

*Fr Hoyal Writes*

## **TU ES PETRUS?**

Once again, last Sunday's gospel confronted us with the powerful Petrine text in Matthew 16. Wisely, Fr Paul found something else to preach about. Foolishly, no doubt, I find myself choosing to make it the subject of this month's article.

Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you [that Jesus is 'the Christ, the Son of the living God'], but my Father who is in heaven. And I tell you, you are Peter [Petros/Kepha(s)], and on this rock [petra/kepha] I will build my church, and the power of death [the gates of Hades/Sheol] shall not prevail against it. I will give you the keys of the kingdom, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven [cf Is 22.22]." *Mt 16.17-19 RSV*

I remember a coach tour round Corfu once, when our feisty guide rather surprisingly interspersed her commentary on island sites with pointed remarks about the Papacy from the Greek Orthodox viewpoint. She was clearly no more in favour of the Pope than Dr Ian Paisley and his independent Presbyterians in Northern Ireland. I wonder what she would have made of the passage above.

It is a crucial text and the literature is huge. Scholarly opinion accepts that it incorporates genuine words of our Lord. But what does it claim for the Apostle Peter? And what does it imply in regard to the episcopal successors of Peter at Rome?

It must be said that the scriptural case for Peter's primacy among the apostles in the early years of the Church is very strong. And

while he did not found the church at Rome, he certainly ministered there, and it was there he was martyred (almost certainly 64 AD). The historical evidence for the authenticity of the tomb site in St Peter's is persuasive.

But were the Lord's words just for Peter? Or did they also encompass his fellow apostles? And were they just for that first apostolic generation, or do they apply to their successors?

In the text at issue Peter is rock, say experts, the whole foundational substrate on which a building (in this case the Church) lies, rather than simply *a rock*, a foundation stone of the building. If so, Peter's authority is somehow primary and determinative.

Again, according to Matthew 18.18 all the disciples share the authority to bind and loose on earth as in heaven. But it is in only Peter (Matthew 16.19) who is entrusted with the keys of the kingdom. Arguably, this reinforces the primary character of Peter's authority from Christ. It is shared with the others, but it is apparently mediated through him.

Christians who are not Roman Catholics have another problem. Were Jesus's words in John 21 - Feed/tend my sheep/lambs – just for Peter? In some sense not, for every apostle had this task, as all authorised pastors do.

Yet there is something very specific about the Lord's powerful commission to Peter in John 21, just as there is clearly something distinctive about the Lord's entrusting of the keys of the kingdom to him but not to the others. Again, a Petrine primacy seems to be indicated.

But how far is this primacy transmitted to successors of Peter?

Equally, however, you should ask how far were the functions of the first apostles as a whole passed on to their successors in the episcopate.

The Church teaches that the bishops have inherited their office from the apostles. Yet certain aspects of first-generation apostleship could not be transmitted. The apostles are distinguished as such because they spent time with our Lord in the flesh, were first-hand witnesses to his resurrection and were personally commissioned by him to go out and share the Good News. But their ministerial functions they were able to hand on to the bishops they appointed.

In some ways, the situation is similar with Peter's successors. As the underlying rock for the Church, Peter alone has the unique and incommunicable privilege of being the first to confess Jesus as the Christ, the Son of the Living God. His successors cannot claim that historical privilege. But they certainly do transmit Peter's confession of faith in Christ, and arguably his apostolic primacy in the episcopate and his role as the foundational rock underpinning the whole Church.

Some say that Peter's primacy was purely a feature of the original apostolic generation. Others think not, and they have a point, and one that is particularly cogent for those (like the Orthodox and ourselves) who value the episcopacy but are squeamish about the Papacy. For, as the late Christopher Butler put it, "Why should the 'college' of the ruling Twelve be perpetuated in bishops if the presidency if the college is not perpetuated in the successor of Peter?" *The Church and Infallibility* Sheen and Ward 1955

Food for thought in these rocky times for Anglican Catholics.



## **DOORS OPEN DAY 2011**

Yet again, dozens of buildings across the city are open to visitors on Saturday 10<sup>th</sup> September. All Saints is pleased to be part of this, as we have been in previous years.

Although our doors are open every day, taking part in this event is a good way of making it easy for visitors who might otherwise not come to us.

We need stewards and refreshment servers to welcome people and also home-made cakes etc to sell (1 hour slots)

Please sign-up on the poster in the porch. This is always great fun.

