

1962

JANUARY, 1962

Price 4d.

"ARISE, SHINE FOR THY LIGHT IS COME"



THE MAGAZINE OF —
St. Nicholas Church, Marston

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfeld Road, Old Marston.
Tel. : 47034.

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

Churchwardens : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.
Tel. : Oxford 41167.

Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.
Tel. : Oxford 47997.

Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.
Tel. : 41888.

SERVICES :

Sundays : Holy Communion 8.0 a.m.

Also on First Sunday of the month, 12 noon.

FAMILY COMMUNION : 9.30 a.m. on 3rd Sunday of month.

Children's Church : 11 a.m. in Hall.

Morning Prayer : 11 a.m.

Senior Catechism : 10.0 a.m., Sunday. (Hall).

Evensong : 6.30 p.m.

Saints' Days : Holy Communion as announced.

Holy Baptism : Fourth Sunday of the month at 3.0 p.m. unless otherwise announced. Notice must be given.

Holy Matrimony : Banns to be given in at the Vicarage.

CHURCH ORGANISATIONS AND MEETINGS :

(As the covers are printed in advance you are advised to consult the Notice Board in the Church Porch, in case of alteration of times).

Mothers' Union : Alternate Wednesday afternoons (2.45 p.m.), and Evenings (7.45 p.m.).

Young Wives' Group : Alternate Wednesdays in Church Hall, at 7.45 p.m.

Men's Forum : Monthly on Wednesdays at 8 p.m., as announced.

Youth Fellowship : First Sunday, Holy Communion and Breakfast, also Third Sunday after Evensong, and as announced.

Senior Catechism : (Boys and Girls, 11—13 years), 10 a.m., Sundays.

Brownies : Fridays, 5.30 p.m. in Hall.

Girl Guides : To be arranged.

Cubs : Mondays, 6.15 p.m. in Hall.

Scouts : Thursdays, 7.15 p.m. in Hall.

WEEKDAY SERVICES :

Matins — 7. 15 a.m. (Daily except Saturdays)

Evensong — 5.15 p.m. (Daily except Saturdays)

Holy Communion — Wednesday, 7.15 a.m. (in place of Matins)

THE COVER PICTURE depicts the Marston Chalice, reflecting on its bowl the spires of the University, the factory chimneys of Cowley, and homes with T.V. Masts—all symbolic of the life of our village. The design is by Mr. Brian Cairns.

My Dear Friends,

Yesterday the sun shone brilliantly in the December afternoon as the earthly remains of Vincent Harlow, my Warden and the friend of us all were laid to rest in the churchyard of St. Nicholas.

The service was moving in its simplicity. After the singing of Psalm 23, the Master of Balliol read the traditional and inspiring lesson from I. Corinthians, chapter 15. The prayers and committal were taken by his brother, the Rev. Aidan Harlow, and the beautiful Commendation from the 1928 Prayer was given after the Nunc Dimittis by the Bishop of Buckingham, under whom Professor Harlow formerly served as Warden.

Throughout, the service was on a triumphant note, and even as we sang our Warden's favourite hymn, "Immortal, Invisible, God only wise," one felt one could hear his lusty voice adding strength to our praise. For, in Christ, death is already conquered. We knew that what had meant so much to us in the past could not die—his graciousness, his laughter, his wise and trusted counsel, his sensitivity to our needs. How often as we read, or hear the Bible read to us, shall we remember that studied grace with which he read the lessons, and the way in which he would give a significant pause, or allow his voice to drop to emphasize some point that hitherto had passed us unnoticed.

Others will no doubt think of him as a great Professor of Commonwealth History or as a leading Churchman. We shall remember him as our Churchwarden and Friend, sharing in all that makes up the corporate life of our parish—the festivals of the Christian Year; Christmas, Easter, and Harvest-time—playing his part in parish concerts—rounding up some discussion in our P.C.C. with masterly skill.

For me his passing means the loss of a friend since childhood days, and one whose help and loyalty has meant more than I can say during my ministry here. I am grateful too for his inspiration in the Fellowship of St. Nicholas, and for being able to share with him in administering Communion at the Inauguration Service on the Sunday before he died.

I shall close this letter with Bunyan's description of the departure of Mr. Valiant for Truth for the Celestial City, which I quoted at the service in Church:

"My Sword I give to him that shall succeed me in my Pilgrimage and my Courage and Skill to him that can get it.
My marks and scars I carry with me, to be a witness for me that I have fought his Battles who will now be my Rewarder."

When the day that he must go hence was come, many accompanied him to the River-side, into which as he went he said:

Death, where is thy sting?

And as he went down deeper he said:

Grave, where is thy victory?

So he passed over, and all the trumpets sounded for him on the other side.

Your sincere friend and Vicar,

Paul A. Remington

VICAR'S WARDEN :

I am most grateful that Dr. Carter, our Deputy Warden, has accepted my invitation to become Vicar's Warden. I know that his decision to take upon himself this office is one that would have been the wish of my late Warden, Professor Harlow.

FELLOWSHIP OF ST. NICHOLAS :

All members of the Fellowship should by now have received their membership cards and special envelopes. Plans for the next stage in the Fellowship will soon be published, and all members are asked to remember the Parish in their prayers daily and to pray for the guidance of the Holy Spirit in all our parish strategy.

Those wishing to become members, are asked to contact the Vicar for information about the Fellowship.

MAGAZINES :

We are grateful to Mrs. Haynes, Cross Farm, who entertained the Magazine Distributors to tea in November and provided an opportunity to chat over our magazine coverage of Marston.

WILL ALL DISTRIBUTORS PLEASE HAND IN THEIR MONEY AT THE END OF EACH QUARTER TO MRS. HOLMES, 10 CAVENDISH DRIVE.

