

£1

October 2017



PARISH DIRECTORY

The Ministry Team

The Revd. Phil Ritchie
07590514884 (preferred)
philipsj68@gmail.com
01865 242396



The Revd. Ben Williams
07540784156
hishtafel@hotmail.com



The Revd. Dr Sabina Alkire (Associate Priest): 07792505847
The Revd. Susannah Reide (Associate Priest):
Mrs. Janet Proudman (Licensed Lay Minister): 01865 723764
Mrs. Petronella Spivey (Licensed Lay Minister): 01865 724430

Churchwardens:

- Mrs. Rosy Hancock (St. Mary & St. John): 01865 242957, rosyhancock@hotmail.com
- Mrs. Zoe Randall (St. Alban): 07818066685, zoej.randall@btopenworld.com

Sacristans:

- Miss Verona Harris (St. Mary & St. John): 01865 723090
- Mrs. Zoe Randall (St. Alban): see contacts above

Music Directors:

- Hilary Davan Wetton (St. Mary & St. John): 07932150822, hdw@btinternet.com
- Susanna Gimson (St. Alban): 01865 793008, susanna.gimson@ntlworld.com

Parish Treasurer and Administrator:

- Mr. Alan Baker (Office in St. Mary & St. John Church)
- Office Hours: Tuesday – Thursday, 9:30am – 2:30pm
- Tel: 01865 792717
- Email: cowleysaintjohn@btinternet.com

Websites for Cowley St. John Parish:

- **Main website:** www.cowleystjohn.co.uk
- **Facebook Group:**
<https://www.facebook.com/cowleystjohn.parish/>
- **St. Mary & St. John Churchyard Project:**
www.ssmjchurchyard.org.uk
- **‘Home’, an experimental Christian Community in Oxford:**
www.home-online.org
- **Magazine issues:** <http://cowleystjohn.co.uk/parish-magazine>

Church Street Addresses:

- **St. Mary & St. John Church**, Cowley Road, OX4 1UR
- **St Alban the Martyr**, Charles Street, Oxford, OX4 3AH
- **Bartlemas Chapel**, Cowley Road, Oxford, (turn down the lane next to the vicarage at 271 Cowley Road, OX4 2AJ, and you will reach the chapel at the heart of Bartlemas Village).

Parish Postal Address (Vicarage): 271 Cowley Road, OX4 2AJ

REGULAR SERVICES

Sunday:

- **8:00am** Said Eucharist at St. Mary & St. John
- **9:15am** Sung Eucharist at St. Alban
- **10:45am** Sung Eucharist at St. Mary & St. John
- **6:15pm** Said Eucharist at St. Mary & St. John

Monday to Thursday:

- **8:00am** Morning Prayer at St. Mary & St. John
- **5:00pm** Evening Prayer at St. Mary & St. John

Wednesday:

- **12:00pm** Silence and Stillness at Bartlemas Chapel, (During colder months at Bethlehem Chapel, All Saints Convent*).

Thursday:

- **10:30am** Said Eucharist at St. Mary & St. John

Friday:

- **8:00am** Morning Prayer at St. Alban
- **9:00am** Said Eucharist at St. Alban

* All Saints 15A Magdalen Road Oxford OX4 4EN (<http://allsaintssistersofthepoor.co.uk/>)

If for any reason you are unable to get to church but would like a visit from one of our clergy, please contact us. We could bring Holy Communion or simply come and pray with you.

SOME REGULAR EVENTS IN RICHARD BENSON HALL (Next to St. Mary & St. John Church)

Alice's Mad Hatter Tea Parties:

Held on the 2nd Tuesday of every month, 3-4:30pm, a friendly place where people who have experienced mental health issues in their lives can relax and just enjoy a cuppa, cake and a chat.

A Place to Be:

Held on the 4th Tuesday of every month, 12-2pm, a friendly monthly lunch for people with dementia, their family, carers and friends.

Marhaba:

Held on the last Tuesday of the month, 7pm, a collaboration between various Oxford groups that sets up a platform for sharing music between communities.

To find out about other events, see the notices section in this magazine, visit the Parish website www.cowleystjohn.co.uk or visit the church.

CONTENTS

Page

| | |
|---|----|
| <i>'Oxford Winter Night Shelter and Our Parish'</i> by Beth Edwards | 7 |
| <i>'The Season of St Frideswide'</i> | 9 |
| <i>'Earthquake, Wind and Fire'</i> by Fr. Graham Napier | 10 |
| <i>'Church Attendance 'Crisis'?'</i> by John Purves | 13 |
| <i>'A Conversation with Merrill'</i> | 14 |
| <i>'Information on Chronic Fatigue / ME'</i> | 18 |
| <i>'Reflections on Queer Virtue'</i> by Margaret Coombs with Daniel E-J | 18 |
| <i>'John Paul Burrough'</i> by Ian Fergusson | 21 |
| <i>'Book Review: Citizen Clem, by John Bew'</i> by Martin Coombs | 23 |
| <i>'Gladly the Bear'</i> | 25 |
| <i>'Wild Geese'</i> by Mary Oliver | 26 |
| <i>'Thursday Morning at the Gladiator'</i> by Brian Richards and Jane Casey | 27 |
| <i>'Gleanings'</i> by John Purves | 28 |
| <i>'Tate and Lyle, Golden Syrup and Samson's Lion'</i> by Ian Fergusson | 30 |
| <i>'What's in a Name'</i> by Daniel Emlyn-Jones | 31 |
| <i>Prayer Calendar</i> | 33 |
| <i>Notices</i> | 35 |

OXFORD WINTER NIGHT SHELTER (O.W.N.S) AND OUR PARISH

By Beth Edwards

The King will answer and say to them, 'I assure you and most solemnly say to you, to the extent that you did it for one of these brothers of Mine, even the least of them, you did it for Me.'

