

No. 55

SEPTEMBER, 1962

Price 4d.

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



THE MAGAZINE OF —
St. Nicholas Church, Marston

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfield 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 : Tuesdays, 7.0 p.m.

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.

THE PARISH CALENDAR — SEPTEMBER, 1962

- Sept. 2. 11th SUNDAY AFTER TRINITY.
8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
11.0 a.m. Matins.
6.30 p.m. Evensong.
- „ 5. Wednesday. 7.15 a.m. Holy Communion.
- „ 9. 12th SUNDAY AFTER TRINITY.
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- „ 12. Wednesday. 7.15 a.m. Holy Communion.
- „ 16. 13th SUNDAY AFTER TRINITY.
8.00 a.m. Holy Communion.
9.30 a.m. FAMILY COMMUNION.
11.0 a.m. Matins.
6.30 p.m. Evensong.
Preacher : Mr. John Wright, Dr. Barnardo's Homes.
(Youth Evensong—Parade of Scouts, Guides, Cubs and Brownies.
All young people especially welcomed).
- „ 19. Wednesday. 7.15 a.m. Holy Communion.
- „ 21. Friday. **St. Matthew's Day.** Apos. Evang. & Martyr.
7.15 a.m. Holy Communion.
- „ 23. 14th SUNDAY AFTER TRINITY.
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- „ 26. Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. Mothers' Union Opening Service in Church.
- „ 28. Friday. 7.45 p.m. Meeting of Parochial Church Council.
- „ 29. Saturday. **Festival of St. Michael and All Angels.**
7.15 a.m. Holy Communion.
Decoration of Church for Harvest Thanksgiving.
- „ 30. 15th SUNDAY AFTER TRINITY.
HARVEST THANKSGIVING.
8.00 a.m. Holy Communion.
11.0 a.m. Matins. Preacher : The Rev. David Jenkins (Chaplain
of Queen's College, Oxford).
6.30 p.m. Evensong. Preacher : The Rev. D. Campbell, S.S.J.E.,
Society of St. John the Evangelist, Cowley.

THE VICAR'S LETTER

My Dear Friends.

Before the Autumn programme of Parish activities starts I want to tell you about our Parish policy.

From October onwards the monthly plan will be something like this :

1st Week of every month (Wednesdays at 8.0 p.m.)

There will be either a Parish Meeting, Party, or a Men's Forum Discussion.

2nd Week of every month (Wednesdays at 8.0 p.m.)

A Parish Ladies' Night. This will be for all ladies in the parish—married and unmarried, young and not-so-young. The programme will include talks on everything from clothes to Coventry Cathedral, Missions to marmalade!

3rd Week of every month

(Times and Places to be arranged by individual leaders).

Discussion Group Week. Informal house groups meeting all over the parish to discuss the Christian Faith and its relevance to life today.

(Book for Discussion : "The Call of God"—Canon H. G. G. Herklett). After four of these groups we shall meet together in the Hall to discuss our "findings."

4th Week of every month (Wednesdays at 2.45 p.m.)

An afternoon Mothers' Union Meeting. A creche will be arranged for mothers with small children.

The purpose of this plan is to prevent the parish calendar from being over loaded, and to enable parishioners to play their part in the social and civic life of the community. It is far too easy for the Church to form societies which are in fact "Christian ghettos"—bolt holes from the world in which we live. Christians should be members of W.I., helping with Over 60's, leading in County Youth Clubs—AS WELL AS belonging to Church activities, and only meeting Church people.

I hope too that all leaders of other Parish organisations will play their rightful part in the worshipping life of the Church in Marston. We are grateful for all who lead in our young people's activities, but every leader should be a **regular** communicant member of the Church, and know what is going on in the life of the Church.

I very much hope that it will be soon possible to have a monthly **PARISH COMMUNION** at 10 a.m., followed by coffee in the Church Hall, at which all of us who belong to the Christian community here in Marston, will be able not only to meet at the altar but also informally afterwards, and get to know each other.

Our need as Christians is to feed upon God, to widen our circle of friends, and to let the Holy Spirit thrust us back into the world to be Christ's ambassadors in all we think and do.

Your sincere friend and Vicar,



HARVEST THANKSGIVING

Sunday, 30th September. 15th Sunday after Trinity.

8.00 a.m. **HOLY COMMUNION**

11.0 a.m. **MATINS.** Preacher: The Rev. David Jenkins — Chaplain of Queen's College, Oxford.

(The children's gifts will be received at this service this year—see below).

6.30 p.m. **EVENSONG.** Preacher: The Rev. D. Campbell, S.S.J.E., Society of St. John the Evangelist, Cowley.

With the present tendency to hold Harvest gatherings in "pubs," clubs, and schools for the benefit of the non-church-goer, it would be a great pity if we lose sight of the original Biblical significance of the service. Harvest Thanksgiving is the offering of the first fruits, and for God's people the Divine command is clear and simple—namely—

"The first fruits of thy land thou shalt bring

INTO THE HOUSE OF THE LORD THY GOD."

We are no longer an agricultural community, but we can still give thanks that we have enough to eat, when 3/5ths of the world's population is starving. This means that we ought to offer to God a worthy token from our gardens or the shelves of our larder which can be used for the relief of those who are hungry through no fault of their own.

The choicest of your gifts therefore, will be gratefully received for the decoration of the Church on Saturday, 29th Sept. as early as possible.

The children will be encouraged to bring their gifts to the Morning Service and we would be glad if these could be of the tinned and packed variety which can be made up into parcels for the needy at home and abroad.

PROVIDING TO-MORROW'S PRIESTS

The Greystoke Scheme



By H. A. L. RICE

THE Church needs priests, and she needs them from all walks of life. She also needs well-trained and mentally and spiritually equipped priests to carry her message and ministrations to men and women of widely differing outlook and upbringing.

There is probably no real shortage of young men who truly feel themselves called of God to serve Him in the ordained ministry of His Church, but quite often promising recruits are lost through lack of academic opportunities. Sometimes young men feel called to the priesthood some time after having left school and embarked upon other careers. Others, perhaps, for financial or other reasons, were unable to continue studying and were forced to leave school early in order to earn their living in industry or some other occupation.

