

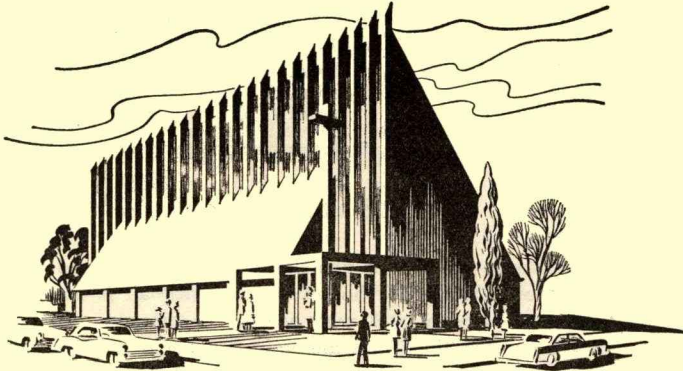
NEW YEAR NUMBER

# St. JAMES

## NEWS

## LETTER

JESUS LIVES



### ST. JAMES' PAROCHIAL DISTRICT MAHORA - FRIMLEY - TWYFORD

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Vol. XXXII. No. 1

Hastings

February, 1965.

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THE REV. H. G. TITERTON, L.Th., Vicar  
821 Ngaio Street, Hastings.

Telephone 82-665.

PARISH OFFICE: 1024 Duke St., Phone 88-980.

Secretary: Miss L. Smith.

HOURS:—Mon., Wed., and Fri., 9 a.m. — 4.30 p.m.

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#### PARISH OFFICERS:

**Lay Readers:** Mr. K. A. Shirras, Mr.  
B. E. Taylor.

**Churchwardens:** Vicar's Warden, Mr.  
A. W. Solomon. People's Warden, Mr.  
R. J. Cushing

**Vestry Secretary:** Mr. R. E. Goodall.

**Treasurer:** Mr. J. R. Fussell.

**Senior Sidesman:** Mr. H. D. Lapsley.

**Synodsmen:** Mr. F. H. Fussell.

**Vestry:** Miss L. H. Smith, Messrs. F. H.  
Fussell, J. R. Fussell, R. E. Goodall,  
A. W. Jones, H. D. Lapsley, Dr. N.  
C. Rees, B. E. Taylor, J. A. Young.

**Sunday School Superintendent:** Mr. B.  
E. Taylor.

**Choirmaster and Organist:** Mr. R. Nairn.

**Associate Editor:** Mrs. L. E. Anderson.

**Publicity Officer:** Mr. Holmes Miller.

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**SPECIAL PARISH MEETING — FEBRUARY 28th, 8 p.m.**

## GROUP ACTIVITIES.

Ladies' Guild	First Monday	7.45 p.m.
Prayer Circle	First Tuesday	7.30 p.m.
Young Wives' Group	First Thursday	7.45 p.m.
Mothers' Union	Second Tuesday	
Vestry Meeting	Third Tuesday	7.30 p.m.
Sunday School Teachers' Meeting	Second Thursday	7.30 p.m.
Adult Bible Group	Third Wednesday	7.45 p.m.
Men's Discussion Group	Fourth Thursday	7.45 p.m.
Choir Practice	Every Wednesday	7.30 p.m.
Senior Youth Club	Every Sunday after Evensong.	
Junior Youth Club	Every Friday	7 - 9 p.m.
Sunday School	Every Sunday except 2nd.	9.45 a.m.
Bible Class	Form 3 Every Wednesday	6.30 p.m.
	Form 4 Every Tuesday	6.30 p.m.
	Form 5 Every Thursday	6.30 p.m.
	Form 6 Every Friday	6.00 p.m.

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## VICAR'S LETTER.

My dear Parishioners,

Sir Francis Drake once said "It is not the beginnings that are all important but carrying the matter through to the bitter end until all is completed". Sir Francis Drake was a great man, and who are we to disagree with him? But he told only half the story. So, if we are going to begin quoting proverbs we may as well add the other half and say, "Well begun is half done". Add these two together, and we arrive at the conclusion that it is necessary not only to begin our church year well but also to carry it through right to the end.