Matthew 25.v 40

Have you ever walked past a depressed looking homeless person, maybe feeling rather guilty that you wanted to help, but unsure about giving money? This winter, as every year, there will be more homeless people than ever on the streets of Oxford. During the past five years, rough sleeping on the streets has increased by around 400 per cent. The reasons are complex, but not least of them is lack of resources, and decisions made about closing some of the venues available to rough sleepers. Icy winter temperatures, wind, cold and rain however, will remain the same. Last year one Oxford church opened its doors to provide beds during February. *This coming winter* seven Oxford churches will provide a small amount of bed-space each week from January to March. This scheme is not new. High Wycombe, for example, are in their tenth year, and their scheme has been most successful. They, and a scheme called Pilgrim Hearts in Bracknell, have offered valuable advice.

The idea for an Oxford Winter Night Shelter (OWNS) project has been developed by an Ecumenical group who have been planning how it will work. The OWNS will be a Registered Charity and the parish of Cowley St John is a part of it. So, I am delighted and proud to say that St Alban's Hall will be open 'for business' on Thursday nights throughout January to March 2018. (St Michael at Northgate, St Columba's URC, Wesley Memorial Methodist church, St Aldate's, St Ebbes and St Clement's are also involved, each on a different night.) Churches, such as Blackfriars and The Society of Friends who cannot offer sleeping space are helping with funding, volunteers, and, of course, praying.

Each venue is offering ten beds. St Mungo's Outreach Team will organise the referral system and those referred will already be known to the team and will also be offered help from the Crisis Skylight organisation. The guests will arrive at around 10.00pm each Thursday, ready for a good night's sleep and will leave by 7.30am the following morning. They will have been referred by the Oxford City Outreach Team, and thus will already be known to the Team. Each guest will sign a Guest Agreement, whereby they will agree that they understand and will abide by the rules. There will be no drugs or alcohol consumed on the premises, and any unsocial behaviour will not be tolerated. There will be a point at which no further coming or going will be allowed, unless, of course, there is an emergency. No meals will be provided but we shall be offering hot drinks and biscuits and, most importantly, a warm, dry, safe place to sleep.

We would like to recruit some volunteers as at least four people will need to be 'on duty' during the night (two awake, two asleep, in shifts). There will also be an experienced Team Leader on site. We shall need people to set up the Hall in the evening, from 9.00pm (put out camp beds and pillows, set up the kitchen, check facilities etc.), then welcome guests, sign them in and make hot drinks. You do not have to be the same person who stays all night! There will always be an experienced Team Leader present and a small central group of Oxford volunteers who can move to different venues on the different nights of the week. However, it would be really good if our parish could provide personnel. A central Oxford training event will be given by experienced workers from St Aldate's (one evening and Saturday morning before Christmas). It would be good if a number of us could attend the training, even if, ultimately, you don't volunteer. Even being able to be present in the Hall, on a rota, for a short period of time, or perhaps coming early in the morning to do the drinks, say 'goodbye' and help clear up would be great (approx. 6.30am - 8.30am) We are also hoping to recruit a few students and other members of the East Oxford community. *Please contact Rev. Phil Ritchie at philipsj68@gmail.com if you would like to help.*

If you are unable to volunteer but want to support the project then please consider offering donations. We shall need toiletries for women and men, toothpaste etc, milk, sugar, coffee, tea, chocolate (Ovaltine and Horlicks?!), biscuits – and the odd cake would be great. We shall also need to buy ten camp beds and pillows.

Any donations toward the overall funding of Oxford Winter Night Shelter should be made to CTCO Barclays, Cornmarket 20-65-18, a/c no. 80706094. OWNS offers us one way in which to live out the ‘*Courageous*’ and ‘*Compassionate*’ part of Bishop Steven’s vision for Oxford Christians. Please pray, *Contemplate* – and get involved in the action, where possible.

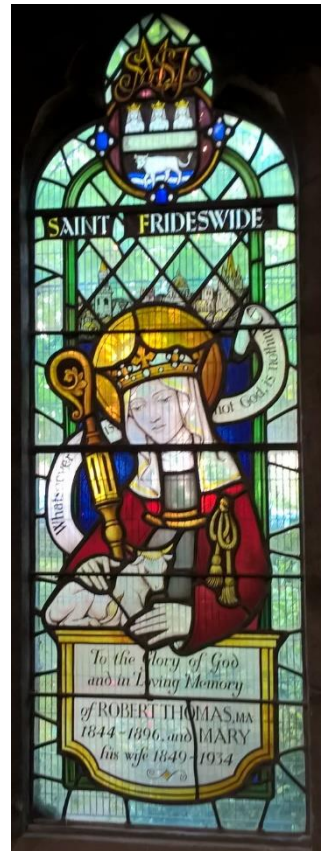
*

THE SEASON OF ST FRIDESWIDE

Autumn, and particularly October, is the season of St. Frideswide (c650-727), patron saint of Oxford and Oxford University. Her patronage is fitting, because St. Frideswide is the reason that Oxford is here! An English princess and abbess, she established a religious site in what we now know as Oxford. Frideswide was the first abbess of this foundation and her Patronal Eucharist is celebrated on 19th October in Christ Church Cathedral (see notices section on Page 37). This is the traditional day of her death.

The priory of St Frideswide was eventually established as a priory of Augustinian Canons in 1122 and lasted to the 1520s, when it was dissolved by Cardinal Wolsey to re-use its site for a new foundation to be called Cardinal College. After Wolsey fell from power in 1530, Henry VIII took over the foundation, renaming it Aedes Christi - better known as Christ Church.

In St. Mary & St. John, the window depicting the saint can be seen over the piano (see right).



EARTHQUAKE, WIND, AND FIRE: THE SUN BLACK AS SACKCLOTH, THE MOON BECOME LIKE BLOOD.

A LETTER FROM AMERICA

By Fr. Graeme Napier

The death-toll of the earthquake in Mexico, our neighbours to the south (but who is *not* our neighbour?) still rises, though no-one was killed in the quake in Los Angeles just minutes before; the unimaginably destructive and deadly winds of hurricanes Harvey, Irma, José, and Maria have savaged Mexico, the Caribbean, and Texas and Florida; and the wild fires raging this summer through California, Arizona, Washington, Utah, and New Mexico were the worst the USA has seen, and are not yet over.