ADULT CONFIRMATION TALKS :

Have you thought about being confirmed? If you have, and are an adult, Confirmation Talks for you will begin with an Introductory Talk at the Vicarage on Thursday, January 11th at 7.45 p.m. **PLEASE MAKE EVERY EFFORT TO BE PRESENT AT THE FIRST TALK.**

DR. BARNADO :

Mrs. Bangs would like to thank all those who took part in the Collection on behalf of Dr. Barnardo's Homes. The total raised was £18 6s. 0d., an increase of £1 6s. 0d. on last year's total.

PARISH CHURCH HALL :

It will be greatly appreciated if all bookings for the Hall are made to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston in future. This applies both to parochial activities, and outside functions.

SUNDAY SCHOOL : CHRISTMAS PARTIES

Kindergarten and Nursery Departments :

Friday, 5th January at 3 p.m. Tea at 3.45 p.m. The party will finish at 5.30 p.m. Parents are invited to come at 5 p.m. to share the remaining time.

Junior Department :

Saturday, 6th January, 4 p.m. Tea at 4.30 p.m. The party will finish at 6.30 p.m. Parents are invited to come at 6.15 p.m.

ALTAR FLOWER GUILD ROTA FOR JANUARY :

Jan. 7. Mrs. Kensington.
Jan. 14. Mrs. Harlow.
Jan. 21. Mrs. Oliver.
Jan. 28. Mrs. Wren.

O.J.L.

BROWNIES :

Congratulations to : Heather Porter, Nicola Berger-North, Gale Quarterman, Penelope Cooper in gaining the 1st Class Brownie Badge.

Christmas Party : The Brownies will be joining with the Junior Sunday School for their party on Saturday, 6th January, from 4 to 6.30 p.m.
M. Doman.

HOLY BAPTISM

- Oct. 22. Kim, daughter of Edward George and Peggy Elizabeth Phillips.
Sarah Rosemary, daughter of Harry Robert and Daphne Joy Fitchett.
Adrian Laurence, son of Peter and Marion Gladstone-Smith.
Linda Carol, daughter of Michael and Beryl Newton.
Graham Robert, son of John and Irene Harding.
Gary Frank, son of Frank and Doreen Bateman.
- Nov. 12. Alan Richard, son of Roy Brian and Janet Margaret Clements.
Warwick Henry, son of Brian Frank and Constance Dorothy Davis.
- Nov. 19. Jane, daughter of Clifford and Iris Gurl.
- Nov. 26. Nigel Charles, son of Michael and Sonia Johnson.

IN MEMORIAM

Dec. 12. Vincent Todd Harlow. Aged 63 years.

OCTOBER COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
October 1st	31	19	3	65
October 4th				4
October 8th	19	13	1	24
October 11th				3
October 15th	25	7	6	60
October 18th (St. Luke's Day)				9
October 22nd	26	3	9	26
October 25th				2
October 28th (Feast of S. Simon & S. Jude)				5
October 29th	22	5	8	28

NOVEMBER COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
November 1st (All Saints' Day)				8
November 5th	24	15	3	81
November 12th	25	2	8	36
November 19th	24	1	11	60
November 26th	19	19	3	24

CALENDAR FOR JANUARY, 1962

- Jan. 1. Circumcision of our Lord.
7.15 a.m. Holy Communion.
- Jan. 3. Wednesday. Young Wives : Members Holiday Slides.
- Jan. 5. Friday. Sunday School, Kindergarten Party, 3 p.m.
- Jan. 6. Epiphany of our Lord.
7.15 a.m. Holy Communion.
4.00 p.m. Sunday School Junior Party.
- Jan. 7. 1st Sunday after Epiphany.
8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
11.0 a.m. Matins.
6.30 p.m. Evensong.
- Jan. 9. Choirboys Pantomime Outing.
- Jan. 10. Wednesday. 7.45 p.m. Young Wives : Sex Education.
Dr. Elsie Wright.
- Jan. 11. Thursday. 7.45 p.m. Adult Confirmation Talks begin.
Vicarage.
- Jan. 14. 2nd Sunday after Epiphany.
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- Jan. 17.—25. Week of Prayer for Christian Unity.
- Jan. 17. Wednesday. 7.45 p.m. Young Wives : "What the Mothers' Union isn't." Mrs. Charleswood.
- Jan. 21. 3rd Sunday after Epiphany.
8.00 a.m. Holy Communion.
9.30 a.m. **FAMILY COMMUNION** with hymns and short address. (Mothers and Fathers with young children welcome).
11.0 a.m. Matins.
6.30 p.m. Evensong and Special Youth Service. (All parish young people especially invited).
- Jan. 24. Wednesday. 2.45 p.m. M.U. "South Seas." Mrs. Patrick Buxton.
SPECIAL MEETING FOR CHRISTIAN UNITY IN OXFORD TOWN HALL. (The Men's Forum are invited to attend this meeting in place of their regular meeting at the Vicarage).
- Jan. 25. Conversion of St. Paul.
7.15 a.m. Holy Communion.
- Jan. 28. 4th Sunday after Epiphany.
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- Jan. 31. Wednesday. M.U. Theatre Outing.

Holy Communion is celebrated every Wednesday morning at 7.15 a.m.

WORLD VIEW

NO. 1

1962

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IN THE MILKY WAY . . .

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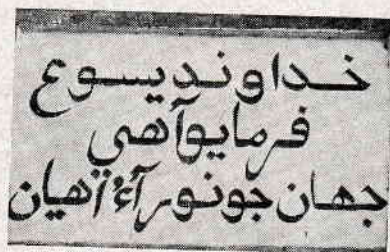
Have you ever thought that a map of the Christian Mission in the world today might look very much like a map of the sky? Up there in the Milky Way there are the areas where the stars are many and bright, other areas where the stars are few and dim, and then there are those great mysterious spaces over the north where all is dark and no star shines.

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The stars, many and bright, are a picture of countries like our own where the Church has taken root and flourishes. The bright and isolated stars represent the limited areas in which the Christian mission has been specially successful. The faint stars stand symbol for the tiny groups of converts in Muslim areas, while the still, dark areas are the countries such as Afghanistan where the light of the Gospel has not yet appeared.