*Janice Hopkins*

## **PARISH LUNCHESES**

Fancy good food (without having to cook it)? Then make a note of our parish lunches for the rest of this year

- Sunday 2<sup>nd</sup> October – Harvest Lunch
- Sunday 20<sup>th</sup> November

£5 per adult. £10 family ticket (parents and their children)

Tickets on sale on the two Sundays before

Good food - Good company - Pay bar. How can you resist?

# NUMBER SEVENTY

by Tim Stanley

When the auctioneer's hammer falls to mark the sale of 70 Pembroke Road – the property adjoining All Saints Vicarage and for years an integral part of All Saints – it will mark the end of an era.

Always known simply as Number Seventy, the building was once a hub of activity for the church and its choir school. Every floor holds memories for me, some of them going back to the early 'fifties.

That was when it played host to the Mothers Union who met in the lino-floored rooms on the ground floor and then enjoyed tea and cakes served at a trestle table beneath the sweeping staircase. As small children we were looked after in another room by the affectionate Mrs Skerrett assisted by Frances Perkins.

In January each year tea was served on a grand scale for the children's Christmas Party, curiously held in January. One year, in addition to an appearance by Father Christmas, it included carol singing accompanied by my mother on the piano. How she laboured on her piano at home that morning, trying to get the hang of the unfamiliar *Here We Go A-Wassailing*.

If a wet summer meant that the church's annual Garden Party was rained off, stalls and sideshows jostled for space on the crowded ground floor as the event was moved indoors

Later, as a pupil at the Choir School in All Saints Road, I made daily visits to the basement of Number Seventy and the canteen ruled by Mrs Marks. During morning break we could buy biscuits there and marvel as we peered through the hatch to the kitchen to watch Mrs Marks chopping the six-foot sausage rolls she had made during the morning into individual portions prior to cooking. They were tasty, but even the thought of the cheese and potato splodge she served at the end of each week – no meat on Fridays – still makes me feel nauseous.

The garden at the rear of Number Seventy was stocked with cabbages, sprouts, carrots and other staples of school ‘dinners’ – so different from the colourful herbaceous borders which flourish there today.

The school’s Art Room on the first floor was the domain of Miss Gulliver whose deep voice and nicotine-stained hair drawn back into a bun suggested heavy smoking. Art – painting with water-colours – was an enjoyable and relaxing pursuit with the kindly Miss Gulliver who taught us to draw outlines “in Van Dyke Brown, very pale” before she approved our concepts permitted us to splash on the colour.

For a year or two my classroom was relocated from the main school building at 9 All Saints Road to Number Seventy’s airy first floor bay-windowed room where Miss Alsop tried to drum Latin into our young heads. Passers-by in Pembroke Road may have heard “Amo, Amas, Amat, Amamus, Amatis, Amant” being chanted in unison before we progressed to more challenging exercises, translating into Latin such useful sentences as “The Romans have laid waste the land of the barbarians.”

The top floor of Number Seventy was the most intriguing. It housed the school laboratory, a room full of benches with sinks and gas taps, Bunsen burners and tripods, pink rubber tubing and strange glass vessels. By the time we were old enough to study

Chemistry and Physics, the French-Canadian Science master Mr Bertham had left. He was replaced by a man we regarded as the archetypal 'mad scientist.'

With hair awry, dishevelled clothes and thick glasses perched on the end of his nose, Mr Heslop was more entertainer than educator. His experiments frequently went wrong as carelessly-mixed chemicals produced foaming beakers containing solutions deadlier than any weapons of mass destruction Saddam might have invented in later years.

A timber partition wall with clear glass at the top separated the lab from a passage linking the top floor of Number Seventy to a door leading into the top floor of 68 Pembroke Road – the Vicarage – which contained a flat occupied by two young curates. They were Father Owen, who as precentor was responsible for the choral services and a lot of fun (his impressions of elderly ladies in the congregation were legendary), and Father Sanderson who would walk through the empty church whistling *Get Me To The Church On Time* from the musical *My Fair Lady*.

Out of the line of vision of Mr Heslop, the curates amused us by waving handkerchiefs above their heads so they were just visible through the glass as they passed to and fro. One day, as smoke from another wayward experiment filled the lab and filtered into their flat, they burst in, the handkerchiefs clamped to their noses, to assure us that the fire brigade was on its way!

Life at Number Seventy has been far less exciting in recent years since the building reverted to residential use. Now it's all change again as developers are being invited to bid for the building and give it a new lease of life.