The path of totality of the solar eclipse this August stretched like a great sash from Oregon to South Carolina, as if the United States had been ennobled in some mystic order prior to going into battle with its elemental foes.

There has been no shortage of meteorological and astronomical activity in North America this summer.

John Greenleaf Whittier, our Massachusetts poet (and a Quaker), would not have imagined his long poem *The Brewing of Soma* being put to use as a hymn (as Quakers did not at first sing hymns) but we now all know it well. It is sung here in America to the tune *Rest* but always on the other side of the Atlantic to Hubert Parry's tune *Repton*. Just five (or six) stanzas from Whittier's epic have become *Dear Lord and Father of Mankind*. Whittier's poem - he was a young adult at the time of the Oxford Movement - likens the trappings of worship beloved by Anglo-Catholics ("music, incense, vigils drear") to the hallucinogenic drink, "soma", used by Vedic priests to create euphoria and a sense of the

presence of the divine – fraudulently. Quaker simplicity refused to stir up the “heats of our desire”, especially our desire for affective proofs of God’s presence, and sought to hear the “still small voice” in silence, just as Elijah heard it after the meteorological terrors he witnessed from his cave.

But is God speaking through the earthquake, wind, fire, or, indeed, eclipse? Ann Coulter (graduate of Cornell University and of the University of Michigan Law School) sees the hurricane damage to the city of Houston as more likely to be God’s punishment upon that Texan city for having elected a homosexual woman as its mayor than as a result of climate change. Other Americans disagree with her analysis.

Bryan Fischer (graduate of Stanford University and of the Dallas Theological Seminary) saw the eclipse as:

... a metaphor, or a sign, of the work of the Prince of Darkness in obscuring the light of God’s truth. Satan, and those who unwittingly serve as his accomplices by resisting the public acknowledgement of God and seeking to repress the expression of Christian faith in our land, are bringing on us a dark night of the national soul.

Others, looking to Revelation 6:12, saw the eclipse as a sign of the imminent end of the world:

I looked when he broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood.

British sensibilities might well balk at our seemingly primitive, superstitious, or naïve American attitudes to statistically infrequent natural phenomena. But does God speak through these things?

I experienced this year’s solar eclipse in the charming little 19th century town of Boonville, which sits quietly and prettily upon the

banks of the wide Missouri. Its public square boasts a few monuments to local 19th century pioneers and to the American dead of the Great and other wars. Small groups of locals and strangers laid down their several picnic blankets in the grassy civic-centre park, and waited. At the time of totality (we had two and a half minutes) it was like midnight: the birds ceased their singing, the cicadas came out in song, lovers embraced, and all intook of breath – as if it were Donne’s “year’s midnight” or the moment of Incarnation, when, in the Infancy Gospel of St James, all time stood still. Watching the moon obscure the sun (through, of course, the correct eye-wear) was a kind of visceral experiencing of the vastness of this our little solar system: seeing the ball of the sun (which we never naturally observe) and watching the cool moon calmly interpose. For a time the moon itself became red by refraction, donning again the blood-red colour she has shown, albeit infrequently, to many sublunary lovers, including St John on Patmos.

After Sister Moon had moved on, the cicadas had ceased, the birds had resumed, and the world pretended to be the same again, there was a difference in the gathered crowd. There was some kind of common hushed awareness of our human smallness, frailty, and being-in-the-same-boat-ness. Locals and strangers began talking to each other, expressing, perhaps inarticulately, something of the sense of wonder which abounds in the Book of Job and in Wisdom literature:

Can you bind the chains of the Pleiades? Can you loosen Orion’s belt? Can you bring forth the constellations in their seasons or lead out the Bear with its cubs? Do you know the laws of the heavens?

Awe and wonder, and the associated virtue of humility, are not much talked about these days, but they are deeply part of our Christian (and Jewish) identity. It’s not that they were not present in the little crowd gathered in Boonville before the eclipse: it’s just that they were easier to see after – more visible after the darkness.

And it is after the earthquake, and after the wind and fire, when those devastated by disaster most need the help of friends and strangers, that other parts of our Christian identity become more visible: not in blaming Houston's mayor for hurricane Harvey, but in feeding the hungry, and clothing the naked, and helping, as did the Samaritan, those in distress. That still small voice, that godly instinct, might have always been there (we are made in the image of God) but becomes more audible after the roar of disaster. Elijah might not have heard the voice if it were not for the whirlwind.

*

CHURCH ATTENDANCE 'CRISIS'?

By John Purves

Following Daniel's article on the above, in the September issue of the Cowley St. John Parish Magazine, there is one area of church attendance that is growing significantly and continually year-on-year. That is, attendance at the Book of Common Prayer Service of Choral Evensong in our cathedrals and chapels across the whole of the UK. Furthermore, these services are frequently attended by people who are not regular church-goers who are attracted by the timeless character of Cranmer's liturgy, the majesty of the language of the King James Bible and the exquisite choral music of Byrd, Tallis, Gibbons and the like. They also find some spiritual experience in the architectural quality of our cathedrals and chapels. Here in Cowley St. John we have buildings of such quality in Bartlemas and our two parish churches, (although ideal, Bartlemas is limited by the appalling state of the road leading to it which presents a danger to less-able old people).

One of the advantages of Evensong is that, in comparison to a Eucharist, it is perhaps easier to invite friends who are not regular church-goers. Perhaps with the forthcoming new director of music, this could be an area of outreach that we might explore.

A CONVERATION WITH MERRILL

Merrill has been a regular at St. Mary & St. John Church for many years, and recently started serving at the altar. Merrill has recently won several prizes at the Elder Stubbs Festival Competition (see photograph on the front cover). I therefore caught up with her over tea to find out a little more about her creativity, her life and her faith.