Isn't it a good thing that Easter is near the beginning of the year? This sets the standard of our Christian life for the entire twelve months. I know that Advent is the beginning of the Church Year, but I always feel that Ash Wednesday is a more natural one, because with Lent comes the feeling that we can't manage without God, and that unless we truly realise this we won't get very far. Of course I suppose it all depends on where we are trying to get and what we are trying to do, for it's not much good beginning anything unless we know our direction and our objective, and have a clear plan of the method by which we hope to achieve our end.

Our objective for 1965 was stated very clearly and concisely by Our Lord when he was asked the direct question, "What do I do to attain Eternal Life?" That is, I suppose, our own objective. The reply Jesus gave was, "Love the Lord thy God absolutely and thy neighbour as much as thou lovest thyself." So there is our objective, and the doing of it is the reason for the Church's existence.

The Church exists to supply the ways and means. If we are to love our neighbour we must at least know who he is and what are his needs. Thus the Church helps us to enlarge our circle of friends to include our neighbour, who is anybody in need, so that we may have the privilege of helping him. The Church supplies the ways and means of worshipping God, urging, helping,

supporting and reminding us and even pleading with us so that we may realise our position with regard to God and to our neighbour.

The Church also supplies us with the ways and means of worship itself, providing places of worship and orders of service and various aids to worship in the way of customs and ritual. It gives us companions with whom we may worship, and also people to teach and explain to us their experience of God.

There are people who say they will attain their objective without this help. Perhaps they will. Perhaps they have a different objective. Perhaps they would be a lot better if they accepted help. A good objective for all of us for 1965 would be to make use of the ways and means and aids that the Church provides and offers us. These should not be an end in themselves, for the Church fails when its objective is itself. Through the use of the means that the Church provides we should come to love the Lord our God and our neighbour as ourselves, and finally to become worthy of Eternal Life with God.

Your sincere friend and Vicar,

HAROLD TITTERTON.

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**CAROL SERVICE.**—Sunday, December 20th, saw the second Carol Service in our new Church. The building was packed, and although it was an extremely warm evening, the congregation and choir joined in the carols with great enthusiasm.

Lessons were read by representatives of almost every Parish organization. The Choir sang three lesser known Carols which were well received by us all.

After the Carol Service, the Choir was host to the congregation at a social hour in the Hall. This included the cutting of the Parish Christmas cake by our most recently married couple, Mr. and Mrs. Phillip Mardon.

Items were presented by Mr. Cushing and Mrs. Fussell, and there was also a game in which everyone took part.

Our thanks to all those in the Choir and congregation who worked so hard to make this such an enjoyable and memorable evening. We look forward to another such service in 1965.

R.N.

**CHOIR NOTES, 1964.** — First, I should like to express my sincere thanks to the Choir for its hard work

during this year, both at Services and at practices. It has been most encouraging to work with such a keen band, and I feel that there has been a great improvement in our singing.

My thanks also to the members of the Young Wives Choir who joined the main Choir for the Carol Service at the end of the year.

This year the Choir became affiliated to the Royal School of Church Music. This will help considerably in the purchasing of new music, and will also keep us informed of any Choir Schools that may be held during the next few years.

Have you ever thought of joining the Choir? New members are always needed, and if you feel that you can spare one night a week we would be very pleased to see you. Men particularly are needed. Surely there are some men in the Parish who can sing. We can all find time to do things if we try, and so please think seriously about this.

Choir work, you will find, is most enjoyable, and it is fulfilling a very necessary part in our worship. Choir practice is at 7.30 p.m. on Wednesday nights, and we would like to see you there during the coming year.

R.N.

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**LADIES' GUILD.**—The Christmas meeting of St. James Ladies Guild was held in the Church Hall on Monday, 7th December, 1964.

Mrs. Crerar opened the meeting with prayer and welcomed friends, visitors and members. Mr. Titterton expertly cut the Christmas cake.

The meeting went off very well and was enjoyed by everyone. The entertainment was mingled with the business of the meeting, and the evening came to a close all too soon.

