

# MODERN-DAY PHARISEES

The appointment of Rowan Williams as the next Archbishop of Canterbury has been marred by a most unholy row. Several conservative evangelical groups headed up by *Reform* have publicly opposed his appointment, on the grounds that he refuses to go along with them in condemning homosexuality. According to many members of *Reform*, this makes him at best scripturally unsound, and at worst, not even a Christian.

*Reform* argues that Williams denies the authority of the Bible, which is paramount in all matters of morality. But it isn't the authority of the Bible that is at issue here, but how we should interpret it. Contrary to what *Reform* have said about Williams, he has a very high view of the Bible, stating that "the Bible is the unique touchstone of truth about God and about ourselves." The conservative evangelicals believe that the entire Bible – from Genesis to Revelation – *interprets itself*. They argue that Scripture is consistent throughout that heterosexual marriage is God's ideal. But Williams has always held to the traditional Anglican "milk-stool" theory of interpretation: that scripture



must be read in the light of *reason, tradition, and experience*. How else are we to make sense of the fact that the Bible actually contains a wide divergence of views about marriage and sexuality, contrary to what *Reform* believes? So on the one hand, for instance, we hear that "David took more concubines and wives" (2 Sam.5:13), while on the other we hear about those "who have not defiled themselves with women, for they are virgins" (Rev.14:4).

What are we to make in all this of Jesus himself? Again and again he shocked the moral guardians and biblical interpreters of his time by associating with prostitutes, adulterers, and other "sinners". So *Reform's* attempts to trap Rowan Williams are not new: "Some Pharisees came, and to test him they asked 'Is it lawful for a person to...'" (Mk.10.2). It is ironic that, in seeking to preserve the truth of the gospel, we can become like the Pharisees, condemning everyone who doesn't accept our own particular view, and seeking to deny their place in God's kingdom.

Mark

# Chronicle

## Sundays @ Six at St James

*The first Sunday of the month at 6 o'clock*

December 1st      *The Advent Hope*  
- waiting in hope

January 5th      *Celebrating Epiphany*

February 2nd      *Reflecting on the Word*

March 2nd      *Evening Praise*

April 6th      *Looking to the Cross*



## *Memorial Services for the Departed*



**Sunday 3rd November**  
**St Francis at 5 o'clock**  
**and Sunday 10th November**  
**St James at 4 o'clock**

During this simple service, we shall sing a few well-loved hymns and pray by name for your loved ones. Lists will be available in both churches to record names to be remembered

## **Morning Prayer & Breakfast**



St Francis Church  
Saturday Mornings  
9.15 am  
*all welcome*

## Healing Eucharist

Wednesday 20th November 7.30 p.m.

St James Church

Receive Jesus' promise of healing  
through personal prayer



# We Await our new Archbishop

Rowan Williams writes.....

## ON HUMAN RIGHTS

One of the most important questions is "Are some human rights of more importance than others?" Should we, for example, in dealing with underdeveloped nations, give priority to agricultural or social developments over educational or political advances?

I believe most fervently that there is more to human life than being adequately fed and clothed (important though this is); the mind and the personality must also be trained, stimulated, developed to their full potential; otherwise, as Shakespeare said, "Man's life is cheap as beast's": and how better to achieve such development than by education, by literacy especially?

Man's duties must go hand in hand with rights. Many are prepared to talk much of their own rights, less about the rights of others, and hardly at all about their duties. If we claim rights for ourselves, we must claim them as "human rights", obviously, that is, as rights common to the whole of humanity, rights which thus have to be implemented for the whole of humanity or not at all.

In a sense, we have a "right" not to be coerced into acceptance even of this, but it is quite clear that our duty demands it, for our own sakes if nothing else. We are, by the very fact of our existence, involved in humanity, and each individual is responsible to and for the rest of mankind. The great curse of the civilised world today is sheer selfishness, lack of concern and fear of "involvement".

*Human Rights, Dynevor School magazine, 1968 (aged 17)*

## ON HUMAN NATURE

Bombast about evil individuals doesn't help in understanding anything. Even vile and murderous actions tend to come from somewhere, and if they are extreme in character we are not wrong to look for extreme situations. It does not mean that those who do them had no choice, are not answerable; far from it.

But there is sentimentality too in ascribing what we don't understand to 'evil'; it lets us off the hook, it allows us to avoid the question of what, if anything, we can recognise in the destructive act of another. If we react without that self-questioning, we change nothing.