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Situated in the wild border country of Waziristan and Afghanistan is the oasis town of Bannu. Bannu is a town of 40,000 people, and of significance not only because every one of these 40,000 Muslim inhabitants is loved by God, but also because in their midst is a tiny Christian Church, a last star before the great dark area of Afghanistan. Our cover picture shows the Bannu Christian congregation leaving church after Sunday morning service.



*Jesus Christ said:
I am the Light of the World*



A SHINING STAR

Most of the Christians in Bannu live in the little compound which contains the hospital and the school. The men and the boys and the older women move about the town quite freely, but it is difficult for Christian girls to go out alone in this fanatically Muslim locality. Many of the girls have never been out of Bannu; some of them cannot even read or write. They know no world of literature and letters. They know no church but the Bannu church, and no countryside but the Waziristan mountains. With no books to read, no letters to write or receive, and with very few excursions out of this one-room world of theirs, it is only too easy for their lives to take on the colour of their very limited surroundings. The

function of the little church in their midst is to help them to "reach for the stars". "I am the Light of the Word" says the Pushtu text on the church wall. "Let your light so shine before men . . ." says the Pakistani padre every Sunday morning.

In this particular context it is significant that the Bannu Christian girls have recently banded themselves into what they call the Shining Star club. They are hazy about many things, but not about what they are meant to be called, and you should hear some of them explaining the meaning of this name to new members and telling them how they should be shining for Christ in their homes and at the school and hospital!

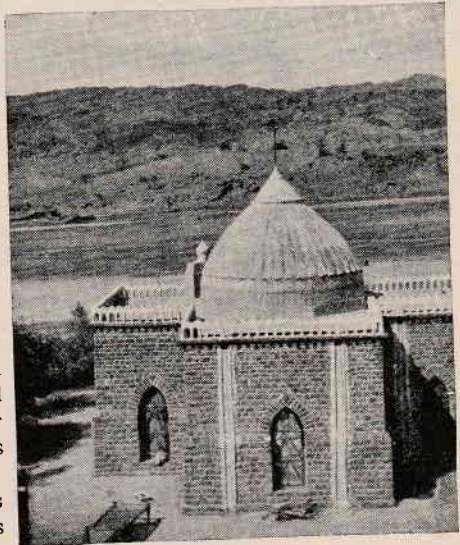
A light for Christ

By our standards there is probably nothing very special about this club. What really makes it special is its location and its membership. About half the girls are at High School or are nurses in the hospital, and the rest have never been to school. The presence of these girls who cannot read accounts for the wonderful medley of sound which can be heard emerging from the hospital garden each evening as some 16 girls, including 2 Muslims, begin to learn to read together. Sometimes they sew together and make clothes for small children, because their hearts were touched when a visitor from the Punjab spoke of the extreme poverty of Christians in that other part of Pakistan. There is Bible study, too, and arising out of it the production of a religious play. A few literate girls teaching the others their parts, and the whole Christian community joining in and helping in printing tickets, making angels' wings, building the stage, and keeping watch around the garden wall during the performance. And then the performance itself, held at evening time under a clear frontier sky, with the stars bright and near.

Yes, the Lord who holds in his hand the Seven Stars knows all about the Church at Bannu.

HITCH YOUR WAGON TO A STAR!

But, you say, how can I do it? How can there be any connection between such solitary stars and the lumbering 'wagon-like' activity of my parish? The answer, of course, is that there is every connection. If you want to know more about the bonds of giving and praying and belonging by which your wagon can be hitched to a star such as that which shines in Bannu, then you are invited to write to the address at the foot of this page.



The church at Karak near Bannu

CHURCH MISSIONARY SOCIETY : 6 SALISBURY SQUARE : LONDON E.C.4

1662-1962

This Year's Prayer Book Centenary

*By the Rev. H. A. L. RICE*

THE first English Prayer Book—that supreme contribution made by Archbishop Cranmer to the religious life of England—first appeared in the year 1549. Revised in 1552 and again in 1559, it disappeared after a century of usage, when it came under the ban of the triumphant Cromwellians after the murder of King Charles I in 1649.

When the monarchy was restored in 1660, together with the rehabilitation of the Anglican Church and clergy, it was only a matter of time before the Prayer Book was brought back into use again.

The Savoy Conference

Early in 1661 King Charles II summoned a conference of leading bishops and Puritan divines to discuss possible changes in the Prayer Book itself. The Puritans, led by Richard Baxter, put forward an alternative book, which would leave out the various practices to which they objected, such as the use of the surplice, of the sign of the Cross in Baptism, of the ring in marriage and of the word "priest." It is interesting, too, in view of growing modern feeling against what is called "indiscriminate baptism," that the Puritans in 1661 objected strongly to the baptising of children whose parents were unbelievers, excommunicate, notorious sinners, or themselves unbaptised.

Puritan Exodus

The Puritan demands were rejected by the Conference; they would, in

any case, have stood no chance of acceptance by the triumphant "Cavalier Parliament", lately returned to power. The immediate consequence of their disappointment was that some 2,000 Presbyterian clergymen left the Church of England. A great number of dissenting chapels in various parts of the country bear the date 1662 somewhere on their structure.

Alterations and Additions

The modifications made to the Prayer Book by the bishops at the Savoy Conference were comparatively few. A new Form of Baptism "for those of Riper Years" was provided, largely because during the Commonwealth period the Sacrament had been widely neglected and large numbers of people had reached adulthood without having been baptised. It was also needed, in the newly-settled colonies and overseas "plantations," in the case of natives and slaves converted to the Christian Faith.

Other additions were a "Form of Prayer to be used at Sea"; services for January 30th (the anniversary of the martyrdom of Charles I), May 29th (Restoration of King Charles II), and November 5th (frustration of the Gunpowder Plot); the five "State" prayers after Mattins and Evensong; more Occasional Prayers, and the "General Thanksgiving". The Renewal of Baptismal Vows was prefixed to the Confirmation rite, the

Psalter was bound up for the first time with the Prayer Book, and all lessons from Holy Scripture were ordered to be read from the Authorised Version of 1611.