How the proceeds of the sale will be used remains to be seen. They are likely to be considerable, so hopefully they will be invested in ways which benefit the church and help to ensure good attendances by worshippers and audiences for

performances. Funding a cost-efficient new heating system and a state-of-the-art sound system which actually works would be a good start!

## THE BERMUDA TRIANGLE

Sunday 7 August saw intrepid groups of explorers set out for what proved to be the Little Sodbury Triangle. Contained by the M4, M5 and A46 this triangle was fortunately overcome by faith, because our map reading skills fell short and there seems to have been a magnetic pull towards, of all places, Stroud. Denise and I overshot an unmarked turning, but survived to drop down through Deep, Dark Woods worthy of Master H Potter to a signpost which offered us Old Sodbury and Sodbury End. Yes, we had arrived at Little Sodbury, and the proof was that it was left off the signage. Not a building in sight. Fortunately a miraculous apparition of Rodney King showed us the way, though whether he was bilocating or driving round in circles remains unclear.

There on the left was the church of St Adelina. 'Sweet Adeline' muttered those of A Certain Age. Who was she? No one could say; this is said to be the only known dedication. But Google knows, and I can reveal that she was a French (Norman) nun, and the grand daughter of William the Conqueror.\* It still begs the question, whatever is she doing in Little Sodbury?

We were given a friendly welcome by the Priest in Charge, The Rev Canon Jane Kenchington and there followed an intense discussion on the Suitability of Sensible Shoes, and precisely for whom and in what circumstances this walk to Horton would take 30 minutes as advertised. So we set off to find out. It was a great walk, up hill (1 in 3 on slidey grass) and down dale (great for sledging, but not in August), with the landscape stark against inky black clouds. Lots of sheep, some birds, few butterflies. Horton Village was an easy half hour, but the Church of St



James and Horton Court (Amazing Romanesque Features) were a step or two beyond; one of those intriguing cases where stately home and church have become seriously detached from their village.

As we entered the Church, or according to preference the Court, the heavens began to drop down from above. Various, we sheltered. Those sheltering in the Church greatly regretted the strict instructions not to take tea there, as cream teas were to be provided at Little Sodbury. With hindsight, I feel I could have managed both .... The rains ceased, and we returned, tacking carefully down the steep bit, to find a lavish tea, with real cream, awaiting us, along with a fascinating lecture on William Tyndale, who first translated the Bible (or large portions of it) into English. Why Tyndale? Ah! He was tutor to the children of the Manor at Little Sodbury, until his heretical works drove him first abroad and eventually to the stake. Henry VIII apparently approved of the Bible in English, but that slippery monarch was no help to Tyndale. The afternoon closed (after a further deluge) with Evensong, sung, Book of Common Prayer, and with an erudite sermon in which William Tyndale rubbed shoulders with Henry Wansborough OSB and the Jerusalem Bible, delivered by Ian Yemm.

Then we went home by another way.

Anne Bradley, Explorer Extraordinaire

\*Memorial, 20 October. Profile, Granddaughter of William the Conqueror. Sister of Saint Vitalis. Benedictine nun. Abbess of the convent of La Blanche, Moriton, Normandy, a house her brother had founded. Died 1125 of natural causes.

## **Parish Conference 8<sup>th</sup> October 10.00am – 2.00pm**

On 8<sup>th</sup> October we will be holding our next Parish Conference. This is a time for reflection on what we have and what we hold in trust at All Saints. Whether our commitment and witness have borne fruit, and more importantly to consider how we will continue to witness to our faith and daily commitment to God, both individually and collectively.

It is an uncertain time for the Catholic wing of the Church of England. We need an opportunity to support each other and understand the concerns and hopes that people in the congregation have for their faith in the future. We need to establish plans to nurture and grow All Saints Clifton and what it stands for.

Our facilitator for the day is Rev David Hart, Superintendent Minister of the Bristol and South Gloucester Methodist Church Circuit. Topics for discussion include: Leadership and organisation; Ministry (lay and ordained); Growth; Children and young people; Mission; Money. If you have any other suggestions please let us know.