What immediately strikes one when visiting Merrill is that she has green fingers. I don't know if it's the influence of her native Trinidad and Tobago, but all over her house are tropical plants of various sorts, including some beautiful orchids in flower (I'm very jealous). The photograph on the left is of an exquisite orchid which was highly commended in the Elder Stubbs competition this year. Merrill is also a dab hand at nurturing back to life orchids which have been neglected.

Merrill has a strong affinity with gardening and has been a keen allotment keeper for twenty years, and for the last fifteen years has had allotments at Elder Stubbs. She told me she loves growing things: the

magic of watching a tiny seed sprouting into a plant. She loves being outside with nature, close to the earth, and through nature, close to God.

As well as being a gardener, Merrill is a qualified chef and a professional cake maker/decorator. She showed me a photo album of her creations over the years, which included many-tiered wedding cakes covered in exquisite royal icing decorations. Draped lace, filigree designs and beautiful bunches of icing roses. Some of these cakes apparently took months to complete, and some were destined for weddings as far away as the US.

Merrill has recently been diagnosed with Chronic Fatigue Syndrome, a condition which causes extreme tiredness, but she has lots of support and is determined not to let it stop her doing things. Partly for this reason, this year at the Elder Stubbs competition, rather than just showcase her allotment produce, Merrill combined her flare for gardening with her flare for catering and decoration in a highly original way. Below is a 'flower' arrangement with pepper and chili tulips, onion, radish and cabbage flowers. The black and white print doesn't do it full justice, but it's full of oranges, reds, purples and whites. This won 'First and runner up Best in Show':





Merrill also made some cleverly designed vegetable animals (left). My favourite is the broccoli poodle, but there's also a cauliflower sheep, an aubergine whale and a banana duck.

Merrill also made a vegetable face (see photograph on the front cover).



In another category, Merrill created in a seed tray a model allotment complete with beautiful detail, including carefully worked miniature carrots, cabbages, cauliflowers and pumpkins (left).

Merrill told me that one of the creative driving forces for her work is her belief that creative talents are all God given. We all have talents, and we should use them. If we don't use them, we lose them. Merrill has been through tough times in the past, but she said that without faith she wouldn't be where she is now. Her own faith, but also the faith of the many friends she has been blessed with, praying for her and supporting her.

Merrill has always been inspired by the poem, 'Footprints in the Sand':

*One night I dreamed a dream.
As I was walking along the beach with my Lord.
Across the dark sky flashed scenes from my life.
For each scene, I noticed two sets of footprints in the sand,
One belonging to me and one to my Lord.*

*After the last scene of my life flashed before me,
I looked back at the footprints in the sand.
I noticed that at many times along the path of my life,
especially at the very lowest and saddest times,
there was only one set of footprints.*

*This really troubled me, so I asked the Lord about it.
"Lord, you said once I decided to follow you, You'd walk with me all the way.
But I noticed that during the saddest and most troublesome times of my life, there was only one set of footprints.
I don't understand why, when I needed You the most, You would leave me."*

*He whispered, "My precious child, I love you and will never leave you
Never, ever, during your trials and testings.
When you saw only one set of footprints,
It was then that I carried you."*

Many thanks to Merrill for sharing. If you want to be interviewed, don't be shy! Let Daniel know!

INFORMATION ON CHRONIC FATIGUE / ME

Myalgic encephalomyelitis, also known as “chronic fatigue syndrome,” or “ME/CFS,” or even a proposed new label, “systemic exertion intolerance disease,” includes: DEBILITATING FATIGUE THAT IS CONSTANT OR RECURRING. This is not tired because you’ve had a long day. It’s fatigue like you have the flu or like you are on chemotherapy. Some patients describe this as feeling like they have lead or concrete in their body or that they have no energy, like a dead battery. NON-RESTORING SLEEP. Waking up feeling drained or like you have a hangover. Most of these patients take more time (up to two hours) to transition from sleeping to awake activity. They may have insomnia or require more than eight hours of sleep, yet still not feel fresh in the mornings. See also: <http://www.meassociation.org.uk/>

*

REFLECTIONS ON ‘QUEER VIRTUE’

By Margaret Coombs with Daniel Emlyn-Jones

Alison Webster, the Social Responsibility Adviser to Oxford Diocese invited three of us to the University Church, on Saturday September 2nd. 2017 to hear her talking with the Rev. Elizabeth Edman, an Episcopal priest and community activist from Arkansas, about her new book, *‘Queer Virtue; What LGBTQ People Know About Life and Love and How it Can Revitalise Christianity’*. This book underpins her conviction that LGBTQ people are a gift to the church. They are, the ‘good news’ and *not* a problem to be solved¹. Liz Edman, who had to wait thirteen years to be ordained, proved to be a compelling evangelist for the Queer community.

¹L is for Lesbian, G is for Gay, B for Bisexual, T for Transgender, Q for Queer and I for Inter-gender.

Although I recalled that labelling people 'Queer' used to be viewed as insulting and pejorative, this term has now reached the mainstream with other books published on 'Queer Theology.' Liz said that *Queer* is now also used as a verb meaning 'to disrupt'; it is an inclusive term which does not make any distinction between the genders, intersex or transgender people. Thus, she threw down the gauntlet of challenge in no uncertain terms. She also drew an interesting analogy between the reclamation of the word 'Queer' by the LGBTQ community and the Christian reclamation of the cross. The Cross, standing for a cruel and humiliating death by crucifixion, has been reclaimed as a symbol of salvation and resurrection.

Liz Edman argued that the Church's rejection of Queer people was rooted in blasphemy. They seek justice, not charity. A theology that is good for Queers is good for the whole Church and the Christian Community. Notions about the distinctions between the sacred and the profane are ruptured as we come to question many conventional notions, including those about life and death and how power works. Queer ideas are, then, not just about Queer people but rebut absolutist prejudice in all its forms. For example, they challenge a 'them-and-us' relationship with the world, and the epidemic of black-and-white thinking in politics and the media.

