to 11 years, and "The Christian Faith and Way of Life," by E. M. Pearson for the older ones.

KING'S MESSENGERS.

King's Messengers re-open on Tuesday, 16th September. The **past** year has been a very busy one. We have enrolled six new **members** and have three almost through their probation.

By direct giving and our sales we have raised money :

1. For our scholarship at Manoharpur in the Diocese of Chota Nagpur.
2. For the Manciene Hospital in the Diocese of Lebombo.
3. Bought 12 flags for our fleet of Centurions.
4. Sent parcels of books to Miss C. Telford, Headmistress of the Blind School, Ranchi, Chota Nagpur. Miss M. Simpson, Sister at the Osandi Hospital, Ovamboland, and to Rev. A. Macnaughton at Murhu, Chota Nagpur, and received news and letters from these missionaries.

The children have studied books and made friezes of many **countries** overseas and in the autumn we hope to hold an "Open **Evening**" for parents and friends and have with us Miss R. James, **the** Diocesan S.P.G. Secretary, who has promised to bring film **strips** to show us.

All children over 8 years will be welcome to join us when we **open** in the autumn provided they and their parents accept the **obligations** of membership. That the children learn (1) to pray for **Missions**; (2) to work for Missions and (3) to give to Missions and **attend** Sunday School and/or Church each Sunday.

Carlisle Diocesan News

AUGUST, 1952

FROM THE BISHOP

My Dear Friends,

I am sometimes intrigued by the number of Societies which exist to-day either to serve the interest of their members or further some good cause. I suppose most of you belong to some society, union, or club with its own definite aims and rules. A short time ago, I came upon the following statement which I think worthy of careful consideration—"The Church is the only society on earth which exists primarily for the sake of people who are not members of it."

We sometimes hear of people who say that religion is all right for those who are interested in it and quite irrelevant for those who are not. Such a contention reveals complete ignorance or misunderstanding of the Christian religion and the purpose of the Christian Church. The Church is a life boat and not an ark.

According to the above quotation, it exists primarily for those who are not members of it.

I wonder what would happen in your parish if you and the other members suddenly combined as a congregation to put this truth into action. That is exactly what God wants us as members of His Church to do, and it is the test and measure of our faith and discipleship.

The Provost of Leicester recently said, "The real evangelist to-day is not so much the individual as the congregation."

I believe that this is true and that every congregation is called to evangelise its own parish. This it can only do when by appropriate prayer and worship it knows itself to be part of the body of Christ acting locally in His Name, empowered by the Holy Spirit.

Yours sincerely,

Thomas Carlisle

Clergy Stipends

At the special meeting of the Chamber of Laity at the Diocesan Conference held on the 13th June, the lay representatives of the parishes adopted the following Resolution, proposed by Sir Robert Ewbank and seconded by Mrs. Bickersteth. This included an amendment proposed by Mr. A. C. Cropper and seconded by Mrs. B. C. Robinson.

"That this Chamber of Laity accepts responsibility for taking action upon the Archbishop of Canterbury's statement on clerical stipends and undertakes through its individual members to bring the matter before all Parochial Church Councils without delay."

"And requests the Diocesan Maintenance Committee to form a Committee consisting of its lay members and other co-opted laymen to keep in touch with steps taken by Parochial Church Councils and to report to the next meeting of this Chamber of Laity."

A report of that meeting is being sent to every Parochial Church Council.

It was reported to the meeting by the Diocesan Secretary that 170 Incumbents in this diocese were receiving less than the minimum net stipend of £9 12s. od. per week laid down by the Archbishop of Canterbury, and that the average deficit amounted to £77 each, but that the diocese, with the maximum help afforded by the Church Commissioners, had been able to raise to a minimum stipend of £450 net the 96 Incumbents who were below that figure. An advance from this can only be made by the support of the parishes by direct contribution in the case of those below the £500 or by giving to the common pool in the case of those better situated and able to help less fortunate parishes. It was further reported that in this diocese, 14s. 3d. of every £ of clergy stipends is derived from endowments administered by the Church Commissioners and from glebe land. A further 3s. comes from annual grants made by the Church Commissioners, 6d. from fees, 6d. from Easter Offerings, and the remaining 1s. 9d. from the parish—including contributions under Scheme K, assistance towards dilapidations and direct grants. Although the Church Commissioners were giving magnificent help, they had suffered a loss of annual income of one million pounds as a result of the Tithe Act and Nationalisation measures.