Supplying the Remedy

The habit of study and reading, when once it has been laid aside, is not an easy one to take up again. Nor are the necessary facilities or the requisite time or quietness always available.

It was in order to help young men who found themselves in this situation, and yet felt reasonably certain that they had a call to the priestly life, that the "Greystoke Scheme" came into being.

The Cumbrian Setting

Greystoke is a charming Cumbrian

village on the fringe of the Lake Country, some five miles from the ancient market town of Penrith and about the same distance from lovely Lake Ullswater. It is notable for its noble park and castle, once the seat of the Dacres, and later of the Howards in whose possession it still is.

The fine, mainly Perpendicular church was, in mediaeval times, a collegiate establishment serving chapels and villages over a wide area, and still possesses some splendid misericord, return-end choir stalls. Here the Daily Offices of Mattins and Evensong are said by the clergy and students.

How the Scheme Works

The scheme, which was inaugurated in 1959 by the then Rector, the Reverend John Norman, caters for students whose ages range from about eighteen upwards. They come with widely varying scholastic backgrounds and from all over Britain. They live in lodgings in the village, where they have proved a very popular and active addition to the small local community. They spend two days of every week in paid employment of various kinds—one in a warehouse in Penrith, another as a house decorator, some as estate workers at the Castle, and five as male nurses at a Carlisle mental hospital. The rest of the week they spend in attendance at lectures and in private study.



The Warden (Rev. W. F. Roan), Bishop Graham, Teaching Staff and Students

Photo: Robert Armstrong

Pre-theological Training

Greystoke does not offer a theological course of training; its purpose is to prepare men for the General Certificate of Education (at "Advanced" and "Ordinary" levels) in order that they may qualify for admission to theological colleges proper, such as Lampeter, Lichfield, Salisbury, Mirfield, Rochester, Edinburgh, etc. The subjects mainly studied are English Language and Literature, Religious Knowledge, Latin, History, Geography and Greek and Roman Literature (in translations). The teaching is given by the Warden (the Rector of Greystoke, the Reverend W. F. Roan), by local clergy and by retired schoolmasters and mistresses living in the vicinity. A very great advantage to the scheme lies in the fact that Bishop Eric Graham, formerly Bishop of Brechin and before that Principal of Cuddesdon Theological College, is honorary assistant curate of Greystoke parish, living in Matterdale vicarage about four miles away and generously giving

of his valuable counsel and help. Lectures are held in the Village Institute on four days a week.

Finance and Administration

Few of the young men who come to Greystoke are in a position to contribute towards their own maintenance, beyond the little they can earn by their two-days-a-week employment. The Church's Advisory Council for Training Candidates for the Ministry (C.A.C.T.M.) is able to make a small annual grant, and generous help comes also from an anonymous private benefactor. But the scheme is of necessity run on a very tight budget and finance is always an anxiety. The Scheme, which of course has the backing and blessing not only of C.A.C.T.M. but also of the Lord Bishop of Carlisle, is administered by a Council of which the Bishop of Penrith is chairman.

Further information concerning the Scheme may be had from the Warden, Greystoke Rectory, Penrith, Cumberland.

Point of View

DAVID HUGHES



A NEW man came into our department recently. I found myself working next to him, and soon learned that he was a convinced Christian. That isn't so unusual, even nowadays, but Harry turned out to be a fervent evangelist into the bargain. He was converted about a year ago, and naturally enough wants to share his new-found belief with as many people as possible.

When Harry first came, there were some pretty good arguments in the canteen at lunch-times. He knows his Bible, though, and managed to keep his end up all right. He was gradually accepted as a "religious bloke", who was always ready to quote a bit of Scripture at you but was "all right apart from that."

Harry and I exchanged views pretty regularly. We didn't always see eye to eye, but that kept things interesting, and brought me a rather unexpected experience. We'd been arguing about the difference between our two churches. Harry invited me to attend a service at his church, so that I could see for myself what it was like. I gladly accepted, on condition that he would visit mine in return, and the dates were fixed there and then.

It's easier to respect another person's beliefs if you know something about them, and I was glad of the chance to find out what Harry did on Sunday evenings. I rode my scooter across town on the appointed day and Harry met me outside the church.

I had expected the service to be different from what I was used to, and it was. Plenty of fervour, but

I missed the reverent hush that occurs at intervals in more orthodox places of worship. The hymns, sung with a swing, seemed to be delivered with the idea of raising the roof. In my own church this might have raised a few eyebrows too, but at any rate it wasn't dull. There were differences all right, but strangely enough they didn't seem to matter so much now. We were all Christians, worshipping the same God; that was the important thing and nothing else really counted.

The following week I took Harry along to evensong with me. That was the real eye-opener for me, in a way I didn't expect.

As our organist improvised before the service, Harry was busy leafing through the Prayer Book. He leaned toward me. "You know," he said, "I'd forgotten how much lovely stuff there is in this book." From then on I saw the familiar proceedings through new eyes entirely.

Throughout the service I heard the familiar chants and responses as they would sound to a stranger. Conscious all the time of Harry standing beside me, I really *listened* for once to what was going on. The vicar's sermon got the sort of concentrated attention usually reserved for Maigret or the Cup Final. It was as if I and not Harry were the stranger, hearing it all for the first time.

The exchange of visits certainly fulfilled its purpose; and Harry and I do respect each other's points of view all the better because of it. But as far as I'm concerned, there was an even greater benefit. It made me appreciate more than ever before the wonderful form of service I'd tended to take for granted for so many years. I could thank Harry for that I suppose, but he'd only tell me it was none of *his* doing.

Come to think of it, he'd probably be right at that.

Church Notes and Views

Host on a Floating Church

AN ex-Durham miner plays host to seamen of many nations on the world's only floating church and club. He is the Rev. Frederick Laight, chaplain of the 60-ton Missions to Seamen vessel *John Ashley*, whose parish extends from Tower Bridge, London, to the Medway and Blackwater rivers.