Three Hundred Years On

The revised Book of Common Prayer, after being passed by Convocation and Parliament, received the royal assent on May 19th, 1662. In all essentials it is the Book as we have it to-day. For three hundred years it has provided for the liturgical needs of successive generations of Anglicans and, next to the Bible, no other book is better known or more highly valued throughout the Church of England and indeed beyond.

Meeting Modern Needs

Nevertheless, it has been realised for a considerable time now that the Prayer Book is once more in urgent need of revision to meet the requirements of this modern age. Much of its language, superb though it is, is archaic and incomprehensible to modern ears. The tremendous re-

cent advances in Biblical and liturgical studies have underlined the mediaeval misconceptions which underlie some of its provisions and requirements. Other urgent requirements are unprovided for, some of the services are too lengthy (the Baptism Offices, for example) and others, such as the Burial Office, too chaotic.

The Prayer Book of the Future

Some revision of the Prayer Book services is clearly called for, and in fact, a start has already been made. Commissions appointed by the two Archbishops have already considered the Baptism and Confirmation rites, the Psalter and the Catechism. Their recommendations are now under active discussion by the Convocations and Church Assembly. It is clearly inevitable that changes will be made to bring the Book of Common Prayer more into line with the revisions now in use in various parts of the Anglican Communion overseas. In future issues we hope to discuss the form such changes are likely to take.

A service the Prayer Book makes no provision for—the enthronement of a Bishop

Photo: London Express News



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Underneath—the Everlasting Arms

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“THE changes that are sure to come,” we sing in a familiar hymn, “I do not fear to see.” Everybody will agree that such an outlook on the future is a very enviable frame of mind. What, then, is the secret of it?

The secret is a very simple one. King George VI gave it memorable expression in a Christmas broadcast back in the war years. He used the illustration of a man looking out into the darkness ahead of him, peering into the unknown New Year, and beset with fears and misgivings. “Give me a light,” he says to the keeper of the gate of the year, “that I may tread safely into the unknown.” And the keeper replies: “Go out into the darkness, and put your hand into the hand of God. That shall be to you better than light, and safer than a known way.”

Nobody who heard these words, spoken in the sincere, moving tones of that beloved voice, will ever forget them. We all felt, as we listened, that that was what the King himself had done, as, laden with cares and responsibilities, he fared forth into the New Year, a New Year so fraught with fateful possibilities. He had put his hand into the hand of God.

Well, that is the whole secret of being able to face without fear “the changes that are sure to come.” I was reminded of King George and his New Year message when I heard recently of a little boy who went with his father to a military review. Seeing

some friends at a distance among the crowd, he ran over to speak to them. While there he overheard someone saying that the guns would soon start firing. “Is it going to be a big noise?” he asked. “Yes, sonny,” they told him, “it will be a very big noise.” The little boy turned round and looked in the direction of his father. “Good-bye,” he said. “If there’s going to be a big noise I’d like my father to hold my hand.”

They tell us there are going to be a good many “big noises” in the years ahead of us. All sorts of fearsome possibilities in the realm of international relationships are predicted, possibilities that may well fill us with dread. Someone said recently, referring to nuclear weapons and atom bombs and the like, “there is no more security left on the earth.” But he was wrong. There *is* security left on the earth, and we may all share it. The security that is left, the only security in an insecure world, was pointed out by King George, and illustrated by the little boy. Here it is in the words of one of the psalms: “What time I am afraid, I will put my trust in Thee.” Putting our trust in God is precisely what is meant by putting our hand in His. We shall not fear the changes that are *sure* to come, or any others that *may* come, if we do that! The psalmist had proved it, and so may we: “I sought the Lord, and he delivered me from all my fears.”

A. F.

* * *

LORD OF THE WINDS

Lord of the winds, I cry to Thee,
I that am dust,
And blown about by every gust
I fly to Thee.

Lord of the waters, unto Thee I call.
I that am weed upon the waters borne,
And by the waters torn,
Tossed by the waters, at Thy feet I fall.

MARY COLERIDGE (1861-1907)

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Church Notes and Views

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Another Thatched Church

IN the July, 1961 issue of *Home Words*, there is on page 100, a reference to "Thatched West Country Church" (at Sandy Lane, near Lacock, Wilts.) There is also a request for information on other similar churches.

There is a thatched church and lych-gate at Brockhampton, in Herefordshire. The Official Guide of the Wydean Tourist Board* has an illustration in their ninth edition on page 49. I have seen the church recently; it was built early this century, probably about 1902.

—A. N. D. KERR.

* Wye Valley & Royal Forest of Dean Tourist Board, Ross-on-Wye, Herefordshire.

£61,265 Allocated for Churches

THE eighth Annual Report of the Historic Churches Preservation Trust published recently drew attention to the large numbers of applications from parishes in need of extra-parochial assistance. It goes on to state that: "During the year a total of £61,265 was allocated in grants to 161 parochial churches in 36 English dioceses and five architecturally distinctive Nonconformist chapels. Additionally the Trust made available interest-free loans amounting to £15,250 to nineteen churches to enable essential repairs to continue without interruption. The volume of loan-aided work is thus greater than in any previous year."

Since its inception the Trust had voted by the end of 1960 a total of £491,269 in grants to 1,118 churches in all but one (Sodor and Man) of the English dioceses and to 38 chapels in the main Nonconformist traditions. During the same period interest-free loans have been made available to 48 other churches.

Made to Last!

THIS ancient Poor Box bears the date 1639 and the inscription:

"He that from ye poor his eyes wil turn away,

The Lord will turn His eyes from him in ye later day."

It is in the parish church of Abbey Dore in Herefordshire, described in a short article on page 13—ERIC L. KING (WORCESTER).