Queer people have to be honest and connect with others in building Christian communities. Christians do not usually discuss the relationship of their beliefs to scandal but, Liz claimed that both Christianity and Queers are scandalous, citing the story of Christ being born to an unmarried mother, his touching 'unclean people' and undergoing the shame of his Crucifixion. She asserted that Christianity was never meant to be respectable. Accordingly, Queerness offers a new lens through which to view theology, concepts of purity and interpersonal dynamics. It offers a fresh model for Christian Evangelism. Alison added that Queer theology also subverts society's view of what is clean or unclean.

In receiving the evolving views and the breadth of understanding about human sexuality developing in Western countries at the present time, we need to recognise that Queer people transgress boundaries. However, it was pointed out from the audience that practising gay people are in danger of death in many African Countries. An Anglican Deaconess, who has worked in Nigeria for many years, recently told me that homosexuality was condemned in several passages in the Bible; a view also held by many people in the Western World. Different cultures, sometimes living side by side, have different boundaries. Therefore, to gain better understanding of individual situations, we need to listen to people telling their stories. Moreover, we cannot shut our minds to the appallingly cruel ways in which Queer people have been rejected and abused in Great Britain, as criminals, as mentally ill or worse, until very recently.

Happily, we can learn much from Alison Webster's new book, *'Found Out; Transgressive Faith and Sexuality'* to be published by Darton, Longman & Todd on 28th September 2017. Liz Edman commented, 'This book represents everything that is good about the emerging, transgressive, queering of faith and praxis that is challenging the church and transforming ordinary lives from the bottom up. Alison Webster's book is an incisive, readable commentary on the changes in wider culture and within the church over the past 30 years.' Jo Ind has said '*Found Out* is a beautiful book. It has all Alison Webster's hallmarks: the interweaving of poetry; Biblical meditation; theological, sociological, and psychological theory; her own story and the stories of others.'

Let us open our minds and generate further debate about how to respond to these challenges.

*

JOHN PAUL BURROUGH

By Ian Fergusson



In 2011 when I first started to trace my father in law's journey through the war, I kept coming across a name that I was already quite familiar with. John Paul Burrough. This was a very dear and close friend of my father in law and, my wife Patricia's God father.

John Paul Burrough was born in Oxford on 5th May 1916. His father was vicar of St. Michael & All Angels in Summertown Oxford, for over thirty years. Paul, as he preferred to be called, was educated

at St. Edward's School, and St. Edmund Hall where he read English, though his academic achievements suffered somewhat because of his commitment to rowing. He was in the Oxford Crew that beat Cambridge in both 1937 and 1938. Coming down from Oxford he spent a year as a paid coach to the Tigre Boat Club in Buenos Aries.

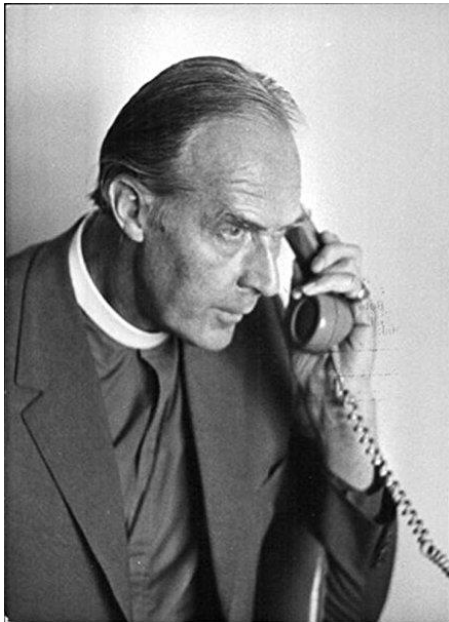
He was commissioned into the Royal Signals on the outbreak of World War Two, and was taken prisoner in February 1942 with the fall of Singapore. In April 1943, he was taken to Japan on the "Hell Ship" KYOKKO Maru. The cargo was 1,000 Dutch, 296 British, and 200 Australian prisoners, confined to the closed holds, sleeping on wooden platforms. They were allowed on deck for two hours a day in small supervised groups. We can only imagine the squalor and suffering. The journey took a month. On arrival in Moji the British troops were separated from the Dutch and Australians. They travelled by train to

Omi, and then marched to Omi Camp. The senior allied officer was Lieutenant Stephen Abbot of the East Surrey Regiment. He earned this position by a meagre three weeks seniority over Lieutenant John Paul Burrough.

On his release in 1945, Paul was made an MBE for his leadership whilst in captivity. My father in law Les Long always said that Paul was the nearest person to God he had ever met, and that without him he would never have survived.

This is reiterated by many other prisoners from Omi. In his book “Substance of Hope” Richard Stephen Sewell comments – “Of all the men I have ever known in my life, John Paul Burrough was one of the few that embodied all the virtues of true Christian love. I shall never forget him. Not all God’s Saints are canonized”

Arthur B Baker, a young Texan enlisted in the U.S. Army, when



sent to Omi camp in April 1944 christened Paul “The Preacher Boy”, and resented taking orders from Paul and Stephen Abbott. It was not long till he too was singing the praises of Paul Burrough, making the comment “Only God could have given the preacher the ability to stand in the face of the enemy in all the ways he did.” (*At this time Paul Burrough had not been ordained*).

After his release in late 1945, his wartime experiences led him to follow in his father’s footsteps. He went to Ely theological college and after a year

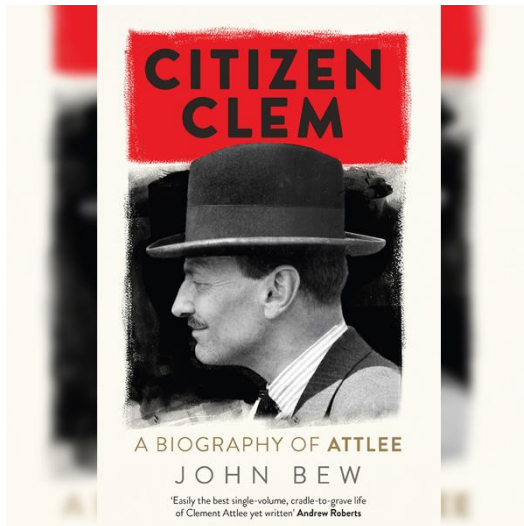
he was ordained and became curate at Aldershot Parish Church, from 1946 – 1951. He then went back to the Far East to serve as a missionary and spent the next eight years in war torn Korea. He then returned to the United Kingdom and was in Birmingham. In 1968, he was elected Bishop of Mashonaland. He resigned from the diocese at 65 years of age. From 1981-1985 he was assistant Bishop in the diocese of Peterborough, serving also as Rector of Empingham.