The Vicar closed the last meeting for 1964 with prayer, after which supper was served.

Hostesses for the second Monday in February (8th): Mrs. Percy, Mrs. Algar and Miss Smith.

**MOTHERS' UNION AND YOUNG WIVES.**—Owing to the holidays there is nothing to report from these two organizations for this month.

Just a few reminders: Mothers' Union members please remember that we begin our New Year with evening meetings on the 2nd Tuesday but with a changed time. The committee will notify each member before the first meeting so that there will be no misunderstandings.

Mothers' Union and Young Wives, please remember Corporate Communion on Wednesday, February 3rd, and, for that matter, all mid-week Communions will be at 10 a.m. instead of 9.30 a.m. from that day.

Please watch the new roster for polishing in March.

**Polishing.**—February 13: Mesdames Williams, Horton, Frederickson. 20: Solomon, Brough, Knuckey. 27: J. Fussell, Titterton, Millman.

March 6: Mesdames M. Harding, Young, Ladbrook. 13: Wilson, Muir, Brassington.

**WHO IS MY NEIGHBOUR?**—Cain put it in a different way after he had killed his brother. He said, "Am I

my brother's keeper?" And the answer to both these questions was the same. Whoever is in need is our neighbour and our brother, and it is our duty to help him.

Anglicans have rediscovered this truth and have signed it with the mystic letters M.R.I. (Mutual Responsibility and Interdependence).

Our Waiapu Synod has therefore accepted a challenge

- i To supply £1300 to build a dormitory for the Msalato Bible School in the Diocese of Tanganyika. This diocese has grown in five years from 33,000 Anglicans to 72,000 and their need is great.
- ii To provide £800 to build a lecture room for the Melanesian Brotherhood. These Christians work under a threefold vow of poverty, chastity and obedience, and they work exclusively among the heathen.
- iii To find £500 for a bookshop at Honiara in the Solomon Isles. Literacy is spreading like wildfire. What are these people to read, Communist propaganda or Christian literature? Your contribution will decide. The boxes are available now.  
Will you become a boxholder (and filler)? Ask the Vicar or Miss Smith for one.

**PARISH STATISTICS.**—During the past year, 1964, 256 children attended Sunday School. Of these 103 were boys and 153 were girls. Sixteen full time and several relieving teachers taught them.

Ninety-eight youngsters attended Bible Class and were led by three Bible Class leaders.

Forty-nine members of the Mothers' Union and 54 members of the Young Wives' Group made 7250 acts of Communion during the year.

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**NEXT REGENT THEATRE, HASTINGS**

450 attended Christmas Communion and 346 those at Easter.

Twenty-seven couples were married at St. James. 35 were baptised, of whom eight were adults. 24 people died, of whom 12 were cremated. 15 funerals were conducted in the Church and 28 girls, plus 12 boys and eight adults were confirmed.

#### CHURCH UNION, LOCAL STYLE.—

An error was made in our last issue about Church Union at Waipiro Bay. The statement was made that as there was no Anglican Vicar and that the Presbyterian Minister was attending to the spiritual needs of the Parish. That is not correct. True, there is no Anglican Vicar, nor is there a Presbyterian Minister. The spiritual needs of both flocks are being met by Archdeacon Morris of Tolaga Bay and the Rev. Turoa Pohatu of the Maori pastorate.

**UNION OF CHURCHES.**—The Archbishop of Canterbury said that the growing friendship between the Anglican Church and the Eastern Orthodox churches means that we can greatly hope that we are well on the way to intercommunion with them.

Of the latter he said: "I see two succeed, the principles of this unity will satisfy the conscience of the Methodist people and our own consciences, and will not violate principles necessary for an ultimate union with Orthodox and Roman churches.

Of the latter he said: "I see two stages of rapprochement with Rome: 1. Establishment of brotherly relations so that we are allies and not enemies within Christendom. 2. The actual union into one Church".

The first stage is already happening, but the second is of course a far more lengthy project and much more difficult.

