

St John's Church, Ermine

FROM 6th OCTOBER 1963

Vicar: THE REV. JOHN HODGKINSON, St. John's Vicarage. Tel. 25621.

Asst. Curate: THE REV. W. J. T. BROCKIE, St. John's House.

Reader: MR. I. E. DAINES, 10 Swaby Close.

Wardens: MR. L. D. MOORE, 97 Browning Drive and MR. K. DENT, 10 Woodhall Drive.

ST. JOHN THE BAPTIST PARISH CHURCH

The Family Communion, 9-15 a.m.

Senior and Junior Confirmation School, 11-0 a.m.

(Infants in Church Hall, 11-0 a.m.)

Holy Baptism (First Sunday in the month), 3-45 p.m.

Evensong, 6-30 p.m.

(Confirmation Classes for boys and girls 13 and over in Church, Tuesday evenings, 6-30 p.m.)

ST. JOHN THE EVANGELIST COMMUNITY CENTRE (ERMINE WEST)

Holy Communion, 8-0 a.m.

Infants Confirmation School, 11-30 a.m.

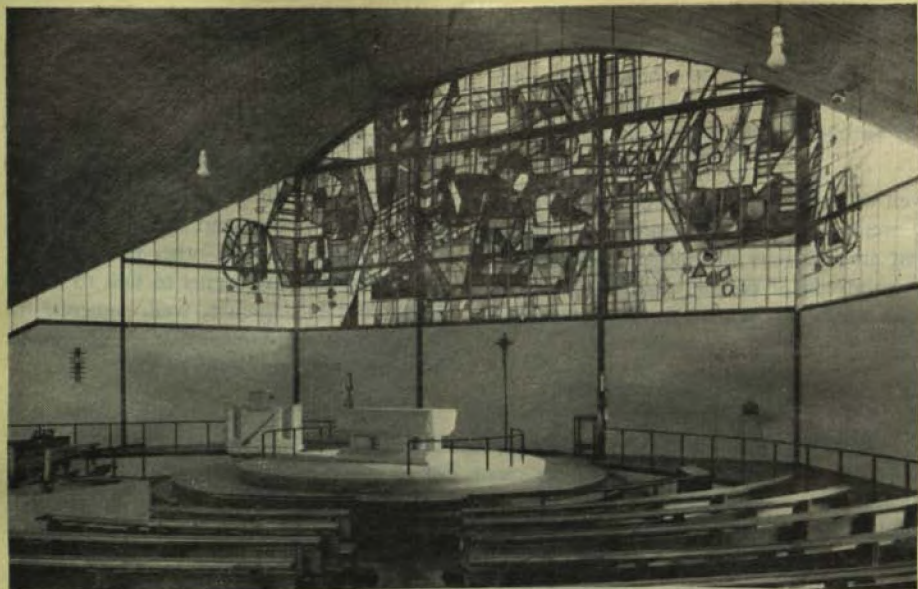
Junior Confirmation School, 2-30 p.m.

Holy Baptism (Third Sunday in the month), 3-45 p.m.

Evensong (First Sunday in the month), 6-30 p.m.

BANNS, WEDDINGS, CHURCHINGS AND CONFESSIONS by arrangement.

(Please give two weeks notice for Baptism. Forms can be obtained from the Clergy.)



POPULAR OPINION
VOTES NEW CHURCH
A GREAT SUCCESS

NOVEMBER
1963

November

- 1 Fri. **All Saints' Day.** Holy Communion,
7-30 p.m.
- 3 Sun. **Trinity 21.**
- 4 Mon. Care of the Elderly (West) Quarterly
Report, Methodist Church, 7-30 p.m.
C.L.B. Open Night, St. John's Hall,
7-30 p.m.
- 5 Tues. Mothers' Union, 7-45 p.m. 'Tupper-
ware'.
- 10 Sun. **Trinity 22.**
- 17 Sun. **Trinity 23.**
- 19 Tues. Mothers' Union Enrolment Service,
7-45 p.m.
- 22 Fri. Fr. Bill's Institution as Vicar of Great
Staughton, Hunts., 7 p.m.
- 23 Sat. Social and Dance, 7-30 p.m. 2/-,
St. John's Community Centre,
Ermine West.
- 24 Sun. **Trinity next before advent.**
The Very Rev. the Provost of Blackburn.