He retired to Bampton near Oxford. He sadly passed away on 27th January 2003.

*

BOOK REVIEW: CITIZEN CLEM, BY JOHN BEW

By Martin Coombs



What do you do with a book you thought would be a good present for someone, and then decided it was an unsuitable present? This particular book was expensive and long, and the biography of a little-known British prime minister, Clement Attlee. He was a modest man, an unimpressive public-speaker, and someone now almost forgotten. In his time in office however, he

presided over a government whose achievements endure to our own time. I am so glad I had the chance to read this biography of a most remarkable man.

Attlee was born into a conventional middle-class family in a London suburb in 1883 – the seventh child and fourth son in a family of eight children. His parents were moderately wealthy and he went to a public school, Haileybury, at the age of thirteen. His parents hoped he would become a lawyer like his father, but he chose instead to run a boys' club in East London's Docklands. This experience changed his life and shaped his future politics.

We forget now how little more than 100 years ago unemployment and old age meant hunger, poverty and destitution. In the 1890s only one child in 270 achieved secondary education, and in, for instance, North Yorkshire's mining areas the infant death rate was 250 in every thousand. It was these social realities and his work in the poverty stricken East End of London which made Attlee into a socialist and propelled him into politics.

In the first world war, Attlee served as an army officer, at Gallipoli, living through harsh weather conditions and in rat-infested dugouts. He was badly wounded more than once. After the war, he was elected as Labour MP for Limehouse, and became a junior minister in the first Labour Government. In the second world war (1939 - 45) he



helped form a coalition with Churchill as prime minister, with himself as deputy prime minister. At the end of the war, in 1945, in an event whose outcome was a great surprise to many, the Labour Party was elected to govern, and Attlee became prime minister. He led a government with

a radical programme. It established a comprehensive system of social insurance, provided unemployment pay, family allowances, sickness benefit, maternity leave, widow's benefit, and a one-off death grant to help with funeral costs. It established its greatest achievement, the National Health Service; raised the school leaving age and nationalised the coal-industry, the railways, gas and electricity. Attlee's government also organised the demobilisation of two million people from the armed forces, transformed the British Empire into the Commonwealth, played a leading part in the founding of Nato, and the United Nations, and established the first national parks.

The scale of Attlee's government was a most remarkable achievement. It was shaped by his work among the impoverished people of London's East End and the two world wars, and the notable economic depression which he lived through.

Unlike Churchill, he was not a dynamic orator, and he faced constant criticism from both right and the left of his own party. In spite of the difficulties and challenges he met with, he bequeathed to future generations in Britain and beyond, a vastly more civilised world than had previously existed, and one we are still enjoying.

*

GLADY THE BEAR

There was once a little girl who owned a cross-eyed teddy bear which she named 'Gladly'. She and the bear were completely inseparable. She took it to nursery, she took it to bed, she took it to church and she took it to Sunday school. The girl's mother had done so many mending jobs on the bear that it was more patches and stitching than fir. However, any attempts to buy the girl a new bear and retire Gladly to the bedroom shelf were met with loud protests. One lunchtime after church, the mother finally asked her daughter a question which had been nagging at her for some time: "Why did you call the bear 'Gladly' sweetie?"

"Because we sing about him in church! 'Gladly the Cross-eyed Bear!'"

A POEM FOR THE END OF SUMMER

Wild Geese by Mary Oliver

You do not have to be good
You do not have to walk on your knees
For a hundred miles though the desert, repenting.
You only have to let the soft animal of your body
Love what it loves.
Tell me about despair, yours, and I will tell you mine.
Meanwhile the world goes on.
Meanwhile the sun and the clear pebbles of the rain
Are moving across the landscapes,
Over the prairies and the deep trees,
The mountains and the rivers.
Meanwhile the wild geese, high in the clear blue air
Are heading home again.
Whoever you are, no matter how lonely,
The world offers itself to your imagination,
Calls to you like the wild geese, harsh and exciting,
Over and over announcing your place
In the family of things.



THURSDAY MORNING AT THE GLADIATOR CLUB

By Brian Richards and Jane Casey

The Gladiator Club on Iffley Road was established by the Cowley Fathers and St Mary St John Church back in 1947—as a social club in East Oxford. More next month on the history of the Club.

Here we want to highlight the social gatherings –breakfast—held at the Club every Thursday morning for the elderly starting at 9.30AM.

On an average Thursday, there are between 65-80 people here to enjoy breakfast, bingo, word games and more. But as Alberta said, “Mostly, this is one day a week we know we can get out of the house, come and meet old friends or meet new people.”

Members of the Club volunteer to take care of all the games, food and entertainment. And if you need a ride to get to the breakfast, volunteers will pick you up and drop you back at home.

The Club has been doing this for fourteen years. The Thursday morning group also do special outings. On September 7th for example, they went by coach to Bystander in Wootton.

Bedford Thomas, Clara Thomas (and family) and John Hammock are members of the Club. Vicar Phil participated in our Annual General Meeting September 22. But you do not have to be a member of the Club to come to the breakfast. The Club charges £3 a week. All are invited and welcome. The address of the Club is 263 Iffley Rd, Oxford OX4 1SJ. Telephone [01865 247727](tel:01865247727)

*

GLEANINGS: A gathering of random thoughts from various sources

By John Purves

“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

Gal. 5

*"We make His love too narrow
By false limits of our own
And we magnify His strictness
With a zeal He will not own."*

F.W. Faben

*

"To humility nothing is impossible and to love, all things are easy. No one can possibly shut doors against love for ever."