"Our job is to look after seamen awaiting berths in the Thames," Mr. Laight explains. "We are out in all weathers and, as there are up to three ships tied up to a set of buoys, the men clamber from them on to our deck."

Below deck is a recreation room, with TV, a cinema, piano, library and a "shop" where emergencies can be bought. Behind the screen is a small church, complete with altar, where Holy Communion, Confirmation classes and seamen's Baptisms are held. "It is not unusual for seamen to be baptised at sea," said the chaplain.

The men know when the ship is coming because of her blue and white "Flying Angel" flag and a tape-recorder playing "Old Father Thames" as she plods up and down the river.

Appeal for Wydale Hall

AN appeal for £15,000 is being launched in the York diocese to purchase the lease of Wydale Hall, which was opened in 1953 as a Diocesan House with a Priests' Retreat, and to provide for essential improvements, including a larger chapel and increased accommodation.

The Hall is at present owned by Colonel and Lady Margaret Illingworth, and is leased to the Order of the Holy Paraclete. It was with the co-operation of the Prioress and Sisters of this Order that it was opened as a Diocesan House.

Risen Again

IN March, 1941, after one of the worst 'blitz' raids on Plymouth, the 15th century parish church of St. Andrew stood only as a gutted shell. During the following morning, amid the chaos of a shattered city, a woman with a remarkable sense of vision placed a board at the north porch on which was written "Resurgam" ("I shall rise again").

Now, 21 years after, when the church has been rebuilt within the original walls, the parishioners look with pride on the solitary word over the porch which perpetuates not only the act of faith but also their determination during those difficult days to "rise again."—G. T. NICOLLE (PLYMOUTH).



New English Bible

IN the year since its publication on March 14, 1961, nearly 4,000,000 copies of *The New English Bible: New Testament* have been sold throughout the world, it is announced by the joint publishers, the Oxford and Cambridge University Presses. Of that total United States sales are approaching 1,250,000 and the remainder have been sold in the United Kingdom or distributed from London to overseas countries.

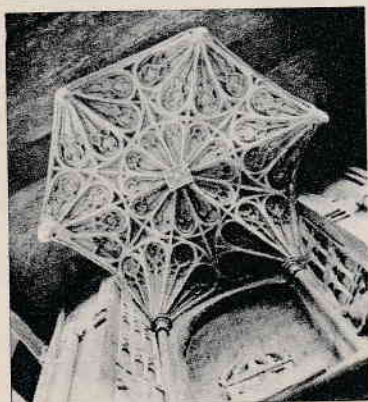
Before publication it was estimated that 1,000,000 copies might be sold in the first year. The actual sales have thus been nearly four times as great as was expected.

If any revision of the text is considered necessary, this will be carried out at or about the time of the publication of the new translation of the Old Testament, which will appear in a few years' time.



Church on a Farm

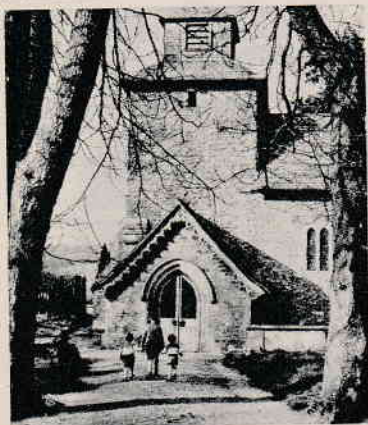
OUR second photograph this month has been sent to us by Mrs. M. Webb, of Plumstead, Cape Province, South Africa. It shows the re-dedication service at the tiny church of Handley Cross, Gatooma, Southern Rhodesia. It is built on a farm and had for some years fallen into sad disrepair. At the re-dedication (after its restoration), in June 1960, by the Bishop of Mashonaland, there were about sixty people present. Many had come from considerable distances, and after the service all adjourned to the farm for a buffet lunch.



Fan Vaulting at Fotheringhay

I ENCLOSE a photograph of the tester over the pulpit at Fotheringhay, with its lovely fan vaulting, more frequently seen in stonework. The pulpit retains its panelled back, with a crown, over which rises this vaulted canopy.

It is sometimes said that such testers date only from the 17th century, but this pulpit is said to have been the gift of King Edward IV who often stayed at the castle, of which nothing remains but a green mound. The beautiful Perpendicular church is of the early 15th century: the choir and collegiate buildings were all destroyed at the Dissolution, so that only the nave and tower remain. The nave had been of course always parochial.—M. W. (HEREFORD).



John Evelyn's Church

THIS old church lies some 200 yards north of the main Guildford-Dorking road. John Evelyn, the famous diarist, took his first lessons under the tower and the church at that time was over 600 years old.

He now lies buried in the Evelyn Chapel, together with his wife who married him at the age of fifteen and who bore him nine children. An interesting ceremony takes place annually at the tomb of Evelyn's nephew Richard Glanville, known as "Forty Shilling Day." Under the terms of a will, boys of the Parish of Wootton aged between twelve and sixteen place a hand on the tomb, recite the Lord's Prayer and the Ten Commandments and then are questioned by the Rector, the best five receiving forty shillings each. — K. M. PARKINSON (GODALMING).

YOUNG PEOPLE'S PAGES



COMPILED BY PATRICIA HUNT

Is Your Name Mary?

THE name Mary is so old that its exact meaning seems to be lost.

Some say that Mary derives from the Hebrew word for "bitterness." Others suggest that the name means "fat and strong," for in eastern countries fatness was thought beautiful. Yet others tell us that Mary means "a wished-for child." Other forms of the name Mary are Maria (Latin), Marie (French), and other English forms are Molly and Polly. One reason why this short, simple name has always been popular, and is likely to remain so, is that when God wanted a mother for Jesus Christ He chose a Hebrew girl called Mary.

Mary has always been a favourite name of royalty. Two unhappy Queens of that name were the Mary who ruled between the reigns of Edward VI and Elizabeth I, and Mary, Queen of Scots. Our Queen's grandmother, wife of King George V, was actually christened Victoria Mary

Augusta Louise Olga Pauline Claudine Agnes! Every one knew her as just "Queen Mary". Her daughter, the Princess Royal, our Queen's aunt, is also called Mary (full name—Victoria Alexandra Alice Mary).

