

No. 74

APRIL, 1964

Price 4d.

THEY THAT WAIT UPON THE LORD
SHALL RENEW THEIR STRENGTH



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 Straws Lane, Oxford.
Tel. : Oxford 47997.

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

SERVICES :

SUNDAYS IN THE MONTH

	Holy Communion	Mattins	Evensong
1st.	8.0 a.m. and 11.0 a.m. Parish Communion.	10.30 a.m. (saiū)	6.30 p.m.
2nd.	8.0 a.m.	11.0 a.m.	6.30 p.m.
3rd.	8.0 a.m. and 9.30 a.m. Family Communion.	11.0 a.m.	6.30 p.m.
4th.	8.0 a.m.	11.0 a.m.	6.30 p.m.

Saints' Days : Holy Communion — 7.15 a.m.

Holy Baptism : Second and Fourth Sundays of the month at 3 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).

Children's Instruction : Senior Catechism and Crossbearers : 10 a.m. in Church Hall.

Kindergarten and Junior : Sundays 11 a.m. in Church Hall.

Nursery : Sundays 11 a.m. in the Village Hall.

Mothers' Union : Every fourth Wednesday of the month at 7.45 p.m. in the Church Hall (see separate notice).

Brownies : Wednesdays at 5.30 p.m. in Scout Hall.

Girl Guides : Tuesdays at 7.0 p.m. in Scout Hall.

Cubs : Mondays at 6.15 p.m. in Scout Hall.

Scouts : Fridays at 7.15 p.m. in Scout Hall.

St. Nicholas Art Group : Thursdays at 7 p.m. in Scout Hall.

CHURCH PARADE : Once a quarter at Evensong.

WEEKDAY SERVICES :

Mattins—7.15 a.m. (daily except Saturdays). 9 a.m. when there is a 7.15 a.m. Service of Holy Communion.

Evensong — 5.30 p.m. (daily except Saturdays)

Holy Communion — Wednesdays and Saints Days at 7.15 a.m.

Friday at 10.30 a.m. on every third Friday of month with Laying on of Hands for Sick.

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 parish. The design is by Mr. Brian Cairns.

Editorial

"WHERE DO WE GO FROM HERE"?

The Vicar's review of the past five years at the Annual Church Meeting was frank and challenging. We must be grateful for the increase in communicant attendance (1200 per annum since 1959) and for the doubling of the number of children under instruction — thanks to Miss Lodge and her staff of teachers. Our Treasurer challenged us to raise £10 a week more for the Church's work at home and abroad, and the Vicar spoke of the need for leaders who would not only take on a job, but would "see it through." Marston, as he reminded us, is no longer a village, and in these days of increased administrative work, the Squire/Parson who presided over all committees has gone for ever. The "Laos" — the People of God — must work as a Team and seek together the guidance of the Holy Spirit for the way forward for our parish. Pastoral care, Evangelism, and support of the Church abroad are priorities for ALL members of the Church.

The Parish Quiet Day on Saturday, 9th May, is an opportunity that ought to be grasped by all whose concern for Christ and His Church is more than a superficial one. We must pray together, listen together and move forward together. The Holy Spirit will shew us where we go from here.

THE VICAR'S LETTER

My dear Friends,

"My hair has gone slightly grey since I have been at Marston," I said to someone the other day. "So has ours!" was the reply. They have been inspiring years, sometimes frustrating, often humbling, but as Dr. Austin Farrer said at an ordination "No priest can ever be a success." One is grateful for so many things, but the Church must not just look back. She must look forward.

To help us to look forward, I have arranged a Parish Meeting on Wednesday, 28th April at 8 p.m. in the Church Hall on the "Anglican/Methodist" Report. Our speaker will be the Rev. Alan Dunstan who is a member of the staff of Wycliffe Hall, Oxford. Make a note too of the Quiet Day at Rotherfield Greys on Saturday, 9th May, to be led by the Rector, the Rev. Kenneth Martin. Details later. If you have to put something or someone off, do please try to join us on this day, so that we may seek to hear what the Holy Spirit is saying to us, the Church in Marston.

Your sincere friend and Vicar,



P.S. I shall be away from March 31st—April 7th. In case of emergency, please contact Miss Lodge, The Flat, 15 Mill Lane, Old Marston.

VESTRY OF THE PARISH OF MARSTON, OXFORD

At the meeting held on Thursday, 12th March, 1964, at 7.45 p.m., in the Church Hall, the following elections were made:—

Vicar's Warden — Dr. C. W. Carter.

People's Warden — Mr. B. G. Oliver.

ANNUAL CHURCH MEETING

At the meeting held in the Church Hall on 12th March, 1964 at 8 p.m. the following elections were made:—

Parochial Church Council. Mrs. Barnsley, Mr. Baker, Mr. Brown, Mr. Cardy, Mr. Casterton, Mr. Day, Mr. Dunkley, Mrs. Garner, Mrs. Harlow, Dr. Heatley, Mrs. Holmes, Mr. Jenkins, Mr. L. Jennings, Mr.

Christopher Jennings, Miss Lodge, Mr. Marsh, Mr. Maund, Mr. Porter, Miss Hume-Rothery, Mrs. Rimmer, Mrs. A. Smith, Mr. H. Starmer-Smith, Mr. Sleightholm, Mrs. Vernede, Miss Warburton, Miss E. Warburton, Mr. Webb, Mr. Prescott and Mr. Yates.

Representatives to the Diocesan Council and ex-officio members of the P.C.C. — Mrs. Carter and Mr. Wren.