December

- 1 Sun. **Advent 1.**
- 7 Sat. Christmas Fair.
- 8 Sun. **Advent 2.**
6-30 p.m., Archdeacon of Lindsey.

ST. JOHN'S PARISH CHURCH

Sunday, November 24th

The Very Reverend NORMAN ROBINSON
Provost of Blackburn Cathedral

Family Communion 9-15 a.m.

Evensong 6-30 p.m.

PRIVY COUNCIL DECLARES ERMINE A NEW PARISH

The Privy Council has recommended to the Queen that the status of Parish be granted to St. John's, Ermine, on the date of Consecration of the Parish Church.

This day is to be October 6th, and you are invited to attend any, or all of the three Services arranged on this day.

A certain number of seats have been reserved at the Consecration Service at 9-0 a.m. but there is plenty of room, and everyone is welcome.

There is still about £2,000 to be raised for the work in hand, and at some later date it will be necessary to build the vestrys, chapel and bell tower. However this will be something to think about when we have cleared the present debt.

We now have a Parish Church which is indeed a House of God, a symbol of God's presence in the midst of his people, a fitting place for those great moments of Communion, Baptism, Marriage, etc.

St. John the Evangelist will still serve the elderly and youngsters of Ermine West who may find it difficult to reach the Parish Church. A revised list of Services for both churches will be found on the back page, and note that from November, the Baptism on the third Sunday in the month will be at St. John the Evangelist.

. . . the strangers were the people actually living here . . . (Writes Jeremy Hirst, a student from the Bishop's Hostel)

See
article
opposite →

STRANGERS & VISITORS

For nine days in October, fourteen students from the Bishop's Hostel, and their tutor, Fr. Gerald Downing, and Sister Penelope and Sister Verena of the Convent of the Holy Name came and lived amongst us. They freely gave of their time and we are most grateful to them.

At the end of the Mission they were asked to write quite frankly about their impressions of the parish and to make any suggestions which they thought might be of help.

Here are some excerpts from their collated report.

Sunday Services

All of us liked the 9-15 Family Communion — both for timing and content. Of course the liturgical battle is just about won in the new church — all we want now is to say/sing it in 20th century English.

Further comment and suggestions

1. that the Church on the Ermine should grow in its understanding of itself as a loving and caring community.
2. that the house meeting technique should continue especially with regard to young people.
3. a mens' club of some sort.
4. street wardens.
5. that Ermine West become a separate parish
6. a staff of ten and a twenty-six hour day

We students came to the Ermine Estate as strangers. Some of us live in Lincoln and all of us had been to the Estate at some time — to look at the new church, to use the Library or to play dominoes at the Old Folks Home. But still, we were strangers when we arrived for our week's visit.

We weren't strangers for long. We were all lodged in different people's houses and we were given magnificent meals by dozens of people. Everywhere we met from our hosts and hostesses a warm welcome, generous hospitality and a friendly interest. I would like to take this opportunity of saying how grateful we are for all this kindness.

As well as this, we went visiting all afternoon and we were at House Meetings every evening. We went into dozens of houses and talked to literally hundreds of people. Our black cassocks were quite a familiar sight in the streets. Soon we weren't strangers at all. We were visitors.

But we quickly noticed an odd thing. The strangers in the Ermine Estate were not us — the students, the visitors. The strangers were people actually living here. Many, many times we came across people who did not know their neighbours, who found other people unfriendly and unhelpful,

who had nothing to do in the evenings, who felt excluded from the life of the Estate. They felt like strangers.