Mary Jones, a Welsh girl, so badly wanted a Bible of her very own that she inspired the founding of the British and Foreign Bible Society. Mary Slessor, a Scottish girl, became famous as a missionary in West Africa. Marie Curie, a Pole, and her husband Pierre (Peter), between them discovered radium, and brought new hope to people suffering from disease.

G. E. DIGGLE

Who Was He?

He was

- An Inland Revenue Official
- A disciple of Jesus
- A Gospel Writer
- An Apostle whose feast day falls in September

(for the answer, see your Prayer Book Calendar).

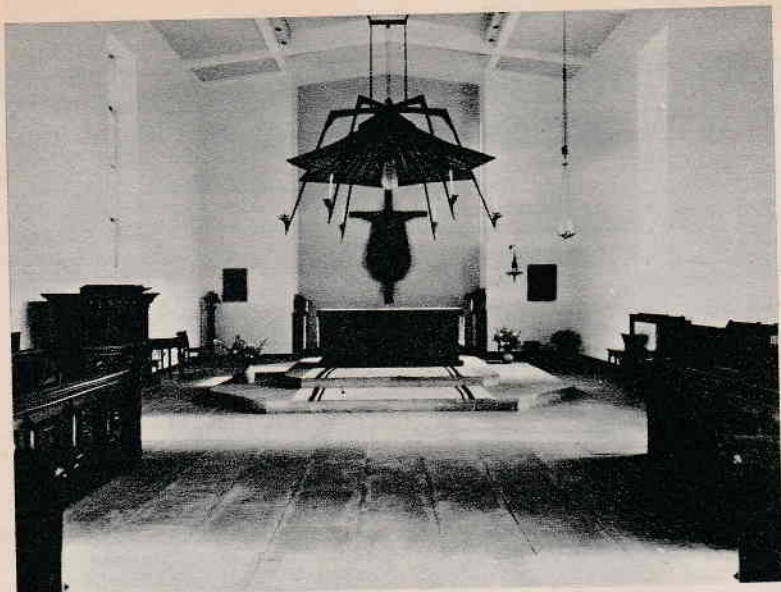
READING THE BIBLE TOGETHER

This is the parable of the Great Supper. If your family are reading this, perhaps father could read the part of the master, and then you will want four other readers.

St. Luke ch. 14

Master .. v. 16-18a (first part of v. 18)

First man ..	18b (second part of v. 18)
Second man	19
Third man	20
Servant ..	21a
Master ..	21b (from "Then the master. . .")
Servant ..	22
Master ..	23-24



St. Katharine's Royal Foundation, Stepney. The Chapel.

THE CHURCH IN ACTION

NOT far from the River Thames, in Stepney, there stands a lovely group of buildings on green lawns. This is known as the Royal Foundation of St. Katharine, and is the centre of social work—mainly amongst old people—in Stepney. It is a branch of the Church's work which has been going on since the 12th century, though not on this site all the time; and the St. Katharine's staff (who now work with the Borough Council and other helpers) have cared for the sick, the poor and the old for over 700 years.

Nowadays they provide clubs for old people, take ready-cooked meals and library books to those who cannot

get out, arrange holidays for them, and visit those who live on their own and who may have no-one else to take an interest in them.

There is a beautiful little chapel in the St. Katharine's buildings where services take place daily; it has a central altar so that the priest can stand behind it and the people can see all that is going on. It also has some very old furnishings taken from earlier chapels; and a wonderful figure of Christ in Majesty carved in Burmese teak.

Here, then, is a little "power house" of the church where people can see that the church is very much in action today.

Women's Pages for Weekdays

CONDUCTED BY
MARION HURST

Monday—Washing

Mrs. L. Wright, of 7, Dunkeld Street, Liverpool 1, sends a letter which says, "I was very interested in your article in the February magazine on "Borax and Old Lace". My mother-in-law, an old Yorkshire woman, told me that I would get the best results if I put the lace in a wide-necked bottle or jar, added the washing liquid, and shook the jar up and down. I have found this method very effective, especially for small articles, ribbons etc." Further to the article in the February magazine, others may wish to try this additional method.

Tuesday—Sewing

An attractive tea apron may be quickly made from a gay modern tea-cloth. Make two small darts or pleats on each side of the centre of one of the short sides. This will form the top of the apron. Stitch a length of strong tape along, leaving sufficient length at each side to form the strings. For a short person, turn up a hem at the bottom of the apron, or else turn over an inch or two at the waist which also gives it extra strength.—MRS. H. HENDY (HELSTON, CORNWALL).

Wednesday—Cooking

A banana sponge makes a delicious cake for tea. To make it, take 2 eggs, 2 bananas, 2 tablespoons of sugar, 4 tablespoons of flour, 1 teaspoon of baking powder, 2 tablespoons of melted margarine, half a teaspoon of salt.

Mash the bananas with the sugar, add the flour, salt, baking powder, melted fat and the yolks of the eggs. Mix well together. Whisk the whites of the eggs until stiff and then fold into the mixture. Bake in a moderate oven till nicely

browned. If liked the top may be iced, using icing sugar flavoured with banana essence. Decorate with sliced bananas.—MRS. A. SCHOFIELD (BLACKPOOL).

Thursday—First Aid for Your Umbrella

As a repairer and maker of umbrellas, I try to persuade customers to oil their umbrellas occasionally. But still they come, with rust marks spoiling the covers and broken ribs poking through the top! Using a small brush, do oil the moving parts (hinges and centre) and you will find that this little precaution will add years to the life of your umbrella.—MRS. E. FLETCHER (CLITHEROE, LANCs.).

Friday—Household

I wonder how many housewives realise the value of a piece of ordinary pumice stone—which is very cheap—and is so useful in the kitchen. It is amazing how labour-saving it can be. It is good for cleaning dishes, enamel pans, and all sorts of things and a piece lasts for a long time. I would also like to say "thank you" for the hint in the February magazine re pressing woollens, I have tried it and find it a great success.—MRS. D. HEATH (DEREHAM, NORFOLK).