It is not true to say, "We are all guilty"; but perhaps it is true to say, "We are all able to understand something as

we look into ourselves".  
*Writing in the Dust: reflections on 11th September and its aftermath Hodder & Stoughton 2002.*

## ON GLOBALISATION

In the global village, the one who becomes rich is seen as the thief of his neighbour's goods. We will rightly say that this is a crass oversimplification. But the response from the poorer economies will be stony-faced. Debt and its management consume the energies of depressed economies, and often result in political regression and instability.

Global economics is impressive in theory as regards its potential for regenerating local practice; but in reality it is seen as managed for the sake of those who are already victorious. Every transaction in the developed economies of the West can be interpreted as an act of aggression against the economic losers in the worldwide game. However much we protest that this is a caricature, this is how it is experienced.

*Writing in the Dust Hodder & Stoughton 2002-10-02*





# Rosanne interviews Alan Pope

In a month when many of us have said fond and nostalgic farewells to St Luke's church it seemed appropriate to interview a person who was organist there for sixteen years. As church organists are much sought after it is not surprising to learn that Alan still plays regularly for Sunday worship, presently at Headington Quarry. His wife Diana worships at St. Francis', "our local church" as he describes it, and where he attends services whenever he can. Many of my readers will remember regular photographs of him in the Oxford Mail, especially in 1991-92 when he was Lord Mayor of Oxford.

At the age of five he moved with his younger sister and their parents from Stourbridge to the Medway Towns in Kent. After primary school he gained a scholarship to the King's School in Rochester. It was there that he developed a passion for Latin, which he has found a great asset in later life. He was accepted as a chorister at Rochester Cathedral which he said made him "different" at school. Already a shy boy he retreated further into his shell. He told me of how he wanted so much to speak at a school debate that he carefully wrote his point on a piece of paper but at the crucial moment his courage failed. He had found it impossible to speak. As a city councillor, Sheriff and Lord Mayor he was required to speak regularly in public and still finds it incredible that he

found the courage to do so.

His mother died when he was seventeen, a severe jolt to a young life. Having taken A-levels a year early he left school and found a job in publishing, commuting daily to London. Just before his 18<sup>th</sup> birthday he was accepted for a position at Blackwell's in Oxford. He had seen the advertisement in a music journal. A clergyman friend who lived in Gillingham secured him lodgings with the Cowley Fathers in Iffley Road. There he required the ability to read plainsong from music, a skill which has had considerable influence on his life. He still practices this regularly in Christchurch Cathedral where he is a member of the Christchurch Singers. Apart from his wife and daughters I would say that church music is the love of his life.

His post at Blackwell's was mainly cataloguing music documents. He worked there at a time when the great universities of the world were developing their libraries. The need for specialised printed music grew and it was to Blackwell's they turned. Alan became the man to contact. Over the years he created a unique niche in publishing, getting to know libraries from every continent.

Once established in Oxford this shy young man had to cope with female company. He joined a Christian youth group and with them travelled behind

the Iron Curtain to Czechoslovakia. In that same group was a music-loving girl who accompanied him to a memorable performance of Dvorak's opera "Rusalka". This was the beginning of their relationship leading to their marriage in 1966. They began their married life in Silkdale Close and two years later, bought the house Bulan Road, where they have lived for 34 years. They have two daughters, Susan and Gillian. Diana has been his rock and support ever since.

Alan's early political career took root when, whilst a school governor at his daughters' school in Wood Farm, he was persuaded to stand as a candidate for the city council. He was elected in 1976 and soon became involved in traffic and transport issues. He retired last May, having served for 26 years. In 1997 what appeared to be a huge black cloud hung over his head – he faced redundancy from Blackwell's. The silver lining only began to appear when, following a colleague's suggestion, he decided to apply to Brookes University to study for a degree. He read German (a new language for him) and Publishing. He graduated last summer, having enjoyed the whole experience. During his degree course he was sent on two work placements, one to Stuttgart, for five weeks, and also to Berlin for five months, where he worked with music publishers. Once it came to

light in Berlin that he was a chorister and could sing plainsong, he was offered the chance to sing in the choir of St Hedwig's Cathedral. He is now an honorary member and has made several return visits. He has toured with the choir in northern Italy and even broadcast on German radio. Imagine how fluent his spoken German must be!

Now he has a job in public, community transport with the council, for which he went through a rigorous examination (no favours for a former Lord Mayor). His resilience has carried him through the dark cloud and his silver lining is complete. His final quote was "Never be afraid to venture into something new. I am convinced that God is there to guide us as we step into the unknown".

**Was there a particular person who had a strong influence in your early life?**

Yes, the head teacher of my primary school. He was the local church organist, loved church music, taught me to do the same, gave me basic training in choral music. He taught every class in the school to read music. Everything musical in my life stems from him.