Representatives to the R.D.C. Mrs. Barnsley, Mr. Cardy, Mr. Day, Mr. Baker, Mr. Dunkley, Miss Hume-Rothery, Mr. Jenkins, Mr. C. P. Jennings, Mr. Marsh, Miss Lodge, Mr. Prescott, Mr. A. Smith, Mr. J. Starmer-Smith, Mrs. Harlow, Mr. Webb, Mr. Yates.

Sidesmen. Messrs. Ballad, Bartlett, Brown, Cardy, Coster, Day, Davis, Hall, Harley, Holmes, Jarrett, Jenkins, Jennings, Jones, Prescott, C. Jennings, Sargent, Sheppard, Sleightholm, Brough, Starmer-Smith, J. Starmer-Smith, Tyrrell, Warman, Webb, Wren, Yates.

Reserve Sidesmen. Messrs. Dunkley, Cattermole, Gammon, Smith and Marsh.

Choir Sidesman. Mr. Maund.

MOTHERING SUNDAY 1964

It was wonderful to see such a packed Church for the special 10 o'clock Mothering Sunday Service for Parents and Children. In the end additional chairs had to be brought in from the Hall. Over 100 posies were distributed to the children who gave them to their mothers to remind them, not only of their love for them, but also that we all belong to the larger family of "Mother Church." The lesson was read by Mrs. Carter, the wife of our Vicar's Warden, who is a Diocesan Vice-President of the Mothers' Union. We are grateful to Miss Lodge and to the teachers for the care taken in making the posies.

CONFIRMATION 1964

The Confirmation will be at St. Nicholas' Church this year on SUNDAY, 10th May at Evensong (6.30 p.m.). It will be conducted by the Bishop of Dorchester, and it is hoped that not only parents, but god-parents of the candidates will make a special effort to be present. A special evening for parents (and god-parents wherever possible) of the candidates has been arranged for Friday, 1st May in the Church Hall from 8 p.m. to 9 p.m. We hope all will try to be present. Invitations will be sent out later.

A LOCAL HONOUR

Congratulations to Mr. Norman Jones, County Youth Organiser, who has been elected Chairman of the National Association of Youth Service Officers. One of the activities of this 300 strong professional body for youth organiser is to conduct research into the Youth Service and young people, and make recommendations to the Ministry of Education.

Mr. Jones recently moved to Marston, where both he and his wife have entered very much into our Village Life. We wish Mr. Jones every success in this new office to which he has been elected.

ST. NICHOLAS' WIVES

"CALLING ALL GARDENERS" that is—if you are young and female!

"A GARDENERS' QUESTION TIME" has been arranged for WEDNESDAY, 15th April at 7.45 p.m. in the Church Hall. Bring your gardening queries. Mr. Bowen and Mr. Stepney will help you to solve your gardening problems.

MOTHERS' UNION

At the Annual General Meeting of the M.U. held on Thursday, March 5th Mrs. Barnsley was presented with a Parker Pen by the members as a token of thanks for her work as Enrolling Member. Potted plants were presented to Mrs. Green, the retiring Secretary, and to Mrs. Hilditch, the retiring Treasurer. Mrs. Mary Smith was unanimously elected as the new Enrolling Member.

A DATE FOR YOUR DIARY :

SATURDAY, MAY 23rd.

Garden Party and Barbecue Dance at the Vicarage.

LOCAL PRODUCTION : MARSTON PLAYERS

"SUMMERTIME" by the Italian author Ugo Betti is being produced in the VILLAGE HALL on 2nd and 3rd April at 7.30 p.m.

Please support the efforts of your local Drama Group.

BROWNIE NOTES :

Congratulations to four more 1st Class Brownies : Paula Kelly, Margaritha Collier, Maureen Brown, Elaine Ray. Also to Paula, Elaine and Maureen, plus Linda Cousins, Rosemary Frazer, Stephanie King on "House Orderly" badge. Well done Brownies!

On "Thinking Day" the 22nd February, the Brownies entertained "Brown Owl," "Tawny" and "Yota" with some very fine sketches.

SCOUT NOTES : "GANG SHOW" 1964

The 43rd are represented in the 1964 "Gang Show" by W. Greenhough, A.S.M., Ian Williams, Mark Drewett, (Cubs) Tony Balsdon, Stephen Furber, Stephen Carter, Michael Innes and Stephen Wilkins (Scouts).

First Aid Competition. 20th February.

Congratulations to the teams from the 43rd who entered the competition—one team winning against eight others and the second not far behind. The winners were : Stephen Wilkins, P.L., Keith Hosmer, Stephen Carter, Peter Dodgeson. Members of St. John's Ambulance Brigade acted as judges.

Investiture

Stephen Errington, Stephen Clark, Christopher Love, Philip Haynes, Robert Turner, Derek Lord, Robert Innes, Stephen Broster, Glynn Carter, David Wilcox have been invested and welcomed as full Scout members.

Congratulations to Cubs—Jimmy Boyland, Robert Gardner and Howard Cox on gaining their "House Orderly" Badge.

HOLY MATRIMONY

Feb. 29. Derek James Scott and Nancy Mc. Cara Symons.

Mar. 14. David Charles Woodward and Sylvia Margaret Sargent.
David Brian Way and Carol Elizabeth Ann Baughan.

HOLY BAPTISM

Feb. 23. Christopher Melvyn Platt, 34 St. Nicholas Park Caravan Site.
Andrew Searle, 59 Elms Drive.