Oscar Wilde

*

"At the end I have to forgive in order to pluck bitterness out of my heart. One cannot always keep an adder in one's breast to feed on one."

Written from Reading Gaol in 1896 by Oscar Wilde

*

"For soul is form and doth the body make."

Spenser

*

"Old people are like antique furniture; the less you move them around, the longer they last."

Enzo Ferrari

*

"Grief is part of love's harvest. For love in all its forms is about exposure."

Rachel Mann

“Age is opportunity no less than youth. Though in another dress, for, as the evening twilight fades away, the sky is filled with stars invisible by day.”

Henry Wadsworth Longfellow

*

“Let go - Let God.”

Anon.

*

“God is the light, which, never seen itself, makes all things visible.”

Richter

*

“No man is rich if he is convinced that he needs more.”

Boethias ‘De Consolatione’

*

TATE & LYLE, GOLDEN SYRUP AND SAMSON’S LION

By Ian Fergusson

Earlier this year my granddaughter Lyra (a very wise six-year-old), posed the following question:

“Grampy. What is the picture on a tin of syrup?”

“A lazy lion having a snooze”, I replied.



“No grampy, don’t be silly,” she replied. “It’s the carcass of a dead lion, with bees in it.”

I looked, and yes, that was correct. I had never really looked closely before. And so, she told me the story: Abram Lyle had strong religious beliefs, which is why the tin’s famous logo depicts strongman Samson’s lion and bees from the Bible’s Old Testament, as a company trademark:

“Out of the Strong came forth sweetness.” The relevant passage is to be found in Judges 14.

*

WHAT’S IN A NAME?

By Daniel Emlyn-Jones

Since editing the Parish Magazine, I have noticed that some people still call it ‘The Crucible’, rather than its new name of ‘Cowley St. John Parish Magazine’. While for some it is clearly a slip of the tongue or force of habit, I have also encountered one or two individuals who feel strongly that the magazine should be called ‘The Crucible’ again.

My own personal view is that the new name ‘Cowley St. John Parish Magazine’ is better, but I’m not writing this article to crush opposition in the style of some renaissance pontiff (though give me a papal tiara and some flabella and I’ll give it a go 😊). Our parish is a democracy where views are respected, and where we strive to relate to each other with understanding and love. The phenomenon of ‘name

What's in a name? That which we
call a rose by any other name
would smell as sweet.

William Shakespeare

www.thequotes.in



rebels' simply got me thinking about whether it matters what the magazine is called, and if it does matter, why does it matter?

I assume that the magazine was originally named 'The Crucible' because various people contribute articles, and as in a heated crucible in a laboratory, these various elements combine, react and make a new whole out of constituent parts. Fire is of course also a potent Christian symbol. In a way, it is an inspired and beautiful image, but I think there are problems with it. When you name something in this way, and prescribe what it is supposed to be and what it is supposed to do, you automatically tie it down and limit it. For example, do articles in the magazine always react with one another or metaphorically melt together to form an alloy as in a crucible? Or do they stand alongside one another like in a mosaic or a potpourri? (Perhaps we should call the magazine 'The Potpourri' ☺). A simple name such as 'Cowley St. John Parish Magazine' in contrast doesn't tell the magazine what to be and what to do. It doesn't clip its wings. With this simple name, the magazine can be what it wants, and do what it wants. Simplicity provides space for the Holy Spirit.

Also, words conjure up different images in different people's minds. When, for example, I hear the word 'crucible', I remember burning sulphur in a crucible in chemistry class at school, and getting a lung full of sulphur dioxide because I was peering too closely in fascination at the bubbling yellow element. I also remember as a teenager watching the play 'The Crucible', with my father in the Minack theatre in Cornwall. The play, by Arthur Miller, is about the Salem witch trials, and as the sun set behind Logan rock and darkness gathered, I remember the characters in the play screaming at each other,

accusing one another of witchcraft with a mounting hysteria. The name ‘Cowley St. John Parish Magazine’ in contrast, simply tells us that it is the magazine of the parish of Cowley St. John. It doesn’t come with any associations. It doesn’t come with ‘baggage’.

Of course, another line to take is that it really doesn’t matter what we call the magazine. We could call it ‘Galumphing Elephant’: the people, their contributions and our community would still be the same. While to a certain extent this is true, and while it is possible to get too bogged down in small things such as naming magazines, I think that since we have to call it something, it might as well be something simple. Change can often cause discomfort, especially when one has become accustomed to something over a prolonged period of time. I feel strongly however that a return to roots, a stripping away, a simplification, can also have a purifying and refreshing effect.

I would never be so arrogant as to tell people what to think or what to feel, but I do suspect that in this case there is something to be said for embracing change, or letting it embrace you.

Do you have an opinion? Write an article for the magazine!

*

PRAYER CALENDAR: October 2017

Daily Collect for use during October: *O god, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule out hearts; through Jesus Christ our Lord. Amen* (Book of Common Prayer, Trinity XIX)

| | |
|-------|---|
| Sun 1 | Trinity XVI |
| Mon 2 | The bereaved and the work of ‘Cruse’ bereavement care |
| Tue 3 | World Habitat Day |