Saturday—An Occupation for Older Children on a Wet Day

Many people have unwanted gramophone records in the home and wonder whatever they can do with them. These may be made quite easily into useful and attractive dishes or bowls. Place the record in a bowl of water (hot—but be careful of scalds!) to soften for a minute or two. Then take out and quickly place over a bowl which has been placed upside down to form a mould. As the record droops over the sides, form the edges into regular 'flutes'. Leave to cool and they will set rigid. These may be either painted or left the original black.—MRS. J. V. CLARK (HORAM, ESSEX).

*** If you know of a good hint for our household pages, send it to the Editor, Women's Page, 11, Ludgate Square, London, E.C.4. We offer six 5s. prizes every month.

Seen In Perspective

We build strong ships to pierce the
vast unknown.
Our fleets of satellites, in orbit, race
And, in our self-sufficiency, we dream
To conquer space.

But far beyond the clouded thoughts of
man
The Vision of the Great Creator soars.
*He made more worlds than there are
grains of sand
On all Earth's shores;

And yet, in deep humility He came:
In selfless love for us He lived and died.
Then teach us, Lord—we have no
strength but Thine.
Forgive our pride

JOAN EATON

* "The total number of stars in the
universe is probably something like the
total number of grains of sand on all
the sea-shores of the world."

Sir James Jeans in *The Mysterious
Universe.*

We are indebted to Mrs. J. Wood of Bradford Rectory, Nr. Sheffield, for sending us the following prayer to pass on to our readers.

MY KITCHEN PRAYER

Bless my little kitchen, Lord;
I love its every nook;
And bless me as I do my work,
Wash pots and pans and cook.

May the meals that I prepare
Be seasoned from above
With Thy blessing and Thy grace,
But most of all with love.

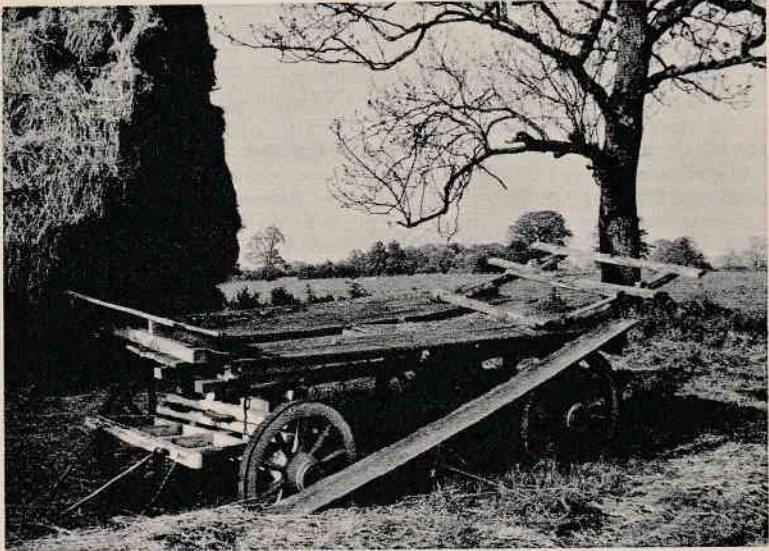
I do not know who wrote it—it is printed on the front of a little chopping board.—J. Wood.

As we partake of earthly food,
The table Thou has spread,
We'll not forget to thank Thee, Lord,
For all our daily bread.

So, bless my little kitchen, Lord,
And those who enter in.
May they find nought but joy and peace,
And happiness therein. Amen

"Old Faithful"

Photo: G. Prudden



THIS MONTH'S SHORT STORY

The Turnip

By IVY RUSSELL

HEATHER pushed back the bed-clothes, stretched luxuriously, and wondered what to do with the new day. It was a Monday in early September and the first day of her holiday, for the newest girl in the office couldn't pick and choose over the timing of her annual leave. Indeed, she was not entitled to any leave at all, having started the job in July, but the boss said he could spare her for just one week, so . . .

Downstairs the radio was merrily churning out *Housewives' Choice*, which meant that sister Rosemary was washing up the breakfast things. Heather had her own bed-sitter in Rosemary's house. She knew she would be welcome to stay in and keep her sister company all day if she chose, but Heather had other plans.

"I'll get up," she said, swinging her legs out of bed, "and I'll go out. I don't care where I go as long as I do something different."

Half an hour later she was just tiptoeing down the stairs, wondering if it would be possible to leave the house without even saying goodbye, when Rosemary came out of the kitchen and saw her.

"Hallo!" she said. "I thought you were going to sleep for the rest of the week. Let me look at you!"

She walked all around Heather and eyed her critically. Rosemary was thirtyish, plump and motherly, and so very anxious to do her best for everybody in the house that she was grow-

ing more and more like a fussy old hen every day; but she meant well, and they all loved her in spite of her annoying ways—her husband Bill, her schoolboy twins, and her sister Heather.

"You'll do!" she nodded. "I like that pleated skirt, and the blue sweater goes nicely with your fair hair. Heather, I've got a job for you."

"What is it?" asked Heather, and her heart sank to the region of her stomach.

"I've a visitor coming today. It's Bill's cousin, up from the wilds of Somerset. Will you help me to entertain him till Bill comes home?"

"How—entertain?" asked Heather, warily.

"Well . . . I'll provide the meals if you attend to the bits in between."

"What?" gasped Heather; but at that moment the doorbell rang and she knew she was cornered. Why was it that Rosemary always managed to get her own way, even when you had planned to do something that was just the reverse of what she wanted?

Bill's cousin proved to be a large, healthy specimen of manhood just entering the twenties, and he was blessed with the name of Samuel Floyd. "Sammy!" thought Heather moodily. "That just suits him. I expect he talks fertilisers and fat-stock prices all day long."

But hopefully she opened up the conversation by asking him what programmes he liked on TV, while

Rosemary pattered around with morning coffee and biscuits. Sam rubbed his hands together in a nervous way, and said that he really never looked in very much—didn't seem to get much time for viewing.