**What sort of child were you?**

Shy, loved music, my mother also loved music. Read like mad – I belonged to two public libraries.

**Has your faith been with you since childhood or did you find it later in life?**

Since childhood. When you live for church music, faith in God becomes part of you.

**Which period of your life has given you most satisfaction?**

There are always new experiences to be gained, so all of it.

**Are there any aspects of modern life you dislike?**

Corporate greed. And increasing selfishness and aggression on the part of road users.

**What's best about life today?**

Despite modern living, you still get acts of generosity and kindness from individuals.

**How do you like to spend your leisure time?**

Travelling, and reading railway time tables.

**If you had a Holy Wand what would you change?**

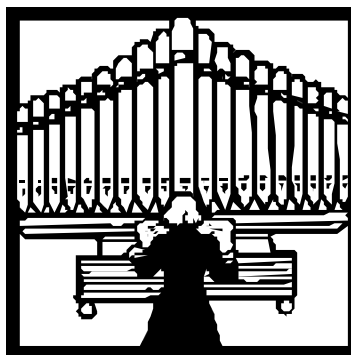
Resolving the problem of Third World debt.

**If you were not doing what you do now what would be the alternative?**

More study, more travel.

**What do you hope to be doing in ten years' time?**

More study, more travel, gaining yet more new experiences.



## All Saints Day November 1st

All Saints, or All Hallows, is the feast of all the redeemed, known and unknown, who are now in heaven. When the English Reformation took place, the number of saints in the calendar was drastically reduced, with the result that All Saints' Day stood out with a prominence that it never had before.

This feast day first began in the East, perhaps as early as the 5th century, as commemorating 'the martyrs of the whole world'. A Northern English 9th century calendar named All Hallows as a principal feast, and such it has remained. Down the centuries devotional writers have seen in it the fulfilment of Pentecost and indeed of Christ's redemptive sacrifice and resurrection.

The saints do not belong to any religious tradition, and their lives and witness to Christ can be appreciated by all Christians. Richard Baxter, writing in the 17th century, wrote the following:

He wants not friends that hath thy love,  
And made converse and walk with thee,  
And with thy saints here and above,

With whom for ever I must be...

As for my friends, they are not lost;  
The several vessels of thy fleet,  
Though parted now, by tempests tost,

Shall safely in thy haven meet...

The heavenly hosts, world without end,  
Shall be my company above;  
And thou, my best and surest Friend,  
Who shall divide me from thy love?

There were 1,255 ancient English churches dedicated to All Saints - a number only surpassed by those dedicated to the Virgin Mary.

# Lest We Forget - Stephen's Sacrifice

Remembrance Sunday is upon us once more and the Royal British Legion's Poppy sellers are busy raising money for the Legion's ongoing work of caring for ex-service men and women and their families. Here is an account of one man's need for the Legion's care and support:

"Twenty years ago, 28,000 troops served in the Falklands War. Very few could have imagined the horrors they would see..."

During the battle for Goose Green in May 1982, 18-year-old Stephen Anstee witnessed the horrific death of his best friend; killed instantly by a sniper's bullet. A few days later, he desperately attempted to save another friend's life following a mortar attack. The event echoed scenes from a horror film.

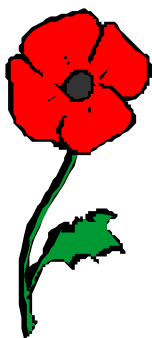
The troops who returned from the Falklands were given eight weeks leave to rest. For young men like Stephen, this spelled disaster as it gave him time to dwell on the appalling scenes he'd witnessed. He continued to serve but his psychological problems deepened. He experienced terrible depression, aggressive outbursts, feelings of guilt for surviving and haunting nightmares. In one of these nightmares, which he still has to this day, he re-lives having to kill a young Argentine

soldier with his bare hands. In 1986, Stephen's problems were compounded when he was medically discharged after breaking his back in a training exercise. His life fell apart and in 1992 his marriage began to break down. He left the family home and ended up living rough in the woods, relying on his Army training for survival.

We became aware of Stephen's desperate plight in 1996. The first priority was to put a roof over his head, so we helped him obtain housing in the Legion Village in Maidstone. Our Disability Co-ordinator, Michael Halstead, then untangled seven years of income tax problems, which resulted in significant arrears being written off. He also submitted a War Disability Pension application for Stephen, which after a two-year battle was successful. Michael spent time with Stephen, building a sense of trust, as he suspected Stephen

might be suffering from symptoms of Post Traumatic Stress Disorder (PTSD). Slowly, Stephen opened up to Michael and he agreed to see a specialist who diagnosed long-standing symptoms of PTSD. Stephen's emotional problems and deteriorating back condition had made employment increasingly difficult over the years. He had also become very isolated and withdrawn.