Please come along and share your visions and opinions for the future. This is an important event **and we need YOU to be there.**

*Philippa and Andrew - Churchwardens*

MARY MOTHER OF THE LORD, FIGURE OF THE CHURCH  
ASSUMPTIONTIDE FESTIVAL OF THE BRISTOL CATHOLIC SOCIETIES,  
BRISTOL CATHEDRAL, 20<sup>TH</sup> AUGUST, 2011

*“Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, ‘Blessed are you among women, and blessed is the fruit of your womb!’ (Luke 1, 29-40)*

---

Welcome to this festival of the Holy Spirit! But surely you will say this is a festival of our Lady, the feast of her dormition, her falling asleep, and her taking up into that heaven which is the very life of the Son she carried in her womb, and nurtured with her human love? Of course that is true - but it is also true that is a festival of the Holy Spirit the Lord and Giver of life, who alone enables Mary to bear the incarnate Son, and who alone is the source of the grace that sanctifies her and makes her the one whom all generations call ‘blessed’.

St Luke in his Gospel, and in his second volume, the Acts of the Apostles, celebrates the life and energy of the Holy Spirit. In the very first chapter of his gospel, the angel tells Zechariah that the son what will be born to him will be called John, ‘and he will be filled with the Holy Spirit.’ When the angel Gabriel appears to Mary telling her that she is to be the mother of Jesus, ‘the Son of the Most High’, Mary asks ‘How can this be?’ And the angel tells her that ‘the Holy Spirit will come upon you and the power of the Most High will overshadow you, therefore the child to be born will be called holy, the Son of God.’ Mary is to be ‘overshadowed’ by the Divine Glory, just as on the mountain of transfiguration the Lord and the disciples are overshadowed by the cloud, the *shekinah* of the Divine glory, the presence of God which came

upon the tabernacle in the wilderness, and filled the Temple at its dedication by Solomon and then in Isaiah's vision. Mary is what she is, comes to fulfil her calling, only by the grace and presence of the life-giving Spirit of God. And that same Spirit is seen at work in the ministry of her Son, in the healing that he brings, and in all the signs of the coming of God's kingdom. The last mention of Mary by name in the New Testament is again in what Luke gives us. At the beginning of the Acts of the Apostles, the disciples are told that the Holy Spirit will come upon them, 'and you will be witnesses in Jerusalem, and in all Judaea, and Samaria, and to the end of the earth.' Then, having seen the Lord taken up into heaven they return to Jerusalem and wait in prayer, 'together with the women and Mary, the mother of Jesus, and with his brothers.' In Eastern ikons of Pentecost, Mary is portrayed at the centre of the circle of the disciples, as the Spirit descends in a radiance of glory to energise and transform and to send out on mission. Mary is thus depicted as at the heart of the church's life and mission. As she was 'the gate of heaven's high Lord, the door through which the light has poured', so the Church is to be the channel of that same light and life, that same transforming love in the world.

In the creed, there are three sections – the first in which we confess our faith in God, the Father Almighty; the second in which we confess our faith in Jesus Christ his only Son our Lord, 'conceived by the Holy Spirit and born of the Virgin Mary, crucified, dead and buried, and raised to life triumphant over death; and the third in which we confess our faith in the Holy Spirit. What follows from that confession of faith in the Holy Spirit, is all part of the life and work of the Spirit – the one, holy, catholic and apostolic church; baptism for the forgiveness of sins, and the end of it all, 'the resurrection of the dead, and the life of the world to come.' We confess that we 'look for' the resurrection of the dead, and the life of God's new creation, and the word translated as 'look for' means 'wait with longing expectation for.' What we long for is the life which is eternal life, a life in which our earthly lives are transformed into the likeness of Christ. As St Paul tells the Corinthians, 'we are being transformed into Christ's likeness,

from one degree of glory to another, and all this is the work of the Lord who is the Spirit'. When St Paul again speaks of the resurrection life which we are called to share, he speaks of our earthly bodies being transformed into the likeness of Christ's glorious body. He speaks of the resurrection of the dead as a life which springs from what is perishable. 'It is sown a physical body, it is raised a spiritual body' – and 'a spiritual body' does not mean some wraith-like existence, but a body animated by the Holy Spirit. The Spirit which we have received is the Spirit given to transform our lives, and in the end to transfigure us into the likeness of Christ, making us, as the second Letter of Peter says, 'partakers of the divine nature.'

What we celebrate in this feast of the Assumption, or as the Eastern Churches prefer to call it, the Dormition of the Mother of God, is Mary entering into that eternal life which is the destiny of us all. Just as she was prepared for her vocation to be the Mother of the Lord, so her unique closeness to her Son, allows us to celebrate her unique sharing in the life of the world to come. Bishop Thomas Ken, that great Anglican bishop of the seventeenth century, sang of how 'heaven with transcendent joys her entrance graced, next to his throne her Son his Mother placed, and here below now she's of heaven possess'd, all generations are to call her bless'd.'