The Preservation of our Churches

The June session of the Church Assembly adopted the Report of the Commission appointed to consider the problem of repairs to Churches. The four main recommendations contained in the Report are as follows:—

1. A sum of £4,000,000 to be raised over the next ten years to supplement the efforts of parishes in putting our churches into good repair.
2. A Trust for the Preservation of Historic Churches, with county trusts associated with it, to raise this money.
3. All churches to be inspected at least once every five years by a qualified architect, thanks to new

reserve powers to be vested in archdeacons.

4. Grants for repairs to be given only to churches that have them done under the supervision of an architect skilled in the care of churches.

It is hoped that the Appeal will be on a national scale and will be supported by individuals and bodies outside church people on whom has fallen the burden of maintaining the parish churches. The Church Assembly accepted the advice of the Commission against making any appeal for direct support from the State.

Parochial Church Councils are urged to give special consideration to commendation No. 3.

The C. of E. has a word for it

From the Introductory Chapter of "NUMBER ONE, MILLBANK," a pamphlet (S.P.C.K. 64 pp., 1/-) about the Ecclesiastical Commissioners (now merged with Queen Anne's Bounty in the Church Commissioners) by their Secretary, Sir James Brown.

Diocese

When Christianity came to England, the first churches were built at the centres where the bishops established their missionary colleges and came to be called cathedrals because there the bishop had his *cathedra* or throne. The area within the bishop's jurisdiction was called his parish (which means the neighbourhood of the household); but later, when there was a settled ministry over the country and a permanent church in almost every village, the area attached to each church was called the parish, the bishop became again what the word 'bishop' means, the overseer, and the area under him was named the diocese, or district of many households. (A bishopric is sometimes called a See, but this refers to the bishop's seat or 'sedes').

Cathedral Chapter

Of course, not all present-day cathedrals had so early an origin; the word is used for every church where a diocesan bishop had his seat. But except in the most modern cathedrals (which may be parish churches) there is in every cathedral a college of clergy on the model of the earliest colleges formed by the first bishops, where the chief clergyman was called the dean (or president), and he with certain other resident clergymen called canons (or rulers) formed the cathedral chapter (or headquarters) to govern the cathedral and administer its property.

Parish

All England had been divided into parishes before or soon after the Norman Conquest. That happened as resident clergymen were established which would be as soon as a church to worship in had been built.

Benefice

The people of the place (the parishioners) immediately regarded it as their duty and privilege to support a resident priest. The sustenance provided for him was called his benefice. This included fees for marrying and burying and an offering due to him at Easter;

fees are now regulated by tables of fees established by custom or authority and Easter offerings are still given. But these were but a secondary part of the benefice; the chief endowment of the benefice would be either land (the glebe) or tithe, the right to a tenth of the produce of certain lands; the whole was called the rectory because the clergyman to whom it belonged was the rector (or ruler) of the church.

Rector, Parson, Vicar, Curate

Another word for rectory is parsonage, and the right name for the house of the parish priest (The Rectory or The Vicarage) is still the parsonage house or simply the parsonage. Parson is the same word as person: the clergyman was the 'man' of the place. Later the endowment often proved sufficient for more than one clergyman, and then the rectory might be divided and part of the endowment separated for a vicar (which literally means deputy), who took over the care of the parish. Curate is the same word as care; a curate is one who has the care, or cure, of souls or, in other words, the spiritual care of people living in a place.

Patronage

Although the bishop had spiritual oversight of parishes in his diocese there were exceptions. Nor did the bishop's oversight mean that he had the right to appoint every rector or vicar. The rector or vicar, who is often called the incumbent of the benefice (meaning resident-holder of the cure), was usually presented to the bishop by someone else, perhaps most frequently by the landowner who had built the church. This right of choosing the new incumbent is called the right of patronage or advowson.

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