Work with the Mentally Sick

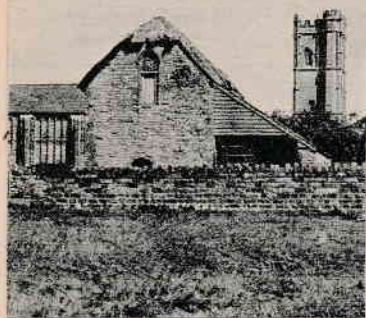
A LARGE number of the sick in mind could be saved and helped before they became real casualties if more clergy had been trained for this sort of work, it was stated in the July, 1961 issue of the Lichfield Diocesan Leaflet. The sick includes those on the edge of spiritual or mental breakdown, those who will soon be in the hands of a psychiatrist and those who may become part-time patients in a mental hospital.

Investigations have been going on in the Lichfield diocese under the guidance of Dr. Frank Lake of Nottingham, an acknowledged expert in this field, and a course in clinical theology opened under his direction last October. It will last until March, and up to 80 clergy will have been able to meet for three hour seminars every three weeks.



St. Christopher at Minster Lovell

THIS beautiful alabaster figure of St. Christopher is to be seen in an unusual position, at the foot of the tomb of William, Lord Lovell, in Minster Lovell church near Burford in Oxfordshire. He probably built the church, and died about 1430. Close to the church stand the ruins of his splendid manor house, on the banks of the Windrush. In 1708 a skeleton was found in the ruins, which is locally believed to be that of the founder's grandson, Francis, Lord Lovell, who was a supporter of Richard III and took part in the rebellion of Lambert Simnel. He fled to his home and it is thought died in a secret hiding place of starvation.—M. W. (HEREFORD).



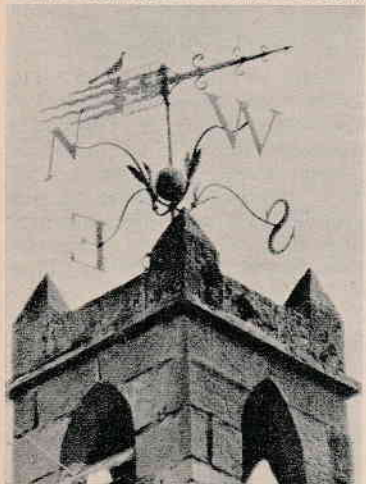
And a Thatched Vicarage

WITH reference to Lesley Jackson's letter in the July issue of *Home Words*, I enclose a photograph of the thatched Priest's House, Muchelney. Once a vicarage and dating from the 14th and 15th centuries, it is now maintained by the Ministry of Works.

Its staircase and doorway are some of the most beautifully ornamented in Somerset, and its great fireplace has two fine lions carved above it. It even has some scanty remains of stained glass in its window traceries.

Visitors may gain admission to the Priest's House and the south cloister, frater and kitchen of the adjacent Muchelney Abbey for 6d.

Muchelney, north-west of Yeovil, has the only thatched vicarage I know of.—RICHARD PIERCE (CHIPPENHAM).



Picturesque Vane

I FEEL sure that your readers will like to see this very fine decorative weather-vane on the ancient tower of Soulby church, Westmorland.—J. D. ROBINSON (DARLINGTON).

TO OUR READERS

We offer five shillings for every photograph with notes which we print on this page, and half-a-crown for every paragraph without a photograph which we consider of sufficient general interest for publication. Entries should be sent to: The Editor, 11 Ludgate Square, London, E.C.4.

YOUNG PEOPLE'S PAGES



COMPILED BY PATRICIA HUNT

Remembering To Forget

THE beginning of a new year is a good time both for looking forward and for looking backward. As we look back on the old year, we shall see that there are some things which it would be well to remember and others which it would be better to forget. It is wise to remember the good and beautiful things and to forget the bad things that have happened to us—the grudges we might have against other people, unkind words and actions and things which have hurt us. For if we go into the New Year feeling resentful about past wrongs, we shall not become happier people ourselves. We should forget the slights and insults (which are often only imagined!) and resolve to remember the pleasant things about others.

You sometimes hear folk say, "I'll forgive you, but I can't forget," and that very often means that they haven't forgiven either! So in 1962 let us remember that there are some things which are better forgotten, for having a good "forgettory" is sometimes as important as having a good memory.



Bible Puzzle

Who are these Biblical people? Their names all begin with 'B':

Robber and murderer who was released by Pilate in place of Jesus. (Mark ch. 15, v. 15).

A Levite who sold his lands and worked with St. Paul. (Acts, ch. 4, vv. 36-37).

One of the Twelve Apostles. (Mark, ch. 3, v. 18).

The youngest son of Jacob. (Genesis, ch. 35, v. 18).

Ruth gleaned corn in his fields. (Ruth, ch. 2, vv. 1-3).

* * *

S.P.C.K.

These initials stand for The Society for Promoting Christian Knowledge, which is the oldest Missionary Society in the Church of England having been founded in 1698. It exists to promote (or further) Christian knowledge, and publishes many religious and educational books; it has its own Printing Press at Saffron Walden, Essex. It also arranges to have chaplains at various ports to help travellers, and gives grants of money to help in the training of priests.

Have you any books which have been published by S.P.C.K., and do you know whether your church gives any money towards its work?

Ancient and Modern—Contrast in the Cameroons

Photograph No. 1 shows a wayside church on the road between Victoria and Kumba in the Southern Cameroons. It was built entirely by the villagers themselves from odd pieces of wood and strips of corrugated iron. They are very much pleased with their work and have a good right to be.

Photograph No. 2 is of the fine

new church in the bush near Lum in the Independent Republic of Cameroun. Its whiteness shows up for a very long way in the green when the sun shines on it.

Can you find Cameroun (or the Cameroons) on your Atlas?

[From Nigel Robson (aged 13), Green Tyles, Nettlestead, Near Ipswich.]