In 2001, however, Stephen was introduced to SAMA82 (South Atlantic Medals Association), which reunited Stephen with friends he had not seen in years. SAMA82 quickly recognised that Stephen was uniquely placed to help fellow PTSD sufferers, so they offered him the position of South East Welfare Co-ordinator, and Stephen was delighted to accept. We are currently supporting Stephen with relevant mentoring and training. He is also planning to re-marry in September. Stephen's life is back on track, but there are thousands of others who can't see any way out of the pain and suffering they're going through. They need you right now.



## Remembrance Sunday

10th November

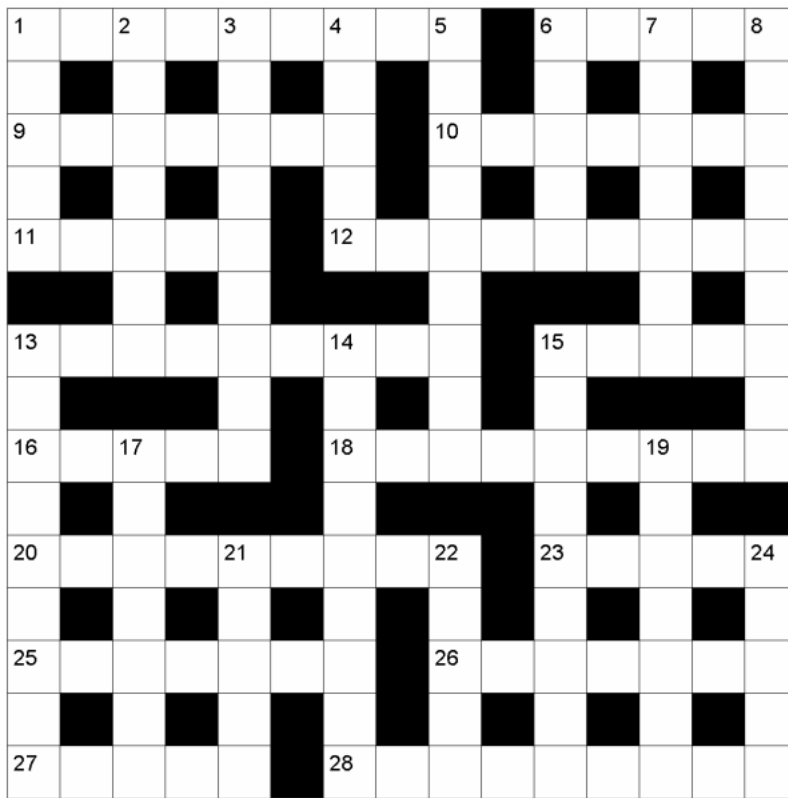
THE EUCHARIST  
with the  
ACT OF REMEM-  
BRANCE

10.30 am St Francis



*Lest we forget*

# November's Crossword



## ACROSS

- 1 Actors (9)
- 6 Father of Leah and Rachel (5)
- 9 Chemical agent that oxidizes (7)
- 10 Make larger (7)
- 11 Cheerful (5)
- 12 Receding (9)
- 13 Hindu religious sage (9)
- 15 Farm birds (5)
- 16 Tied as in shoes (5)
- 18 Moral (9)
- 20 Peter met accusing maid here (9)
- 23 Gravel ridge (5)
- 25 Pertaining to fire (7)
- 26 First (7)
- 20 Land of the Pharohs (5)
- 28 Relieves (9)

## DOWN

- 1 Hamlet (5)
- 2 Tomb inscription (7)
- 3 Covered with sand and lime mixture (9)
- 4 Participant (5)
- 5 Grabbing (9)
- 6 Company emblems (5)
- 7 Dwelling place for bees (7)
- 8 Nevertheless (9)
- 13 Copper carbonate (9)

- 14 Seaweed (9)
- 15 Assembly (9)
- 17 Piquant relish (7)
- 19 Disease of oaks (7)
- 21 Freshwater fish (5)
- 22 Tendency (5)
- 24 Actor's parts (5)

## October's Solution

### ACROSS

- 1. Alpha
- 4. Basal
- 7. Mem
- 9. Teleology
- 10. Mercy
- 11. Guilt
- 12. Idolize
- 13. Logos
- 14. Aim
- 15. Henoism
- 19. Hoarsen
- 25. Man
- 26. Abeam
- 27. Ceasing
- 28. Nasal
- 29. Nadir
- 30. Ignescnt
- 31. Nun
- 32. Dogma
- 33. Agly

### DOWN

- 1. Autograph
- 2. Polyism
- 3. Apostle
- 4. Biology
- 5. Stylish
- 6. Lampoon
- 7. Martini
- 8. Maybe
- 16. Of
- 17. Monolatory
- 18. Or
- 20. Abaddon
- 21. Stirred
- 22. Nagging
- 23. Gehenna
- 24. Amnesia
- 25. Misdeal
- 27. Canon

## THE OTHER SIDE OF THE DOOR

A very sick man visited his doctor in a small rural village. As he was leaving, he suddenly blurted out: "Doctor, I am afraid to die. You go to church on Sundays. Tell me what lies on the other side."