Mar. 8. Sara Louise Weekes, 27 Evenlode Tower, Blackbird Leys.
Neil Vincent Gladstone-Smith, 7 Ashlong Road.
Janice Felicity Downie, 8 Marjoram Close, Blackbird Leys.

IN MEMORIAM

Feb. 13. Harry Dennis. 78 years.

COLLECTION AND COMMUNICANTS

	£	s.	d.	Communicants
February 2nd. Sexagesima ...	35	6	3	103
February 9th. Quinquagesima ...	42	0	9	19
Ash Wednesday ...	—	—	—	27
February 16th. Lent I ...	19	12	4	66
February 23rd. Lent II ...	23	10	8	28
Number of week-day communicants —	42			

PARISH CALENDAR FOR APRIL

- Apr. 1. Wednesday. 7.15 a.m. Holy Communion.
 „ 4. Saturday. Bellingers Jumble Sale.
 „ 5. 1st SUNDAY AFTER EASTER (LOW SUNDAY)
 All services will be taken by the Rev. D. Gooderson, Vice-Principal of Wycliffe Hall.
 8.00 a.m. Holy Communion.
 11.0 a.m. PARISH COMMUNION.
 Preacher : The Rev. D. Gooderson.
 6.30 p.m. Evensong.
 Preacher : The Rev. D. Gooderson.
 „ 7. LADY DAY. Annunciation of the Blessed Virgin Mary.
 (Transferred from 25th March)
 7.15 a.m. Holy Communion
 10.30 a.m. Holy Communion
 „ 8. Wednesday. 7.15 a.m. Holy Communion.
 „ 12. 2nd SUNDAY AFTER EASTER
 8.00 a.m. Holy Communion.
 11.0 a.m. Matins.
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong.
 „ 15. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. St. Nicholas' Young Wives in Church Hall.
 „ 17. Friday. 10.30 a.m. Holy Communion with Service of "Laying on of hands."
 7.45 p.m. Parochial Church Council Meeting.
 „ 19. 3rd SUNDAY AFTER EASTER
 8.00 a.m. Holy Communion.
 9.30 a.m. FAMILY COMMUNION.
 11.0 a.m. Matins.
 6.30 p.m. Evensong.
 „ 22. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Mothers' Union Meeting in Church Hall.
 Speaker : Mrs. Cook on Work of the M.U. Overseas.
 „ 25. Saturday. St. Mark's Day. 7.15 a.m. Holy Communion.
 „ 26. 4th SUNDAY AFTER EASTER
 8.00 a.m. Holy Communion.
 11.0 a.m. Matins.
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong.
 „ 29. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. PARISH MEETING in Church Hall.
 "Anglican / Methodist" Report.
 Speaker : The Rev. A. Dunstan, Wycliffe Hall.

ADVANCE NOTICE :

Parish Quiet Day at Rotherfield Greys, Saturday 9th May.
 SUNDAY, 3rd MAY. ROGATION SUNDAY. Over 60's Club especially invited to Evensong at 6.30 p.m.

ALTAR FLOWER ROTA

EASTER DAY and 5th April — Mrs. Tomlinson.
 April 12th — Mrs. Barnsley.
 April 19th — Mrs. Silk.
 April 26th — Mrs. Sharp.

THE PATTERN OF PARTNERSHIP



The BISHOP of OXFORD

(Dr. Harry Carpenter, DD)



—who presided over the joint Anglican and Methodist conversations, explains the main points of the unity proposals

I—The time of . .

THE report of the Conversations between the Church of England and the Methodist Church contained proposals which, if they are accepted, will eventually unite them into one Church by a movement in which there will be two stages.

Great interest has been shown in the report by both Anglicans and Methodists.

It is the first time that any definite proposals for unity between our own Church and another in England have been made by a group of official representatives.

As one who took part in the Conversations since they began in 1956, I can offer

CHOICE

an introduction to the report, though everyone who wishes to think about this question seriously must read the report itself.

As Archbishop Fisher pointed out in his Cambridge sermon of 1946, it would be extremely difficult for the Church of England to unite straight away with one or more of the Free Churches. For instance, such a move would raise questions about the relation of the Church to the State which could not be solved quickly.

He suggested, therefore, that the next step forward should be for the Church of England and one or more of the Free Churches to consider how they could enter into full communion with one another, while still remaining distinct Churches.

If this could be achieved, they could share one another's spiritual and pastoral

Next Month: The PRESIDENT of the METHODIST CONFERENCE puts the Methodist point of view.



The Sea is His, and He made it: Ps. 95

life and in the course of time discover the best way of becoming finally united in one Church.

The Archbishop also suggested that, as one important step towards full communion, the Free Church should agree to take episcopacy into its system and adopt the rule that all its ministers should henceforward be ordained by a bishop.

The Archbishop's suggestions bore fruit in these Conversations with the Methodist Church. In an interim statement issued in 1958, we showed that the Church of England and the Methodist Church hold in common the faith summed up in the Nicene Creed and both accept the Holy Scriptures as the final authority in matters of faith; both accept the sacraments of Baptism and Holy Communion as divinely given and of perpetual obligation.

In the recent report we go on to state proposals by which the two Churches

could enter into full communion with one another, while remaining distinct Churches each with its own characteristic life continuing. We see this as involving

(1) *The reconciliation of the two Churches in a service for which a form is suggested and which includes the integration of their existing ministries by reciprocal action.*

(2) *The acceptance by the Methodist Church of episcopacy in continuity with the historic episcopate and the practice of episcopal ordination for its ministers in the future.*

(3) *The provision of means by which the Churches, during the period of full communion, could co-operate and grow together by consultation, common action and common devotion at all levels.*

After the inaugural service mentioned in (1) above had been held in

— to page 15

As one who deputises frequently as an organist, I shall never forget my first assignment.