In celebrating Mary we celebrate not a past memory, but a present reality. The saints of God are those who are our contemporaries, not just figures from the past. The communion of saints is created by the life of the same Spirit who transforms the life of every saint. But Mary within this communion of saints has a unique and special place because of her unique and special relationship with Christ our Lord and Saviour. Only she carried the incarnate son of God in her womb, and when her Son hung dying on the cross, he commended her to his beloved disciple and his beloved disciple to her – 'Mother behold your Son', 'Son, behold your Mother.' If she is the mother of the beloved disciple, then she is also the mother of us all, for we are the beloved disciples of our

Lord. The Russian Church likes to speak of 'the protecting veil of the Mother of God', her love, compassion and prayers spread over the whole church.

Mary has been rightly seen as a figure of the Church. As she was the Christ-bearer, so we too are to be Christ bearers, taking the life of Christ into the world. When John Henry Newman preached the last of his sermons before the University of Oxford, it was on the feast of Candlemas, and he took as his text words from St Luke's Gospel – 'Mary kept all these things and pondered them in her heart.' Her deep and contemplative pondering was seen as what the church was called continually to do as it sought to live out and understand the Gospel. There were indeed developments in the life of the Church and in the understanding of the Gospel, but it was in the deep love and contemplation of the Mother of God that we were given an example of what such developments might mean. They were not a matter of votes but of vows, of deep commitment born out of a life of prayer and contemplation.

The church of God has four marks or notes – one, holy, catholic, and apostolic. They are the fulfilment in Christ of what belongs to any human society – grace perfect in nature - for you cannot have a society that flourishes without unity of purpose, without integrity, without an openness to all, and without a sense of mission and identity. The church knows that all of these are to be found in Christ – unity binding us together in a single body; holiness – likeness to Christ, being catholic – not simply inclusiveness, but the fullness of the Christian faith open to all that lives may be transfigured, and apostolic, sent out in the life and power of the life-giving Spirit of God. As our society ponders the consequences of self-seeking consumerism, and disordered desire, we know that there is a need for the presence of the church as a community of grace, obedient to its calling as Mary was obedient to her calling to be the Mother of the Lord.

The God who in Mary's womb came down to the lowest part of our need, is a God who is continually to be found in the most surprising places. The flag of the European Union has a circle of twelve stars – and only twelve, even though the member states now far exceed twelve. It was a flag that the European Union took over from the older Council of Europe, which was based in Strasburg, and the twelve stars on that flag came from the twelve stars of Mary's crown in a window in Strasburg Cathedral – that crown of the woman clothed with the sun, with the moon under her feet, which we heard about in our reading from Revelation. God, and Mary the Mother of God, in the strangest and most unexpected of places.

As we celebrate Mary's taking up into glory, we renew our own commitment to the God who has called us into the kingdom of his beloved Son. 'Hail Mary, full of grace, the Lord is with thee, Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary. Mother of God, pray for us sinners now and at the hour of death. Pray for us O Holy Mother of God that we may be worthy of the promises of Christ.' Pray for us that in our lives we may be Christ-bearers. Pray for the church in its division and frailty that it may be renewed in love and compassion and hope. Pray for us at the hour of our death, that we may enter into eternal life in communion and fellowship with all the saints.

---

## **Ebbsfleet Lay Council 16 July 2011**

'Pay careful regard to your bishop, if you wish God to pay regard to you.' (St Ignatius of Antioch)

+Jonathan attended Mass at ASC and joined the Lay Council meeting. He was friendly, interested and impressive, showing a clear understanding of situations and issues, an equally clear intellect and a willingness to listen. Much of what he said was in relation to his pastoral role as a flying bishop but he naturally joined in the 'political' discussions. He asked those present for their experiences in the current round of deanery and diocesan meetings to discuss and vote on the Motion from General Synod. So far as I could tell he expects that for the sake of Unity, Mission, Healing and Moving On, the Motion will be passed. He does however feel that to vote for an unknown Code of Practice, which will not be made public until it's too late for Diocesan and Deanery Synods to express a view, is very difficult.

If it is suggested to him that no further provision is necessary owing to the Ordinariate, he replies that the Ordinariate is for Roman Catholics; he is asking for provision for Anglicans.