Heather put the plate of biscuits in front of him and tried again. Perhaps he was interested in movies?

"Well, actually . . . I don't seem to get much time for films," said Sam, dropping a biscuit on the floor in his embarrassment. "We're rather a long way from the cinema, you see; but when I go into town—about four times a year—I usually see a film."

Dancing also seemed to be one of those things that Sam "didn't seem to have time for," so Heather gave up and drank her coffee in silence while Rosemary asked after the health of his parents, and found out that the farm was flourishing and everybody in it was well. As soon as the cups were empty the girls carried them outside, and in the privacy of the kitchen Heather hissed in Rosemary's ear.

"It's no good. He's just a turnip. You'll have to let me out of this, Rosemary. I can't talk about cows and pigs and things."

Rosemary took her arm caressingly.

"Darling, you don't have to talk. I want you to take him up to town. I don't suppose he's ever been to London before, so you can show him the sights and just—well, just educate him a bit."

And, of course, Heather did just that, though her face was mutinous and she was hoping desperately that no-one she knew would see her. Not that Sam Floyd looked so bad as he sat opposite her in the train; she had to admit that his clothes fitted him well and he wasn't really bad-looking in a countrified sort of way. But what could they possibly talk about? Fortunately the Underground was too noisy for conversation, but sooner or later they must emerge into

the open air, and then—

"This," said Heather, as they climbed up the steps into the sunlight, "is Trafalgar Square. Nelson and all that."

"Trafalgar Square," repeated Sam, thoughtfully.

He turned and gazed around him, moving slowly round in a circle.

"What's that building?" he asked, pointing through a flock of pigeons.

"Oh, that's the National Gallery."

"Ah!" said Sam. "The National Gallery. Shall we go there?"

Heather wondered if he knew just what the National Gallery was, or whether he imagined it to be a kind of rifle-range; but she followed meekly as he ploughed his way through the traffic and hurried up the steps into the gallery. His eyes were eager, and the bashful-schoolboy look had gone.

"Let's do the Byzantine rooms first," he said, taking her elbow and steering her along. "I've got an orderly sort of mind, and I like to work through and see how the art changed from century to century. These religious paintings of the fourteenth and fifteenth century look so—so formal at a first glance, but they're terrific when you look into them. The colour's so rich. Take a look at this . . ."

Heather felt as though someone had punched her below the belt.

"Do you mean to tell me you understand all this—this art business?" she asked, dazedly.

"Good lord, no! It takes a life-time to understand all the aspects of art. But what a fascinating subject! When I have any free time at home I do a bit of sketching and painting, but nothing to speak about . . . Look, Heather, did you ever see such purity of colour as you get in this picture? It might have been done yesterday, but it's four hundred years old in actual fact. That's done with tempera—better than any oils or water-colours . . ."

(Continued on page 142)

THE TAIZÉ STORY

Monastery of Laymen

CECIL NORTHCOTT

ON a rolling Burgundy hilltop in South-Eastern France the Taizé Brotherhood is living out a common life of worship, thought and work. The Taizé Community, now firmly established in its life and discipline after 20 years of experience, is the result of the belief of a group of men, nurtured in the Reformed Church tradition, that a life of prayer in community could be a way of rediscovering the centralities of churchmanship which the organised church in the modern world tends to blur and finally obliterate.

The Taizé story is the story of an adventure by a group of young men—Swiss, French, Dutch and German—led by Roger Schutz and Max Thurian (the two are now, respectively, prior and subprior of the community). A concern to meet human misery in occupied France had

brought Roger Schutz to Taizé with its abandoned chateau and farm buildings and its deserted church. From its beginning, in the bleak days of 1940, the community gradually grew, in time adopting its present monastic discipline which involves life-long vows of vocation, celibacy and authority. It now has a membership of 45, with eight ministers of the Reformed and Lutheran churches and the rest laymen.

Catholic Hospitality

Set in a secularised Catholic countryside, the Taizé Reformed Community worships in a village church that is still under the jurisdiction of the Roman Catholic Church. By the good will of the bishop the community uses the church as its own and in it celebrates the Eucharist on its own Holy Table. The ancient stone altar is still reserved for the Catholic rite.

Here are the ingredients for unity conceived in terms of life and worship. Here is a bridge, at least in terms of goodwill and friendship, across the great divide of Christendom. In my two days at Taizé I saw five Roman Catholic priests attending worship in the little church where the mixture of sonorous psalm singing, the clear reading of the Scriptures and the penetrating silences created an impressive sense of God's presence.

White Habits and "Jeans"

The "monks" of Taizé are Reformed ones indeed. They come to

The Author

Dr. Cecil Northcott is a distinguished Free Church minister, author of many published works which deal particularly with missionary problems and the ecumenical movement. He is a frequent broadcaster for the B.B.C., is Editorial Secretary of the United Society for Christian Literature and of the Lutterworth Press. He was a delegate to the World Conferences of Churches held at Amsterdam in 1948 and at Evanston (U.S.A.) in 1954. He is married, with one son and one daughter.

worship in their white habits, but at other times wear work suits, jeans, and lounge suits. The prior himself in his simple room has the appearance of a French savant or a resident of the Institute for Advanced Studies at Princeton. But at the end of our talk we knelt together to say the Lord's Prayer—he in French and I in English. There was no room for ecumenical small talk.

Taizé has a sense of mission without announcing that it is the mission. Here is the church at regular and disciplined worship, but here also is the church open to the world. Underneath the white habit is farmer, sculptor, painter, theologian, printer, architect, mechanic, writer and physician. The brothers in their work seek a disciplined order-in-community, and they further the dialogue between the churches within the context of life and worship rather than in the remoter areas of theological scholarship and ecclesiastical debate.