I had been studying for about six months when I received a call at 10.30 p.m. one Saturday from a church which found itself without an organist for the next day owing to sudden illness.

I arrived next morning about an hour early as I hoped to be able to familiarise myself with the instrument. But No—the church door was locked.

I eventually installed myself only five minutes before service was due to begin, having been briefed on certain points such as: *We always sing the Lord's Prayer to the tune that goes like this . . . our organist plays it without music. Surely you know it?*

I did not know the tune, and the prayer would therefore have to be said or the music found.

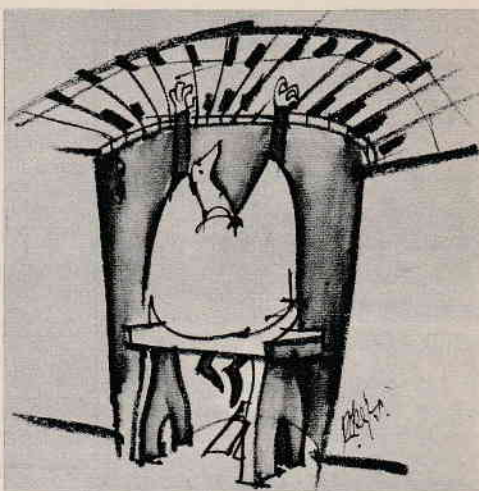
Eventually a copy of the music was found, but it was so dog-eared that the last two chords of each line had long since disappeared. However, everyone, other than myself, was sure I could manage with it.

On sitting at the organ I found it was impossible to reach the pedals. (It turned out that the regular organist was 6 ft. 6 in.) The seat was non-adjustable and therefore I was forced to play without pedals. This brought murmurs of disapproval from certain people.

The service went reasonably well, although there were places where my inexperience both of local customs and of the particular organ were apparent.

Although the church was full, no one thanked me afterwards for stepping into the breach, nor was I offered any expenses, let alone a fee. With dampened spirits I assumed I had made a dreadful mess of things.

SEATED one day



at the ORGAN (or, the lost chords)

Four months later, however, when the regular organist went on holiday, I was asked if I would play again, as my previous performance had been enjoyed . . .

May I ask for it to be remembered that a deputy organist is probably playing at short notice, is not used to the instrument, the form of service, the manner in which the church is used to hearing its music—and, above all, he is probably very nervous.

A few kind words, especially at the end of a service, can do wonders!

RICHARD WARNER.

PILGRIMAGE

So few will take the martyr's way
Of glory, tears and shame,
For most traverse the quieter path,
Attaining yet the same;
Somewhere in between the two
There lies an awful maze

Of twisting, turning, up and down,
And lone uncharted ways;
I wonder why I had to choose
This strange diverting mode?
Maybe God knew it was, for me,
The one and only road.

—FREDA RICHARDS

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*“Do people
 really care
 if I live or die?”*

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FOR NEW READERS

An anonymous gift of £1,000 has caused much controversy in the parish, and it is suggested it might be stolen. Old Martha Blount dies and is supposed to have left her relatives about £1,000, but her cashbox is empty. The Rev. John Farris appeals from the pulpit for the donor to come forward so that the reputations of various people may be cleared.

Eric Jones, a young member, collapses when he hears this; later he assures the Vicar that he did not steal the money. Mr. Farris feels he may be trying to shield someone else. . . .

CHAPTER 7

The Money-bag

THE following evening, the Mothers' Union were holding their monthly whist drive, and the arrangements drove all thoughts of the money to the back of the mind of the Vicar's wife.

"I shall be glad to be able to concentrate on something else for a change," thought Mrs. Farris.

She decided her first priority must be to go and ask Sarah Knight to come to the whist drive. Poor Sarah, who had been so very active in the church, had last year suffered a stroke. Now her eyesight was impaired and her hands shook, so that she found it a great effort to appear in public at all.

Mrs. Farris felt it was bad for Sarah

to cut herself off from life in the way she was doing, so she went round to see her to try and persuade her to come.

"Thank you," said Sarah, fumbling with a wisp of grey hair, "but I'd rather not."

"Now, you mustn't say you can't," said Mrs. Farris, kindly but firmly. "I'm sure you can hold cards, and tell one from



the other, and anybody'd give you a hand with the score. I think you'd enjoy it. So if you're not there by a quarter to, I shall be coming to fetch you."

This was what Sarah needed. She must not allow herself to take the easy way out and become a back number. . . . Yes, it would be nice to go to a whist drive again. And Mrs. Farris was right—she could still read cards, and she could ask for help with the score.

But she was still in an agony of indecision at seven o'clock that evening; yet it was a fine night, and there was that new hat in the box upstairs—the one she'd never had an opportunity to wear. . . . Perhaps she *would* go, this once. But if, when she got there, anyone was sympa-



thetic and pitying . . .

She arrived at the church hall at exactly a quarter to eight, and there was Mrs. Farris standing anxiously, just inside the doorway.

"Hullo," she welcomed, "I'm so glad



you decided to come. I do hope you enjoy it."

Sarah hoped so too. There were a number of faces she didn't recognise, but several people greeted her kindly. Mrs. Johnson invited her to begin at her table . . . Yes, she could see the cards fairly well and managed to play reasonably. It was better when she forgot her trembling hands and ceased to worry whether people were looking at her . . .