| | |
|---------------|---|
| Wed 4 | St. Francis of Assisi 1226 |
| Thur 5 | Teachers and Lecturers |
| Fri 6 | St. Faith and also William Tyndale |
| Sat 7 | The blind and the work of R.N.I.B. |
| Sun 8 | Trinity XVII |
| Mon 9 | St. Denys of Paris |
| Tue 10 | Thomas Traherne, Graduate of Brasenose College, Spiritual writer 1674 |
| Wed 11 | Vets |
| Thur 12 | Elizabeth Fry, Prison Reformer 1845. Those in prison. |
| Fri 13 | Christian Aid Charity |
| Sat 14 | Teresa of Avila 1582 |
| Sun 15 | Trinity XVIII |
| Mon 16 | Nicholas Ridley and Hugh Latimer, Bishop Martyrs 1555 |
| Tue 17 | Journalists |
| Wed 18 | St. Luke Evangelist |
| Thur 19 | Sobell House |
| Fri 20 | Carers especially young carers |
| Sat 21 | Elder Stubbs Allotments with 'Restore' and 'Steppin-Stones' |
| Sun 22 | Trinity XIX |
| Mon 23 | The disabled |
| Tue 24 | United Nations Day |

| | |
|---------------|--|
| Wed 25 | Friendship and Kindness |
| Thur 26 | Alfred the Great 899 |
| Fri 27 | Organic Farmers and growers |
| Sat 28 | St. Simon and St. Jude |
| Sun 29 | Trinity XX |
| Mon 30 | Paramedics and the Ambulance Service |
| Tue 31 | Eve of All Saints |
| Wed 1 | All Saints Day |
| Thur 2 | All Souls (commemoration of the faithful departed) |
| Fri 3 | Foster-Parents |
| Sat 4 | Our Archbishops |

*

NOTICES

'Muslim's understanding of health and wellbeing' 9th November 2017, 9:30am-12:30pm at the Friends Meeting House, 42 St. Giles, Oxford OX1 3LW.

This half day forum/conference will be addressed by Imam Monawar Hussain with the support of OHFT (Oxford Health Foundation Trust) staff and former patients. Many of you will know that as well as being chaplain to the OUH & to Eton College and Deputy Lord Lieutenant for Oxfordshire, Monawar is committed to inter-faith dialogue and is on a number of national advisory boards and reference groups. The aim of the day is to support understanding and develop awareness of the

diverse nature of Islam and the needs of Muslim patients, carers and staff.

To book a place, please email Revd. Dr. Guy Harrison at guy.harrison@oxfordhealth.nhs.uk or ring him at 07786 843878 (mobile) or 01865 902760 (landline). He is the Head of Spiritual and Pastoral Care at Oxford Health NHS Foundation Trust and is organising the conference.

Michaelmas Programme of The Unicorn Group (An Ecumenical group founded by Prof. Nicolas Zernov in 1959)

Friday 20th October 2017: John Dunston, ‘Johann Sebastian Bach and the Jews’. *An exploration of contemporary Christian perception of the jews and the impact this had on Bach’s Passions.*

Friday 3rd November 2017: Lord Green of Deddington KCMG, ‘Immigration: Can and should it be limited?’ *Lord Green is a former British diplomat and founding chairman of MigrationWatch UK. He chaired Medical Aid for Palestinians, was on the Advisory Board of Concordis and Christian Solidarity Worldwide. The talk will be a moral reflection on immigration policy and the European asylum crisis.*

Friday 17th November 2017: Rev. Canon Robert Wright LVO, ‘Order! Order! – The Chaplain’. *Rev Wright will speak about the twelve years (1998-2010) he spent as Chaplain to the Speaker of the House of Commons, when he was also Rector of St. Margaret’s (Westminster Abbey) and Sub-Dean of The Abbey. In practise, he was ‘the vicar of Parliament,’ caring for some 10,000 passholders from MPs to security staff.*

Friday 1st December 2017: The Symbolism of Light at Advent and Christmas. *All are invited to enjoy our Christmas spread after which we*

will discuss the various religious (and personal) candles and lights and their significance during Advent and Christmas.

*

Where? *The House of St. Gregory and St. Macrina, 1 Canterbury Rd. Oxford.*

When? (The Time) *12:30 pm coffee and tea; 1:00 pm Talk followed by discussions; 2:00pm END*

FREE ENTRY. NO BOOKING REQUIRED.

Donations to cover expenses are welcomed. For queries contact Convenors Judith Baker (07981345125), Ann Steadman (01865 559179)

Services for the Season of St. Frideswide

St. Frideswide Civil Service, Christ Church Cathedral, 6pm, Tuesday 17th October. Seats are limited and it is advisable to arrive early. Doors open at 5.30pm.

St. Frideswide Patronal Eucharist, Christ Church Cathedral, 6pm, Thursday 19th October.

*

THE FRONT COVER

On the front cover is a photograph of Merrill Lewis with one of her prize-winning artistic-horticultural creations: a vegetable fruit face (see the article on Page 14 to learn more).

NEXT ISSUE

Many thanks to all who contributed to, and all who read this issue. Thanks are also due to the administrative team at Cowley St. John. They are responsible for the effective printing and distribution of the magazine, and it is to them we owe thanks for the high-quality booklet we see before us every first Sunday of the month!

The deadline for the next issue is ***Sunday 29th October, Midnight***. The deadline for submissions is always midnight on the last Sunday of the Month, and publication on the first Sunday of the month. The Magazine runs twelve months a year. Electronic submissions are to me, Daniel Emlyn-Jones, daniel_ejnew@yahoo.co.uk (underscore between ‘daniel’ and ‘ejnew’). Please put handwritten submissions in the Cowley St. John Parish Magazine pigeon hole by the St. Mary & St. John back door. Late submissions will automatically roll over to the next month’s edition.

Soft copies of the Parish Magazine can be found at:

<http://cowleystjohn.co.uk/parish-magazine>

If you wish to subscribe to the magazine for a year (12 monthly editions), with the option of receiving it through the post, please fill in the form on the next page, cut it off with scissors and hand in.

COWLEY ST JOHN PARISH MAGAZINE SUBSCRIPTION FORM

I would like to subscribe to the Cowley St John Parish Magazine for one year.

For £6.00 / £13.00 incl. post and packaging
(please delete as applicable)

Name:

Address:

Please write cheques to Cowley St. John PCC, or give cash in person to Phil Ritchie or Rosy Hancock. Cheques can be sent to: The Vicarage, 271 Cowley Road, Oxford, OX4 2AJ.