Households of Unity

Taizé has its detractors as well as its ardent admirers. A community of this kind within the Reformation



tradition is bound to move always on the confines of risk and danger. But that peril is worth encountering in order to demonstrate—if only to Rome—that the Reformation is a positive adventure in churchmanship and that a united Christendom can come only through those who positively seek it. At its new centre, in the neighbouring village of Cormatin, the Taizé Community has established its "Households of Unity" where the strenuous wrestling for unity can proceed even more strenuously than at Taizé where the community has its own life to live. It may well be that in this Burgundian countryside, where the stone walls are mellow from the sun of centuries, a new warmth will come to the movement towards unity.

German Gesture of Reconciliation

High above the village of Taizé another feat of unity and reconciliation is in active demonstration. The German Movement for Reconciliation is to present the community with a handsome new church, conceived in prefabricated concrete according to plans of the Taizé brother who is an architect. A group of young German workmen are giving their labour, and the whole project is being financed

from Germany as an act of penitence and reconciliation. On its Burgundy hilltop Taizé, which began its community life out of the German-French sorrow, is now also a place of forgiveness and healing between the two nations. If that can happen in 20 years, how long will it take for the sorrows of a divided Church to be so assuaged?

● BOOK REVIEW

Martha's Meditation Book. By the Author of *Martha's Prayer Book.* (S.P.C.K. 5s.)

SO often books of meditation, however well-meaning they may be, are merely discouraging to those who, through lack of time and opportunity, find it impossible to keep up to the high standard set by them. Not so this book, written, as was *Martha's Prayer Book*, for those "cumbered about much serving." The author realises that there are people who may not be able to give more than one period a week, and that a short one, to meditation, and she sets out to give them something which, while being simple and short in itself, can yet lead them on to further thought and prayer while the round of household tasks is going on.

Each section consists of a reference to a few verses of Scripture to be read, ideas for meditation, written in a clear understandable style, inspired by them, and a very short prayer. The prayers have been chosen with care, so that they combine great simplicity with a potential wealth of meaning for the more thoughtful.

The subjects for meditation are such that the reader will be led from thoughts of practical Christianity to deeper spiritual issues—the meaning of Holy Communion, what it is to

be a Christian, the nature of God. There are also special meditations for the Church's Festivals.

This would make a valuable addition to a Church bookstall, for it may easily help many who have perhaps thought that meditation was not for them, to realise that it is not beyond their powers after all.

E. J. A.

THE TURNIP

(Continued from page 139)

They wandered slowly from room to room.

"Who's your favourite artist?" asked Sam, suddenly.

Heather blinked, and tried to call up a name that meant something. "Er—Rembrandt!" she said, as her eye caught the label underneath a picture.

"Well, what do you know? He's mine, too!" exulted Sam. "Take a look at this self-portrait. It speaks to you, doesn't it! He only used a limited palette, and most of his pictures are quite sombre, but wow! what tone! what expression!"

. . . It was early evening when they left town and made their way back to the house in the suburbs. Bill had just arrived home, and he immediately took Sam under his wing and led him out into the garden to see how the Brussels sprouts were coming on.

"Well?" whispered Rosemary. "Did you show him the sights? Was he terribly impressed?"

Heather kicked off her shoes and sank into the nearest arm-chair.

"No," she said faintly. "He showed me the National Gallery, and tomorrow he's showing me the Tate. Know something, Rosemary? I'm not educated at all. In fact, I'm just—a turnip!"

If your vicar has a daughter . . .

. . . who will soon be eighteen and is interested in an outdoor career, she may like to know about a scholarship for the daughters of clergymen awarded by the Governors of Studley College, the women's agricultural college in Warwickshire. The scholarship can be for either of three courses, Dairy Farming or Horticulture (both two years) or the Farm Secretaries course (one year) and can cover all or part of the fees. The college has asked us to make the scheme more widely known so, if you can think of a girl who might like to take advantage of it, get her to write for further particulars from the Secretary at the college.

(From *The Farmer's Weekly*.)

Take advantage of the apple market

Here is a delicious sweet which may be made beforehand, and re-heated before serving.

Half-a-cup of soft brown sugar, A quarter of a cup of cold water, Two thin slices of lemon peel, Six large cooking apples, Three egg whites, Three table-spoons of ground almonds, Almond essence to taste, Four ounces of castor sugar, Three teaspoons of ground rice.

Make a syrup by boiling the brown sugar and water with the lemon peel. Peel, core and slice the apples and cook them gently in the syrup until they are soft. Remove the lemon peel, turn the apples into a buttered fireproof dish, and leave till quite cold.

Whip the egg whites until very stiff, add the ground almonds and a few drops of essence, the sugar and the ground rice. Mix well together and pour the mixture over the apples. Bake in a moderate oven for about twenty minutes—until just golden brown. Serve with custard sauce or cream.—MARION HURST.

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CONGRATULATIONS :

To Carolyn Oliver, daughter of Mr. Bernard Oliver, our People's Warden, on diving into the river to rescue a 16 year old friend who could not swim. Although not a strong swimmer, and without any experience in life-saving, Carolyn prevented what could easily have been a river tragedy.

To Mr. William Jenkins, our Assistant Treasurer, on being presented with a gold wristlet watch by Lord Nuffield on the completion of 30 years service with Morris Motors.

THE GALLERY

At the time of going to press, formal approval for the rebuilding of the gallery and the re-siting of the organ has been received from the Diocesan Advisory Committee, and we await now the granting of a faculty, as soon as the petition has been posted on the Church door.

We are grateful to the Oxford Mail for the interest which it takes in all our Church affairs, and for the excellent and accurate reports it has given not only on the Gallery, but on other matters connected with the Church life.

CHURCH PLATE :

If occasional visitors to the Church think that the removal of the candlesticks and the brass alms dishes are indications of some change in Churchmanship in the parish they need not be alarmed! We have been warned by the Police to remove them when not in use on account of the number of local thefts of similar articles from churches. It is a sad commentary on the state of our times that our own village church has had its boxes robbed six times this year.

THE YOUTH HOSTELS AND THE HALL :

During the month of August the Y.H.A. have been using the Church Hall as overflow accommodation for the Hostel in Jack Straw's Lane, and languages of many nations have been heard in Elsfeld Road during the last few weeks. We are glad to have been able to help in a small way to relieve what must have been a great worry for the Warden of the Oxford Hostel who has hitherto had to turn away so many hostellers for lack of space.