"Do you mind filling in my score?" she asked at the end of each hand. "I'm



a little short-sighted." But people were most kind. And Sarah was beginning to enjoy herself. Nobody had even mentioned the word "stroke". The talk seemed to be all about this gift of £1,000 the vicar had received . . .

At the end of the evening, someone took her card and totalled it for her. She didn't notice what her score was. Not that it mattered: she felt much better for having played at all.

The M.C., Mr. Turner, was reading out the results. The names of the men conveyed little to her. Newcomers to the town, no doubt, while she had been in hospital; there were so many new houses going up . . .

"And the first 'Ladies'" boomed Mr. Turner, "is Mrs. S. Knight! Come along, Mrs. Knight, and collect your prize!"

First prize! She could not believe her



ears! There must be another Mrs. Knight. But no one was moving.

"Go on! That's you!" hissed her partner.

In a daze, Sarah struggled to her feet and limped up to the M.C.'s table, amid loud clapping. It was wonderful! The prize was a basket of groceries.

"We'll see it's carried home for you," said Mr. Turner. "It's rather heavy. Full of good things, too," he added—and so saying, he began to show them. Suddenly:

"Hello! What's this?" And from under a packet of flour he pulled out a small leather bag.

"Why, that's old Martha Blount's money-bag!" exclaimed Mrs. Goodier excitedly.

It was empty.

TO BE CONTINUED.

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A new serial specially
written for
HOME WORDS



By **PATRICIA HUNT**

Illustrations:
DON ROBERTS

Thalidomide: A generous response from readers

From Brigadier George Chatterton, D.S.O.

Now that some time has elapsed since you printed my article on the thalidomide tragedy on behalf of the Lady Hoare Appeal, I should like the opportunity of thanking you and the countless readers who have responded so generously.

As I write, some £2,250 in cheques, postal orders and cash has already been received with the small cutting from *Home Words* attached, and money is still coming in. But I am convinced that still more than this already magnificent amount has, in fact, been given by your readers who did not attach the cutting.

Between August and October donations amounting to £7,000 came from all parts of the British Isles and part of this remarkable sum must most certainly have been inspired by the prominence which you gave to the article.

I feel it may give confidence to many of your readers to know that this Appeal is run by Lady Hoare and myself in honorary capacities, with one secretary, and for an office Lady Hoare has given over part of her children's playroom, so that expenses are kept at a minimum and the money donated goes directly to help the tragedy for which it was given.

In the last fourteen months we have raised about £110,000, but as we have increasingly studied the problem we are more and more aware that the requirements of the children affected by thalidomide, and of the many others with similar defects not caused by the drug, are far more extensive than we originally thought, and therefore a great deal more money will continue to be needed.

Lady Hoare joins with me in expressing to you, and all your readers, our warmest thanks and good wishes.

GEO. CHATTERTON.

Hon. Administrator,
Lady Hoare Thalidomide Appeal,
78 Hamilton Terrace, N.W.8.

Lighted cross

A MILE away from our home, high on a hill, is the church of St. Helen's, in the Yorkshire village of Treeton. On its tower there is a lighted neon cross—in the darkness it hangs as from the sky.

My family were drawn by its distant beauty, just as that star nearly 2,000 years ago drew men to Christ, and we have become regular worshippers in this church.

Handsworth.

J. FISHER



Points From LETTERS

Commandments

I WAS taught the Ten Commandments, in Sunday School about 40 years ago, like this:

- 1—Thou shalt have no other God but Me,
- 2—Before no idol bow the knee;
- 3—Take not the Name of God in vain,
- 4—Nor dare the Sabbath day profane.
- 5—Give both thy parents honour due.
- 6—Take heed that thou no murder do.
- 7—Abstain from words and deed unclean,
- 8—Nor steal, though thou art poor and mean,
- 9—Nor make a wilful lie and love it:
- 10—What is thy neighbour's do not cover.

Stanley Common,
Derby.

OLIVE HALL

The books

THIS is how I remember how many books there are in the Bible:

OLD TESTAMENT
3 letters 9 letters 39
NEW TESTAMENT
3 letters 9 letters 3 x 9 = 27

It's easy to memorise like this.

Pendlebury, Mcr. (Mrs.) E. SEDDON

Galleries

AT Minstead Church in the New Forest are two galleries—the second, I was told, for the use of gypsies—and a three-decker pulpit from which a service in Romany used to be conducted from the lower level. Do such services continue these days?

Poole, Dorset.

(Mrs.) E. MULLINS

The DEAN OF GLOUCESTER raises a question

ONE of the most interesting items in a recent exhibition of designs for new churches at the Christian Art Centre of All Hallows, London Wall, E.C., was a design for a movable church.

It was built of prefabricated units, in such a way that it could easily be taken down and rebuilt elsewhere. A simple and pleasant building, with room for 120 people, it cost less than £5,000, including furnishings.

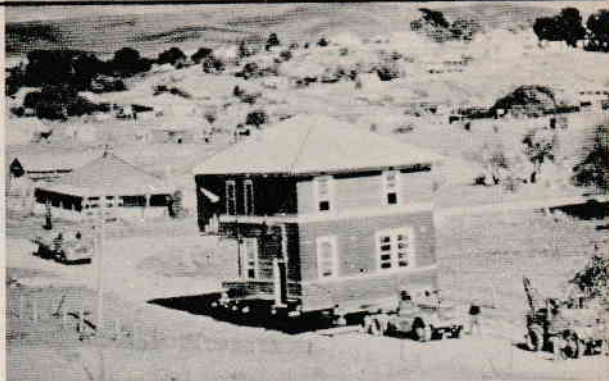
Some people might ask *Why build a movable church?* Surely, churches are meant to last. Our forefathers built for the centuries, not for a few years; and one of the things we value in a church is the sense of permanence which we get from a building in which people have worshipped for centuries, and will go on worshipping in years to come.