Reading the Bible Together

The feast of Epiphany falls on January 6th, and at Epiphanytide we remember the visit of the Wise Men to the Baby Jesus. You will need four readers to read this passage about the Wise Men: a narrator, the Wise Men's part (marked 'A'), Herod's part (marked 'B'; choose a strong voice for this—perhaps father), and the chief priests', (marked 'C'). It is an excellent idea for the Bible to

be read together like this in a family group, but if that is not possible, you may be able to arrange to do it with a group of friends.

St. Matthew, ch. 2:

v. 1	.....	Narrator
2	.....	A
3, 4	.....	B
5, 6	.....	C
7, 8	.....	B
9, 10, 11	.....	A
12	.....	Narrator.

Weekday Pages for Women

CONDUCTED BY
MARION HURST

Monday—Washing

Instead of using salts of lemon for removing iron-mould stains, try the following method, which is much cheaper and will not burn a hole in the material, as sometimes happens by the former method. Another advantage is that it is not poisonous, so there is no danger of accidents happening to children. Cover the stain with common salt, and dampen with pure lemon juice. Allow to stand for some time, depending on the extent of the stain, and then wash in the usual way.—MRS. A. E. NICHOLE (SHEFFIELD).

Tuesday—Sewing

When turning up the hem of a dress, try using paper clips to hold the hem instead of pins. They will not mark delicate fabrics, and you can slide them along as you go round the hem.—MRS. LEE (LANGLEY MILL, NOTTS.)

Wednesday—Nursing, First Aid

To cure a soft corn between the toes, pour on a drop of castor oil morning and evening. Keep the toes apart by placing a small piece of gauze or lint between.—MISS STEVENS (CLACTON-ON-SEA).

Thursday—Cooking

Mint jelly—A Recipe from Canada.
Wash some cooking apples—fallers will do—and remove any bad patches. Core and weigh. To every two pounds of prepared fruit, add one pint of vinegar. Boil until the fruit is soft. Strain through a jelly bag or thick piece of cloth. Return to saucepan. To every pint of liquid add one pound of sugar. Boil. As the jelly begins to set, beat in two or three teaspoonsful of chopped mint.

Pour into warm jars, cover, and store for use with cold lamb.—MRS. B. G. STONE (BATH).

Friday—Household

Do not throw away your empty perfume bottles. They will retain their scent for quite a time, and may be used to store among hankies, underwear, blankets, sheets, etc., and in this way will help to give your clothes and accessories a very pleasant fragrance.—MISS J. S. RICHARDS (PARKRIDGE, NR. STAFFORD).

Saturday—Children

When children get their shoes very wet—as they often do—first of all wipe them with a clean cloth—both inside and outside. Then stuff them with clean newspapers. This will keep the shoes in good shape and will help to dry the insides.—MRS. B. A. SMITH (DANBURY RECTORY, CHELMSFORD).

A Gardener's Prayer

Heavenly Helper, I would make
A garden for my Lord,
Wherein He could His pleasure take,
Walled off from dark discord.
My soul will be the garden plot;
My heart will be His shrine;
O Holy Spirit, be Thy lot
To fashion its design.

To uproot weeds of selfishness,
To prune the careless thought,
To labour hourly to redress
The havoc sin has wrought;
To purify the soil, and sow
Seeds from Thy sacred store,
That truth and righteousness may
grow
Where brambles reigned before.

Fresh streams of living water send
To feed my heavenly flowers,
And may their fragrant perfume lend
A sweetness to the hours
When One shall visit from above
This garden plot of mine
And find the choicest blooms of love
Entwined around His shrine.

L. F. BROWN

Looking Forward—

EVEN IF YOU HAVE NO GARDEN . . .

Even if you have no garden, *Now* is the time to plan for those "Flowers that bloom in the Spring."

With Christmas over once again, and in the midst of the usual dark days of January and February, what could be nicer than to think of planning for the Spring—and Flowers?

For those who do not have a garden, a window box or a small trough for outside the door will give much pleasure, and one may easily be prepared, even by the merest amateur.

Two ordinary tomato boxes are needed (or three if a longer trough is desired) which, when placed end to end and firmly screwed together, will give a finished box with divisions. Next, cut a piece of plywood to fit the length of the box and fasten securely; after fixing a strip of wood underneath each end, and in the middle to raise it from the ground or window sill, the box is complete. This may be painted on the outside to match a colour scheme, but most people

do not think it is advisable to paint the inside.

Drainage holes should be made in the bottom of the box, and the holes then covered with broken pieces of flower pots. Each section of the box should then be filled up to about an inch of the top with good potting compost, and then all is ready for the plants.

Bulbs are best for spring flowering and these, when flowering is over, may be easily removed and replaced with other plants to ensure an almost unbroken supply of flowers and foliage.

It is most essential that the compost should be kept just moist—never too wet or sticky—and if the compost is kept in this condition it should be usable for some time before it needs changing.

A very firm favourite with some enthusiasts is to have a herb trough; this of course, serves two purposes by providing attractive foliage and at the same time providing fresh herbs for the kitchen.

MARION HURST

"January brings the snow"

Photo: D. E. Tyler



The Appointment of Bishops

*Has the Time Come to Make a Change
in the Existing Method?
asks Bernard T. Croft*

HOW are diocesan-bishops appointed in the Church of England? The short, simple answer is "By the Crown"—which means in an impersonal way, by the reigning sovereign.

Now, much as we may love our own diocesan bishop, many of us feel there is something very wrong with the way in which bishops are appointed to English dioceses. And the fact that most of them so appointed turn out to be good bishops makes no difference to the case against the method of their appointment.

Some of us feel so strongly about this that we do not hesitate to describe the present system of appointment as blasphemous. And by using such a strong term we mean this.