MOTHERS' UNION

The Mothers' Union will restart on Wednesday, September 26th with a service in Church.

On October 24th we have invited one or two neighbouring branches to join us for a talk to be given by Mrs. Arch on "The Historical Background of the Family." This talk has been recommended to us for Christian Family Year and should be of great help and interest.

On November 28th we have arranged another important meeting when Mrs. Crowley is to speak on the Mothers' Union Overseas, and again we have invited a few other branches to come to this as our guests.

All the meetings are on Wednesday afternoons at 2.45 p.m. and it is hoped that there will be a good attendance.

P.F.B.

THE BROWNIES :

The Brownies will be meeting for the time-being on Wednesday evenings and not Friday evenings. The first meeting this Autumn will be on Wednesday, 12th September.

THE OVER 60's CLUB :

The Autumn Session of the above will commence on Monday, 17th September.

DANCE AND BARBECUE RESULT :

After all expenses were paid the net result from the Parish gathering amounted to £10 14s. 6d. Congratulations to Mr. and Mrs. Webb, and Mr. and Mrs. Cordy, who organised it!

THE HUT :

Gallant work has been going on in the Hut, and Mr. Casterton, Mr. Smith, Mr. Shepherd, Mr. Sargeant, and Mr. Marsh, as well as one or two others have given an enormous amount of time to get the roof on.

Help is still needed on fine nights from 7 p.m. onwards.

The Sunday School has now increased to such a number that the need for extra accommodation is imperative.

If you can help, perhaps only on one night a week for a couple of hours, please come along (in your old clothes), and Mr. Casterton will soon find something for you to do to help to get the Hut finished.

SUNDAY SCHOOL :

All the Departments of the Sunday School will resume on Sunday, 9th September, at 11 a.m.

The Senior Catechism will resume on Sunday, 16th September in the Church Hall at 10 a.m.

We shall look forward to welcoming all the children back once again and any who hope to join us after this brief holiday from instruction, and we have been delighted to see those who have come to Church during the break. Classes and groups will be re-organised in each department.

HOLY BAPTISM

(June correction) :—

- Mark John Robert, son of Guy and Marion Greenstreet.
July 29. Andrew George, son of Gilbert and Sheila Galloway.
Lynette Kay, daughter of Hubert and Mary Harris.
Gayleen Brenda Marie, daughter of Roger and Brenda Houk.
Roger John, son of John and Janet Edwards.
Aug. 12. Stephen John, son of Albert and Joyce Phipps.
Ian Charles, son of John and Kathleen Timms.

HOLY MATRIMONY

- Aug. 4. Geoffrey George Lay and Pauline Dibsfall.

IN MEMORIAM

- July 23. Leah Olsson. Aged 81 years.
" 26. Harry Cecil Martin. Aged 65 years.
Aug. 2. James Percival Claydon. Aged 48 years.

ALTAR FLOWER ROTA

- Sept. 2. Mrs. Wren.
" 9. Mrs. Walker.
" 16. Mrs. Green.
" 23. Mrs. Hawkins.
" 30. Mrs. Pollard.

COLLECTIONS AND COMMUNICANTS

					£	s.	d.	Communicants
July	1.	Trinity II	...	...	33	9	8	75
"	8.	Trinity III	...	...	48	8	5	43
"	15.	Trinity IV	...	...	29	14	11	70
"	22.	Trinity V	...	...	26	17	0	23
(Festival of St. Mary Magdalene)								
"	25.	St. James' Day						4
"	29.	Trinity VI	...	...	26	8	2	35
Total Week-day Communicants								34

CHURCH & LOCAL CLUBS, SOCIETIES, ETC

CHURCH.

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Bible Reading Fellowship. Sec. : Mrs. A. Anderson, 6 Haynes Road.
Brownies ; Brown Owl : Mrs. Doman, 26 Cavendish Drive.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Leader : Mr. E. Morse, 24 Tyndale Road, Oxford.
Girl Guides. Mrs. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. E. Holmes, 10 Cavendish Drive.
Men's Forum. Sec. : Mr. H. Starmer-Smith, 15 Rippington Drive.
Mothers' Union. Sec. : Mrs. N. E. Green, 60 Oxford Road.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. G.S.M. : Mr. A. Smith, "Riseley," 4 Windsor Crescent.
Senior Catechism.
Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Youth Fellowship. Sec :

LOCAL.

- Allotment Association.** Sec. : Mr. R. Bowen, 129 Oxford Road.
British Legion. Marston & District Sec. : Mr. Gratton, 13 Cherwell Drive.
Cricket Club. Sec. : Mr. J. Clements, 8 Lewell Avenue.
Old Marston Players. Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfield Road.
Teacher-Parent Association. St. Nicholas County Primary School.
Mr. D. G. Balsdon, 15 Cromwell Close.
Teacher-Parent Association. Old Marston S/M School.
Mr. F. Maund, 4 Ashlong Road.
Women's Institute : Mrs. Standing, Almonds, Oxford Road.
Over 60's Club. Mrs. B. G. Oliver, 13 Jack Straws Lane, Headington.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417
Infant Welfare Clinic : Church Hall, Thursdays, 2—4 p.m.
Registrar of Births, Marriages and Deaths : 22 Oxford Road, Thursdays
4—4.30 p.m.

DIRECTORY

We hope all readers will patronise the shops advertised in this Directory where excellent service is assured :

- Baby Linen, General Draper and Shoe Repairs :**
 Mac's," Cherwell Drive, Marston.....Tel. 61423
- Bibles and Christian Literature :**
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- Butcher (High Class) :**
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 43177
- Chemist :**
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston ..Tel. 43824
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 83 Botley Road, Oxford.....Tel. 42529
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- Taxi — Car Hire (Long or Short Journeys) :**
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,
 Old Marston.....Tel. 47197
- Wavy Line Grocer :**
 Harwood, Salford Stores, 15 Salford Road, Old Marston....Tel. 43174

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