Very quietly the doctor said, "I don't know."

"You don't know? You, a Christian man, do not know what is on the other side?"

The doctor was holding the handle of the door; on the other side of which came a sound of scratching and whining. He opened the door and the patient's spaniel sprang into the room and leaped on him with an eager show of gladness.

Turning to the patient, the doctor said, "Did you notice your dog? He's never been in this room before. He didn't know what was inside. He knew nothing except that his master was here, and when the door opened he sprang in without fear.

"I know little of what is on the other side of death, but I do know one thing: I know my Master is there, and that is enough. And when the door opens, I shall pass through with no fear, but with gladness."

## Sunday Services

### ST JAMES' CHURCH, BEAUCHAMP LANE

8.00 am	Holy Communion
10.00 am	Sung Eucharist ( <i>exc 2nd Sunday</i> ) Family Service ( <i>2nd Sunday</i> )
11.15 am	Sung Eucharist ( <i>2nd Sunday</i> )
6.00 pm	Evening Service <i>[1st Sunday of the month]</i>

### ST FRANCIS' CHURCH, HOLLOW WAY

8.00 am	Holy Eucharist
10.30 am	Parish Eucharist <i>[Family Eucharist - 2nd Sunday of the month]</i>

## Mid-Week Services & Meetings

Monday	9.00 am	Morning Prayer – <i>St James</i>
	5.00 pm	Evening Prayer – <i>St James</i>
Tuesday	9.00 am	Morning Prayer – <i>St James</i>
	5.00 pm	Evening Prayer – <i>St Francis</i>
	8.00 pm	St Francis Discussion Group – <i>4 Long Close</i>
Wednesday	9.00 am	Morning Prayer – <i>St Francis</i>
	9.30 am	Eucharist – <i>St Francis</i>
	10.10 am	Mothers and Toddlers – <i>St Francis</i>
	12.00 pm	St James Prayer Group – <i>13 Clive Road</i>
	5.00 pm	Evening Prayer – <i>St James</i>
Thursday	9.00 am	Morning Prayer – <i>St James</i>
	9.30 am	Eucharist - followed by coffee – <i>St James</i>
	11.00 am	St Francis Prayer Group
	5.00 pm	Evening Prayer – <i>St Francis</i>
	7.00 pm	Eucharist – <i>St Francis</i>
Friday	9.00 am	Morning Prayer – <i>St Francis</i>
	5.00 pm	Evening Prayer – <i>St James</i>
	7.00 pm	Friday Club – <i>alt Fridays at St Francis</i>
Saturday	9.15 am	Morning Prayer & Breakfast – <i>St Francis</i>

Arrangements for Baptisms, Banns of Marriage, Weddings, Confessions and Home Communion can be made with any of the clergy.

### Days Off

Stephen has Friday off, Mark, Monday and Fr John, Tuesday. Except in emergency, please try and respect these days of rest. Sr Margaret Anne works within the parish on Tuesdays, Thursdays and two out of three Sundays

## Parish Directory

### TEAM RECTOR:

The Revd Stephen Hartley,  
Cowley Rectory,  
Beauchamp Lane  
Tel: 747680  
Email: stephen.hartley  
@btinternet.com

### TEAM VICAR:

Fr John Tomlinson,  
St Francis' Vicarage,  
2 Meyseys Close  
Tel: 748915  
Email: fj@care4free.net

### TEAM CURATES:

The Revd Dr Mark Harris  
24 Beauchamp Lane  
Tel: 775098  
Email: mark.harris@rl.ac.uk  
The Revd Sr Margaret Anne  
All Saints Convent  
St Mary's Road  
Tel: 249127

### LICENSED LAY MINISTER:

Eric Uren  
Tel: 770696

### CHURCHWARDENS:

Gwen Ranklin  
Tel: 451417  
Norah Shallow  
Tel: 765199

### DEPUTY WARDENS:

Rosanne Butler  
Tel: 453257  
Pat Chung  
Tel: 767124

### HALL BOOKINGS

OFFICER:  
773620

*weekdays only*