Filling a Vacancy

A vacancy occurs. In due course it is announced in the press that H.M. the Queen has appointed such and such a man (who may or may not already be a bishop) to be the new bishop of that diocese. And then, it may be a month or two later, the Dean and Chapter of the cathedral of that diocese solemnly meet together and pray for the guidance of the Holy Spirit in the important matter of electing a new Chief Shepherd of the flock. And—as we so well know—the man they elect is always the one already announced as having been chosen by the Crown. (The same applies to the appointment of

Archbishops in England—for both our Archbishops are also diocesan bishops. And, as we have recently been reminded over an unhappy case, much the same goes for the appointment of Deans too.)

All this, of course, because we happen to be the "Established" Church. Yet the Established Church of Scotland (the Presbyterian Church) has complete freedom to order its own affairs.

Penalties of Praemunire

As the law still stands, should any dean and chapter be so bold as not to "confirm" the appointment already made by the Crown, they are liable to all the penalties of "Praemunire" i.e. they could all be sent to prison!

In our Church in Scotland—the Episcopal Church—the bishops are elected. Clergy and laity have a voice in choosing who is to be their chief pastor. I once helped to elect a bishop, when I was a cathedral curate north of the border.

In the Church of Wales (which was disestablished many years ago now) a similar system prevails.

And in all the branches of the Anglican Communion overseas this more democratic system of appointing bishops is of course followed. So at meetings—such as the great Lambeth Conference, held in this country every ten years—where Anglican bishops from all over the world meet together, our English diocesan bishops are

the only ones who have not been elected to their high office by the people, clerical and lay, they are set to serve.

Who really decides?

But how does the present system work, of our bishops being appointed by "The Crown"? Some people think it is really the Archbishop of Canterbury who decides; aided perhaps by His Grace of York in the case of bishops for the Northern Province. But this, apparently, is not so, though it is hoped that the archbishops do have some say in the matter!

In a most interesting and revealing article, Bishop Wand, sometime Archbishop of Brisbane, Bishop of Bath & Wells, and Bishop of London, tells us that a civil servant, who is one of the Prime Minister's secretaries, runs an office which is responsible for consultations which precede the appointment of bishops (and also that of judges, and some university professors). There are kept dossiers on "likely subjects for preferment" and by such a method Bishop Wand claims that "provision is made at no cost to the Church of a quite first-class registry-office for the rising clergy." Just how a man comes to be regarded as one of the "rising clergy" is not revealed; nor is any information given as to who does the consulting, who is consulted and how men generally come to be regarded as "likely subjects for preferment."

Obviously, if any one person can be said to make the actual appointment it is the Prime Minister; and while our present one happens to be a practising and knowledgeable churchman, the Prime Minister could be—and has been—a member of the Jewish Faith; or a Free Churchman, or a Unitarian, an agnostic or even, presumably, an atheist. And he could, I believe, be a Roman-Catholic



Dr. Ramsey enthroned as Archbishop of Canterbury
Photo: The Times

—for is it not only the Lord Chancellor who cannot be this?

Make-believe and Secrecy

It has recently been pointed out by another churchman in another church periodical that the present system has the following grave dangers or disadvantages: The Church is compelled to indulge in "make-believe"; the Church is judged incapable of handling its own senior appointments; other Christian bodies are encouraged to doubt whether our Church has freedom to be a true Church; the Church is presented as being under the thumb of the State; and, the present system gives the impression that it is the Archbishop of Canterbury who in practice makes the appointments.

All this is true enough and the existing system is made worse by the secrecy about it all which can only leave people guessing; and who can blame them if they sometimes guess wrongly?

THE WEEK OF PRAYER FOR UNITY
JANUARY 18th-25th

Praying For Unity

By the Rev. N. A. Birtwhistle

SOME time ago a letter, which had been written by a girl of seven, appeared in the correspondence columns of a national newspaper. It read:

"My Mummy told me about the letter last week about not starting sentences with and or but. Today our teacher asked us what we must never start sentences with, and a girl said, a full stop."

To those who for years have been looking to the day when the Church of Christ should be one, as He prayed that it should be, it sometimes seems as though every move towards reunion in our own land starts with a full stop. We hear plenty of talk about the need for unity. We know, without requiring any long-winded proofs, that the Body of Christ cannot be divided and live. But we still wait for that unity which God alone can give; or rather, shall we say, we wait for the outward and visible signs of that unity which in essence God has already given. For surely we agree with Platon, the Russian Metropolitan in the eighteenth century, that "the barriers between the confessions do not reach as high as heaven."

Our responsibility

Have we, ordinary members of the Church, any responsibility for that full stop? We all have bright thoughts from time to time as to

what ought to be, but what comes out of them? Peter Ustinov once confessed that his ambition was to be a night watchman—"All that time to think up ideas and no need to do anything about them." We are all with him there round his day-dream brazier. In this business of unity our real difficulties only arise when God says to us, "Stop talking and do something." It may be that all the time we are warming ourselves at our charcoal fire we are denying our Lord, like Peter warming his hands in the courtyard of the High Priest's house.

What can we do about it?

All right then, what can we do? Quite a lot it seems. In repenting of our denominationalism we can join in that movement of Biblical study which today is one of the strongest forces impelling us toward unity. Any unity worth the name must be based on a common faith which must itself be founded on the Scriptures. And you cannot seriously take the Bible as the Word of God while at the same time rejecting its teaching about Israel, Old and New.

We can learn as much as possible about each other. That may mean meeting to find out what we believe and how we worship, and it may mean doing as much as we can together. We can avoid provocative terms. In the past such names as

(Continued on page 14)



Abbey Dore Church, Herefordshire

Photo: Eric L. King

Cistercian Abbey to Parish Church— Abbey Dore, Herefordshire

ERIC L. KING

THE Cistercian Abbey at Dore, in the Golden Valley, Herefordshire, was founded by Robert of Ewyas, grandson of William the Conqueror, in 1147, but no trace of the original building remains. The present building was begun about 1180 and completed some hundred years later when it was consecrated by Thomas Cantelupe, Bishop of Hereford.