**THE CATHEDRAL**—The Archdishop will preach at the Dedication of the

Cathedral on Tuesday, March 9th. This service will be held in the evening.

#### QUESTION AND ANSWER.—(1)

Can the story of Adam and Eve in Genesis and the Darwinian theory of the Evolution of Man both be true, or does a Christian have to choose which one he believes?

Both are true. The story of Adam and Eve is a parable about how sin came into the world. If the original writer had known that people would ever regard these stories as literal history he would have roared with laughter. The Bible is a book about the connection between Man and God and Man and Man. It is not a scientific textbook.

(2) If Cain was really the Son of Adam and Eve, was the woman he married one of his relations?

The name Adam means a man, the name Eve means Mother of Creation. The name Cain means "I have gotten a man" and the name Abel means "Frailty". These names are significant. The story of Cain and Abel is, like the one of Adam and Eve, not meant to be taken as literal history. It is a parable about how violence came into the world and how man came to disregard God. Therefore, as we are not tied down to literal history, the woman was not necessarily a relation of Cain's.

Letters and questions about the above would be welcomed, and if not too long, will be published.

**SUNDAY SCHOOL COURSE.**—At long last the Anglican Church in New Zealand and Australia has a properly worked out and standardised Sunday School course specially prepared for New Zealand and Australian children. The General Board of Religious Education, (G.B.R.E), of Australia, has, with the collaboration of the New Zealand Church Sunday School experts, taken three years to prepare what

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must be one of the most up-to-date religious teaching courses in the world. There are nine books to cover the primers and six standards. The lessons provide a varied range of activities for the children to ensure that the interest is kept at a high level, and also to provide very adequate instruction and help for the Sunday School teachers. For all those interested in Sunday School work this is very exciting news.

**WHAT DO YOU READ?** — This month's book is for both men and women, and is both controversial and challenging.

The reviewer of this month's book "God's Frozen People," is a man.

Eight copies of this book will be on the desk at the back of the Church on Sunday, January 7th and 14th. Please write your name on the sheet of paper and pay either Miss L. H. Smith or the Vicar.

**BOOK REVIEW.** — "God's Frozen People," by Gibbs and Morton.— What is a parson? What is a layman? The somewhat caustic reply to these questions is given in a clever, controversial and surprisingly helpful book entitled "God's Frozen People". This title is a play on words on the usual description of the church, "God's chosen people", and is used by the authors to describe the Church as they see it today. But the book is not destructive; far from it. The authors allot the parts which they think that clergy and laymen should play in the Church, and their conclusion is not that of the past with the clergy as 1st class Christians and the other members of the congregation as a sort of 2nd class army of Christ. The two must work together, all working as equals in their own particular ways. "ALL are God's people. All are chosen and offered the Grace and strength of Gods' Holy Spirit." This is the

theme of the book, and it here that the authors see the failure of the Church to reach the average citizen. To reach him, the authors feel, will require new attitudes of mind, and this will mean a lot of changes and a change of spirit. The Clergy will have to be less dictatorial and possessive, and the congregation will have to show a far greater responsibility than they do at present. This book is easy to read, refreshing in its outlook and helpful with its suggestions. All of which, no doubt, is the reason why the first edition sold out so quickly. Church Member.

**PARISH MEETING.** — A special general meeting of the Parish will be held after Evensong on Sunday, February 28th. The purpose of this meeting will be twofold.

1. To elect a vestryman to take the place left vacant when Mr. G. Scott was transferred. Nominations must be in the Vicar's hands by noon on the previous Sunday, February 21st.

2. To examine the plans and specifications of the proposed new Hall extension and to decide on the steps to be taken for the building and financing of the project.

#### **ONE FOR THE SUMMERTIME**

I have no use for stuffy church,  
My worship lies outside,  
Beneath the dome of heavens' blue  
sky,  
With nature fair and wide;  
Away from morbid introverts  
Who moan about their sin,  
And, tho' my pants are full of ants,  
I feel at peace within.