The answer is that a building is no good as a place of worship if there is no one to worship in it.

In the old days churches were built to last because it was reasonably certain that they would be needed for centuries ahead. Nowadays we cannot always be sure of this.

One of our biggest problems is what to do with churches, some of them built only sixty or seventy years ago, which are now redundant because all the people round about have gone to live elsewhere.

We want to avoid passing on the same sort of problem to our grandchildren. So when the pattern of population is changing so quickly, it may be only sense to build churches



THE BANK MOVES

—after the people at Armidale, New South Wales:
Why not let the Church move too?

Why not build Churches?

which can follow the people if they move away.

At the same time, people like 'a proper church,' not a hut or shed. That is why a movable church may be one of the answers to our problems.

Some people would go further. They would say that a movable church is *better* than a permanent one. The Church is an army on the march, not the garrison of a fortress; so its buildings should resemble the Tabernacle in the wilderness rather than the Temple in Jerusalem.

It is an argument that can be overdone. It can be said equally truly that in an age of change and uncertainty the church building, like the Church itself, should be the one fixed point to which people may look for a sense of permanence and security which they can find nowhere else.

It is in any case always unwise to build churches on theories, because

for this age . .

By The Very Rev.

S. J. A. EVANS

Chairman, Council for
the Care of Churches

these change so quickly. The real reason for movable churches is that they may fit the facts in places where permanent ones would not. They will probably always be the exception rather than the rule; most churches will continue to be built to last.

But they may serve to remind us that what matters most is not the building but the people who use it. Wherever the family of God meets for worship, there is the Church,

MOVABLE

whether it meets in a cathedral or a cowshed.

This does not mean that buildings are unimportant, or that we should not build and furnish them as well as we possibly can. If the building is poor and mean and unworthy, it will give the people a poor and mean and unworthy idea of worship.

So the important thing is not whether the building is permanent or temporary, but whether it is good or bad. This is not a matter of cost or durability.

A little movable church, planned and furnished with care and love, can make a better home for the family of God than a big, pretentious building which aims more at the glory of the builders than at the glory of God.

And if there is any chance that the people may move away, it is better to build something which can go on being used for worship elsewhere than something which will have to be left behind to moulder away when all the people have gone.

Now that BBC2 is entering
the home it is high
time to

Clean up

TV

—says 'the Squire
of Hogs Norton'



IT was heartening to an artist dispossessed of all opportunity to practise his art, because of his refusal to prostitute it, to read such a bold and timely article as that of the Vicar of St. James's, Tunbridge Wells [in Home Words recently on the need for some form of TV censorship].


Unfortunately, he fails to stress to the full the most terrifying fact:

Whereas in order to see commercial-theatre improprieties one has to make an effort to go to the playhouse, the BBC brings these entertainments (sic!) straight into one's home.

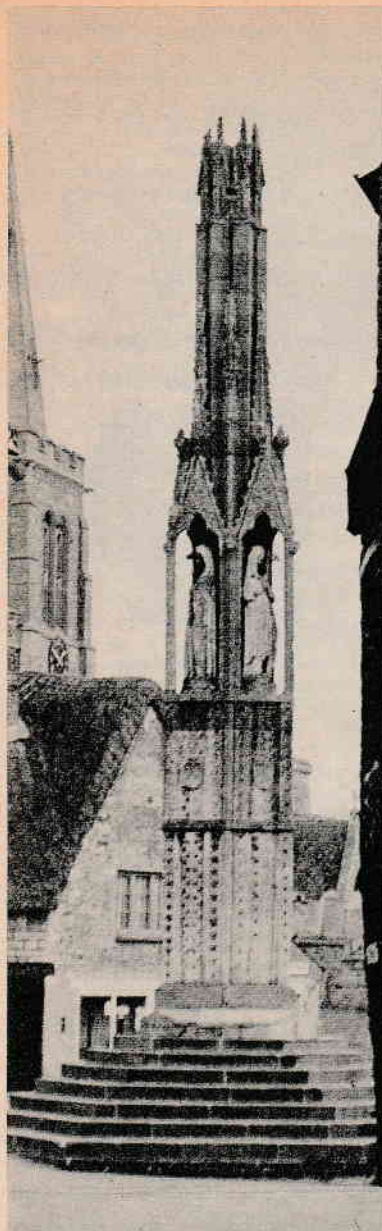
No choice is left to the embarrassed household, suddenly caught unawares, but to increase their collective and individual discomfort by sitting out such a show as TWTW—or switching off.

Gainslea Court,
Derby Rd.,
Bournemouth.

Lillie Potter



Church Notes . . .



First census—

SOME 300 years ago the Rector of Cogenhoe, near Northampton, listed the persons in his parish—and without knowing it, made history, for his lists are now regarded as the first systematic census-taking in an English village. Not until two centuries later, in 1801, was such an operation put on an official basis.

Cogenhoe Register was recently deposited with the Northants Record Office at Delapre Abbey and is among 200 sets of parish records in safe-keeping. The corners of the pages are so worn away that the earliest date decipherable is 1612 and the last 1628.

One of the largest families represented is that of the then Rector himself. He had three sons and six daughters by his first wife. However, the population of the village has not markedly changed during the centuries: in 1628 it was 200 and in 1811 only 214.—E. W. F. BENNETT (ST. IVES).