Now, isn't it all wrong that we, who were only visitors, should have been so quickly welcomed and made to feel at home, while people who have been living here for five years or more still don't feel at home?

What is the answer to this? It is easy to say, though perhaps it's not so easy to do. For after all, someone has got to make the first move. If you complain that your neighbours never speak to you, have you ever tried speaking to them? If people seem unfriendly and unhelpful to you, how friendly and helpful are you to them? If you never seem to be asked into anybody else's house, how often do you ask other people into your own house? If nobody seems to talk to each other in shops and bus queues, well, someone has got to say the first word, even if it is only good morning and that someone could be you.

Having said all this, which is really only common sense, I should say that the Church is a community of people who are always open and friendly and helpful — where no one is a stranger, but at first a visitor and soon a friend.

POPULAR OPINION VOTES NEW CHURCH A GREAT SUCCESS

There are at least two very good things about the people of this parish. They say what they think, and if they find out that their first thoughts were wrong they are big enough to admit it. Hundreds of men and women have written or said something like, "I must confess that I didn't think much of it when it was going up, but the result is terrific".

Among the most enthusiastic are the elderly people who were aghast at the idea of having a church in concrete and aluminium. 'Churches are built in stone'. They had always felt that there couldn't be any 'atmosphere' in a modern church but to their joy they found it there right at the start. 'This church helps you to pray'.

A local police sergeant came to have a look inside and stopped in amazement. "I've watched it being built", he said, "and I wondered what all the fuss was about, but I can see now. It's beautiful.

A group of teenagers were passing by. One stopped to look inside and came and called excitedly to the others, "It's a smashing church, come and have a look". Real praise came from a builder's labourer, who popped in out of professional curiosity. "I don't go to church, but if I did, I'd come to this one".

When building started many people were against the idea, almost entirely, because the exterior didn't bear any resemblance to established traditions of ecclesiastical architecture. With $3\frac{1}{2}$ miles of scaffolding in place to support the shuttering for the hyperbolic paraboloid roof, the common cry was that it looked like the Big Dipper at Butlins. As work progressed others noticed the apron stage effect of the chancel and said that they liked the new theatre that we were building.

One critic observed the sloping floor and asked when the new swimming pool was to be opened.

The tide began to turn when Keith New's magnificent coloured glass was put into position, its rich colours and abstract shapes enriching the whole building. Of course, we were often asked what the window meant and we dutifully tried to interpret it, but all agreed that the design and colour were the most important thing. "Isn't it lovely? Does it have any special meaning?"

Three massive lumps of concrete became the altar, font and pulpit and the building began to show that it might turn into a church. Simple benches of pine curved gracefully round the chancel steps, the many colours in the wood brought to light by the varnish adding a warmth and homeliness to the building. The workers began to get excited and the visitors became more frequent and they stayed longer. Some took off their coats and began to help.

The candlesticks and processional cross in steel sculpture by Charles Sansbury were brought in. Again, a moment's doubt as when the large concrete font was first cast. But, again a moment of triumph when each separate part was fitted into a whole.

More paint, a bit of carpet, a vase of flowers and a good polish, the clutter wheeled round to the vicarage garage. Twelve hours to the consecration and we were ready. It looked marvellous, but what would the acoustics be like. Would the sense of gathering round the altar really be achieved?

Sunday morning came, the Bishop was admitted and the procession wound its way round the church and music filled the air. Many eyes were shining with joy, the final doubts had been removed. The church not only looked lovely. It worked.

"I've always been against this Vicar, but I take everything back. It's a wonderful church".

Every Sunday

ST. JOHN THE BAPTIST

The Family Communion, 9-15 a.m.

PARISH CHURCH

ST. JOHN THE EVANGELIST COMMUNITY CENTRE (ERMINE WEST)

Holy Communion, 8-0 a.m.

GET WITH IT - GET UP - AND COME

1963
December Magazine

PARISH VISIT GROUP



Future Curate of St. John Baptist Church = Barry Etherington