He referred to the growing concern that there is no sign of an appointment to Fulham; this is in the hands of the Bishop of London rather than up to ++Rowan.

He has become Chairman of FiF. On the one hand, he does not think this will take up much extra time owing to the fact that as +Ebbsfleet he automatically attends Council Meetings. On the other hand (and no one prompted this) he assured the Council that he was aware that not all Ebbsfleet parishes are FiF parishes and as far as he is concerned they are all equally important to him.



He regards the Society (SSWSH) as extremely important. He's clearly very pro SSWSH, and hoped all our churches had application forms available. He said it would be a very good result if once the legislation is passed parishes could ask for 'a Bishop from the Society' to have pastoral care. They are apparently getting down to formulating a constitution and other administrative matters; it will remain a non subscription body, unlike FiF.

He has made contact with some of the Ordinary/Diocesan Bishops in the Ebbsfleet patch and thinks relations are friendly. Some have suggested he works with them in making appointments.

He will continue to work from Pusey House; ++Rowan felt that because the Flying Bishops ("Provincial Episcopal Visitors") are not part of a community in the way that diocesan bishops and their suffragans are, it is important that and wants Bishops Jonathan and Norman to have the support of a community of prayer. As +Jonathan is already linked to Pusey House that is the obvious community for him. But there is no question that he will be a part time Bishop.

He spoke well on the subject of pastoral engagement with his parishes and he looks forward to visiting all of them individually though he hopes confirmations can be conducted for several parishes at once. He believes that if vocations and parish growth can be seen to increase in the traditional Catholic parishes, the political problems could well dissipate.

I'm hoping he'll circulate what he said to the Council about how he sees his role. I was impressed, but simply cannot reproduce it. We urged him to make communication with his parishes a priority.

Sadly, one thing will have changed. The flamboyance is gone. The pink, the puce and the purple are dimmed; the socks may even be black. O tempora, o mores.

Anne Bradley

## **The Kiss: St. Peter's instructions 1 Peter 5: 14**

“Salute one another with a kiss of love (the symbol of mutual affection). To all of you that are in Christ Jesus (the Messiah), may there be peace and blessing, especially peace with God, and freedom from fears, agitating passions and moral conflicts.”

*The Amplified Bible* (an American Translation)

Here is Jill Masefield's reply to Ken Smith's page in the August Parish Magazine. Ken evades the question of his aversion to handshakes at the "Peace Exchange" in the Communion Service. This time I have used my *Amplified Bible*. Work first started in 1958 to translate this Bible from both the HEBREW and GREEK languages. It took 22 years and 20,000 hours of research and prayerful study. It was finally completed in 1965. It is an American masterpiece and a wonderful gift to the Christian World.

*The Living Bible* came about on the prompting of the Holy Spirit to reach those tribes and tongues whose second language is English and especially young people who were 'put off' from reading the King James style. In Africa, it is widely read as a Bible easy to understand and popular with teens. It is also American and it is childish to think that nothing of worth comes from America. It is not as perfect a work as *The Amplified Bible*, but it has its place in the world today to reach the masses. To illustrate this fact, in 1980 when the British family finally handed the country of Rhodesia/Zimbabwe over to Robert Mugabe, a rich American distributed 5 million copies of the *Living New Testament* free of charge in paperback form to the country. Every street corner had a free stand.

Ken Smith's mirth at the story of King Saul using a cave as a 'Bathroom' is funny to us who call it a WC. In Africa it is called the PK (picaniny kia, translated the little hut/room). No doubt in other parts of the world the names are amusing too! But that is no excuse to castigate a Holy work. To the crowds and intellectuals Jesus said: "Let the little children come to me! Never send them away! For the Kingdom of Heaven belongs to men who have hearts as trusting as these little children's. And anyone who does not have their kind of faith will never get within the Kingdom's gates." *LB Luke 18: 16,17.*

There is no question of when and how we should greet each other at worship 'WITHIN OUR OWN CULTURE'. It is laid out for us in the Word and the Word says kiss. When I was in Russia helping out with David Hathaway's Ministries on a Crusade, I noticed Russian Christians greet each other with a kiss on each cheek and this is the custom of the Greek Orthodox Church as well.

If handshaking makes Ken Smith feel weak at the knees, I wonder what a kiss would do? Maybe we should kiss and make up.....It's good the brethren dwell in unity.

*Jill Dianna Masefield*