Queen's Cross

GEDDINGTON Cross is one of the three original surviving Queen Eleanor crosses, two of which are to be found in Northamptonshire. They were erected by order of Edward I at every place where the procession carrying her body to Westminster Abbey, from Harby in Nottinghamshire, rested for the night.

This triangular cross, surmounting a flight of steps, is close to the village church and surrounded by picturesque cottages which have altered little with time.—JAMES PAYLER (BLISWORTH).

—First turkey

THE wooden lectern in Boynton church, in the East Riding of Yorkshire, is carved in the form of a turkey, and surmounts the arms of the Strickland family of Boynton Hall.

William Strickland sailed with Cabot, hoping to find gold in the New World. He was disappointed, but brought back with him some turkeys in 1523—the first ever to be seen in England. A turkey crest was granted to the family coat of arms in 1550.—PETER MCGOW (DORKING).

... and Views



Priest's shelter ►

AN unusual item to be found at the 15th-century Walpole St. Peter Church near King's Lynn is this Jacobean 'sentry-box', which was used to give shelter to a priest officiating at a grave-side in bad weather.

In the porch a pair of old pattens hangs on the wall, together with a notice which requests that all persons wearing pattens should remove them before entering the door.—GEOFFREY N. WRIGHT (BATH).

Seven-year plan

IN the grounds where one day it is hoped a permanent church will stand, St. Aidan's, Leigh-on-Sea, Essex, has erected a "visual aid" designed as a stained-glass window into which is set an opal-white cross, illuminated from dusk to 11.30 p.m. each evening.

The target is £30,000, of which £10,000 is wanted in seven years. Home collecting boxes have been distributed throughout the parish, and it is hoped every St. Aidan's Church in the world will take an interest.—LESLIE HUNT (LEIGH-ON-SEA).

Solved ?

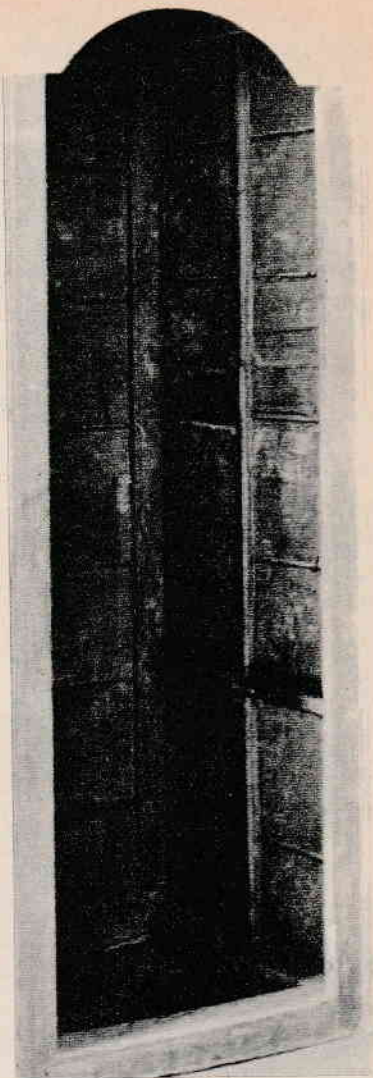
THE term 'leper window' often used of small windows in ancient churches is a misnomer, since in olden times lepers were definitely not allowed to set foot in churchyards. These squints were probably to enable workers in the fields to hear the Sanctus bell.

They may also have been intended for ventilation, since the burning of incense, large quantities of candles and charcoal braziers in winter caused overwhelming fumes, so that by the 15th century it was common practice to install 'low-side windows'. The term may be a corruption of this.—ELSIE MORRIS (WORTHING).

Church bears

DACRE Church, in Cumberland, is flanked by four lifelike stone bears about four feet high.

Their age, creation, origin and significance is unknown, though it is supposed they illustrate some bear legend. Another theory is that they relate to some armorial device of the Dacre family, as a ragged staff they clasp appears to be connected with ornaments at Naworth Castle, near Brampton.—JOHN HAMER (CARNFORTH).



*. Contributions are invited for this page and are paid for upon publication—with an extra rate for photographs used. They should be addressed to *Home Words*, 11 Ludgate Square, London, EC4 (with s.a.c. for return if unsuitable).

PUFFIN and the WHEEL

TONY, the verger's son, was busy cleaning his bike; he was very proud of it and liked all the parts to be in good working order; he liked all the shiny parts to be well-polished too.

As he stepped back to view the results of his work, he almost fell over Puffin, the Vicarage cat, who had been watching him.

"Oh, Puffin," said Tony. "I'm sorry! Was that your paw? I didn't mean to hurt you. If you'd make more noise when you come up behind me, I'd know you were there."

"Miaow!" said Puffin—who didn't like being blamed for what he couldn't help. But his feelings were more hurt than his paw, so he decided to go into the church and tell his troubles to his friend, the Gold Angel on the riddel-post.

The Angel listened.

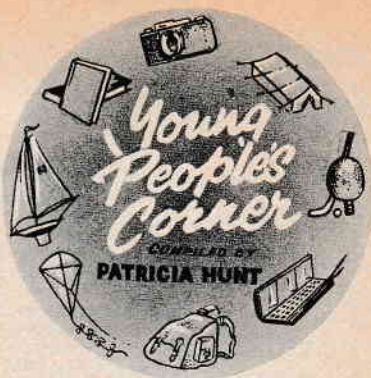
"... and," wound up Puffin, "my paw is a bit bruised too, but Tony was so busy cleaning the hub of his wheel that he didn't notice me."