After the suppression of the Abbey in 1535 the buildings were allowed to fall into such a ruinous state that

cattle used them for shelter. The ruins were granted to the Scudamores of Holme Lacy, and influenced largely by Archbishop Laud, John—"the good Lord Scudamore"—began in 1632 the restoration of the buildings so that they might once more become a place of worship.

In the restoration of the timberwork he employed the famous "King's Carpenter", John Abel, who had earned his title from Charles I by building corn-mills for the Royalists during the siege of Hereford. It is recorded that 204 tons of timber at 5s. per ton were used in the construction of the roof; and the tower, built by David Addams of Ross, cost the sum of ninety pounds.

When completely restored, the church was reconsecrated on March 22nd 1634 by Matthew, Bishop of Hereford, an uncle of Sir Christopher Wren.

Since that time the hamlet of

Abbey Dore has had the distinction of using the Choir and Transepts of a Cistercian Abbey as its Parish Church.

In 1902 further restoration work was carried out, and all the early features were carefully preserved. The church is again in need of considerable repair and efforts are being made to raise the £13,000 estimated for the work.

A visitor to the church will see against the west wall a Minstrels' Gallery which faces the heavy oak Chancel Screen made by John Abel. The screen is enriched with the arms of Charles I in the centre, flanked on either side by those of the Scudamores and of Archbishop Laud. The whole of the furniture, with the exception of the lectern, within the chancel is the work of the "King's Carpenter."

Inside the wooden altar rails the twelve-foot-long stone altar stands on the remains of three stone pillars. At the Reformation the altar was removed and before the 1633 restoration and rebuilding it was used for salting meat and butter-making. A short length of oak in the front fills a hole which had been cut to allow meat juices to drain away.

Behind the altar the east wall of the ambulatory shows the remains of five chapels, and the south aisle has a large stone coffin, the identity of whose former occupant is unknown.

The south chapel contains the tomb of Sergeant—a legal title—John Hoskyns, who was a comrade of Sir Walter Raleigh and shared part of his sojourn in the Tower of London. A hinge on the outside of the medieval north doorway dates from the 13th century and depicts an animal's head, believed to be that of a wolf. This may commemorate an order for the destruction of wolves made by Edward I in 1281.

Amidst the fertile fields and orchards of the Golden Valley is pre-

served a treasure-house of history; not as a museum, but as the living Parish Church of the village which has taken its name—Abbey Dore.

Praying for Unity—cont. from page 12

Papist or Dissenter have been loaded with emotion, and their contemporary equivalents are with us still. We can refuse to condemn as narrow-minded those who, on conscientious grounds, find themselves unable to take some step we should like to see them take. A sensitive insight into what it is that makes the other man put that full stop at the beginning of the sentence is likely in the end to prove more fruitful than expressions of exasperation and impatience. But in placing our own full stop we can discard humbug. There is more fannel to be found in what folk offer as their reasons for holding back from unity than would be required to keep the whole tribe of Eskimos warm for many winters.

Beginning with prayer

And since our aims must surely be common planning, common Sacraments and common prayer, we can begin with common prayer. Here is what Smuts would have called a "small spar of hope." Here is something buoyant, something that is really joyously happening amid all this dull, flat-footed talk. Inspired by the Abbe Paul Couturier, churches of all denominations, including the Roman Catholic, in many lands join each year in a Week of Prayer for Unity which takes place from January 18th to January 25th. It will be surprising if in some form or other this period of prayer is not observed where you live.

And whatever else may fail we must go on showing to each other that love which is the distinctive mark of Christians, the power that binds the Church in one.

A TRUE FAITH

By the Rev. R. A. Williams

FAITH is believing something that isn't true," said the school-boy.

He was quite right, provided he understood that "to believe" means "to put your trust in" something rather than to agree that a certain proposition is true.

Once, on a long car journey, my family and I found ourselves still 90 miles from our journey's end when we were overtaken by darkness.

My ten-year-old daughter sat beside me with a small electric torch and a route provided by a motoring organisation. She read the route out as we went along and we reached our destination with very little difficulty.

The route was not, of course, a true picture of the country through which we passed. It gave us none of the glories of hill and dale, or colour and movement we should have seen had we passed through it in the daylight—not even anything of the activity of wild creatures that must have been going on as we passed through it in the dark.

But it did set out the things we needed to know in order to pass safely through it: and set them out in a form so simple that a child could interpret them.

The Bible and the Creeds are like that.

They do not present anything like a true picture of God and His dealings with men. God is far too great and wonderful to be described fully or accurately in any human thought, let alone word.

But we can put our trust in them even though we know they are not, and cannot be, wholly true.

For these are the things God has shown to us of Himself, and set out so simply that a child can interpret

them, even if he can't fully understand them.

If, then, you live your life trusting in the "truths" that Bible and Creeds reveal to you, you can be sure that you will come safely through life: though you will not know the truth until you "know even as you are known".

But what if you misread Bible and Creeds?

During the war, I once misread a map, and went driving confidently forward towards the enemy lines.

But suddenly a little Gurkha soldier popped up out of a ditch to send me back to safety.

Our faith is not ultimately in Bible or Creeds—it is in God Himself. Misunderstand Him as we will, he will somehow protect us from the consequences of our misunderstanding.

Somehow, and often in ways undreamed of, he will intervene to save us from our misinterpretations.

Our schoolboy was wrong, as well as right.

He had better have said:—

"Faith is believing *Someone* Who is true."

This is a much less ambiguous definition of faith.

A NEW YEAR PRAYER

Be with me, God, in this new year,
Give me strength to conquer fear,
Give me hope, where lies despair,
With courage fill my heart.

Be with me, God, in all I do,
Lead me on to pastures new,
Let me keep my faith in you,
Show me how to live.

The old year dies, the new must live
Whatever it may have to give;
Tears or joy—loss or gain

Be with me, God, I pray.

Humble now I speak to you,

Humble now in all I do;

Give me faith to see life through

That I may walk with Thee.

JEAN W. PROCTOR



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