The sermons of the stones and  
brooks,  
The music of the trees,  
The incense of my primus stove,  
Wafted upon the breeze;

No human preacher made me drowse  
 With such refreshing zest,  
 And on my sod  
 Nor man nor God,  
 Disturbs my Sabbath rest.

I hate the world of sweating men,  
 I see it every day;  
 And on my Sunday, week by week,  
 I like to get away.  
 No need to love my neighbour now,  
 and all that sort of rot;  
 While preachers prate  
 I lie in state,  
 AND LOVE MYSELF A LOT.

You say, my selfishness will lose  
 The prize of heavenly peace.  
 And, yet I don't anticipate  
 A premature decease.  
 Too many other interests  
 Preoccupy me now  
 But in the end,  
 Don't worry, Friend  
 ILL WANGLE IN SOMEHOW.

**DONATIONS TO THE NEWSLETTER**  
 Mrs. McDonald 10/-, Mrs. Parker 5/-,  
 Mrs. Laking 10/-, Mrs. Northe 10/-.

**PARISH REGISTER**

**HOLY BAPTISM.**

Nov. 22 Jennifer Dawn Barrett.  
 Dec. 13 Robert George Lambert.  
 Anne Rosemary McIvor,  
 Stephen John Ward.  
 Dec. 27 Christopher Derek Burns.  
 Gail Margaret Drummond.

**HOLY BURIAL.**

Dec. 14 Gordon Burt.

**HOLY MATRIMONY.**

Nov. 11 Shirley Ann Foster to Alan  
 David Thompson.  
 Dec. 5 Philip Douglas Mardon to  
 Sharon Pluymers.  
 12 Meryl Grace Douglas to  
 Colin James Monk.  
 26 Allan Barry Horsefield to  
 Colleen Margaret Shepherd.  
 26 Arthur Thomas Kale to  
 Jocelyn Mary Trotter.

**CALENDAR FOR FEBRUARY.**

**February:**

3 Wednesday—10 a.m. Corporate Holy Communion for Mothers' Union and Young Wives Group.  
 7 Sunday—EPIPHANY V. Sunday School commences. 8 a.m. Holy Communion, Corporate Holy Communion for Servers and Sunday School Teachers. 10 a.m. Twyford Family Service. 11 a.m. Holy Communion. 7 p.m. Evensong.  
 9 Tuesday—6.30 p.m. Form 4 Bible Class.  
 10 Wednesday—10 a.m. Holy Communion. 6.30 p.m. Form 3 Bible Class.  
 11 Thursday—6.30 p.m. Form 5 Bible Class.  
 12 Friday—6 p.m. Form 6 Bible Class.  
 14 Sunday—SEPTUAGESIMA. 8 a.m. Holy Communion. 10 a.m. Family Service. 11 a.m. Holy Communion. 7 p.m. Evensong.  
 16 Tuesday—6.30 p.m. Form 4 Bible Class.  
 17 Wednesday—10 a.m. Holy Communion. 6.30 p.m. Form 3 Bible Class.  
 18 Thursday—6.30 p.m. Form 5 Bible Class.  
 19 Friday—6 p.m. Form 6 Bible Class.  
 21 Sunday—SEXAGESIMA. 8 a.m. Holy Communion. 9.45 a.m. Sunday School and Holy Communion. 7 p.m. Evensong.  
 23 Tuesday—6.30 p.m. Form 4 Bible Class.  
 24 Wednesday—10 a.m. Holy Communion. 6.30 p.m. Form 3 Bible Class.  
 25 Thursday—6.30 p.m. Form 5 Bible Class.  
 26 Friday—6 pm. Form 6 Bible Class.  
 28 Sunday—QUINQUAGESIMA. 8 a.m. Holy Communion. 9.45 a.m. Sunday School and Holy Communion. 7 p.m. Evensong.

**March:**

3 Wednesday—ASH WEDNESDAY 10 a.m. Holy Communion. 7 p.m. Holy Communion for those unable to come in the morning.  
 7 Sunday—LENT I. 8 a.m. Holy Communion. 10 a.m. Twyford Family Service. 11 a.m. Holy Communion. 7 p.m. Evensong. Youth Club will commence after Easter.