"Well, it doesn't help to feel sorry for yourself," said the Angel. "Think about something else. What do you suppose would have happened to that wheel if it hadn't had a hub?"

"It would fall to pieces, I expect," answered Puffin.

"Of course," said the Angel. "And that is a reminder of Easter."

"Of Easter?" echoed Puffin. Really, these



angels could be most obscure when they liked!

"Yes. You see, Easter is as important to the Christian religion as the hub is to the wheel," explained the Angel. "If there hadn't been an Easter, the whole of our religion would fall to pieces—just as the bicycle wheel would without the hub."

Puffin licked his paw thoughtfully.

"It is because Jesus rose from the dead, just as He said He would, that our faith is the great thing it is," went on the Angel. "It gives us our belief in everlasting life."

"Look at all these daffodils decorating the church. A few months ago, if you'd seen the bulbs, you'd have thought they were all dead. But now they've burst into life. It all helps us to understand the Easter message we heard the other week."

"I see," said Puffin. "I think I'll go and have another look at that hub—and this time I'll miaow loudly so that Tony will know I'm there!"

LOOKING AT BRASSES

Brasses are thin engraved pieces of metal (brass) inlaid in stone so that the surface is quite flat.

Reading the Bible

This month try the story of how Thomas saw Jesus after the Resurrection and believed. You will want one person to read Thomas, one to read the words of Jesus, and the remaining people in your family or group to read the part of the disciples. (*St. John ch. 20*): v. 24 Thomas, 25a Disciples, 25b Thomas, 26a Disciples, 26b, 27 Jesus, 28 Thomas, 29 Jesus.

They are often found on stone monuments and on tombstones which form part of the church floor. Usually the engraving is the figure of the person whose tomb it is. The deeper parts of the engraving are filled with black or sometimes coloured enamel.

People who are interested in history, costume or armour, sometimes take "rub-bings" of these brasses by placing a piece of tracing paper over the brass and rubbing it with beeswax.

Thus they get an impression of the brass, as you would do if you put a piece of tracing paper over a penny and rubbed it with a pencil.

MONDAY

To remove stains from polished furniture: First smear well with linseed oil and then take a soft cloth *slightly* dampened with a spot of methylated spirit and rub briskly. This will remove the stain. (Be careful only to use a very small quantity of meth. or the polish will be affected.)—MRS. G. E. LOXTON (MARKET HARBOUROUGH).

TUESDAY

She copes with ceaseless household chores, Washing dishes, sweeping floors; Baking cakes, preparing stew; Shopping—stands in tiresome queue; Labouring from early dawn, Willing hands grown sadly worn. Can a harassed housewife rest? Can she feel that she is blessed? Yes she can, for Christ is there— All her heavy tasks to share.

—MRS. M. E. CASSIDY (LIVERPOOL).

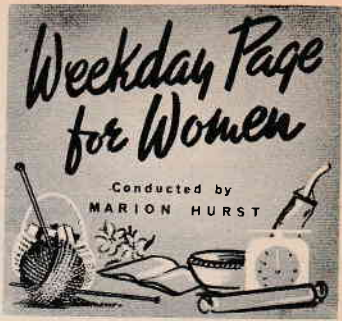
WEDNESDAY

To prevent sugar getting lumpy owing to slight dampness, add a teaspoonful of cornflour to each pound.—MRS. E. HOLLAND (BIRKENHEAD).

THURSDAY

Esau's Pottage—a delicious cold weather meal: One pint of lentils, two quarts of water, $\frac{1}{2}$ lb. of onions, two tomatoes, small quantity of thyme and parsley, 3 oz. butter, 1 oz. grated cheese.

Boil the lentils in salted water for 2½ hours. Then add the other ingredients (reserving the butter and cheese just before serving). Simmer for $\frac{1}{2}$ hr. (This does not need to be strained.)—MISS K. LEE (ILFORD).



**. 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.

FRIDAY

Living alone and having no one to keep the fire in when I am shopping, I fill all the boxes which have contained cereals, etc. and sugar bags with small coal and coal dust. These I keep handy and use for popping on the fire to keep it going.—MRS. J. FREER (DRIFFIELD).

SATURDAY

Children's shoe laces soon lose their tags, and the frayed ends cause difficulty for small fingers to get the lace through the hole. Try dropping a spot of sealing wax on the frayed end, and while still warm, rub between the finger and thumb to make into a firm point.—MISS O. M. ROOKWOOD (DOVER).

The Devil blew . . .

IN a field near the village of Crosby, in the Isle of Man, stands the ruined church of St. Trinian, and according to local legend the Devil is responsible for its decay. Far back in history, it is recorded, he was so disturbed by the ringing bells and singing of the congregation that he blew the roof off. Many attempts were made to replace it but each failed.

The only way to break the spell, says the legend, was for a tailor to sit in the church at night and make a pair of breeches before dawn. This was tried but the tailor ran out of thread and the roof was blown off again.

To this day St. Trinian's remains without a roof.—N. A. SPURLING (OTHAM, KENT).

The Church of England Children's Society cares for nearly 5,000 children every year. Every day, three or four children, mostly victims of broken homes, come into the society's care. Some are adopted, some are looked after by foster parents but the majority are cared for at one of the society's small homes. There they are brought up in the same way as any other children, with house-parents to give them the love and care of which they have been deprived. You can help care for these children. The Church of England's largest family of children in need.

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(Mrs.) M. M.

The Bishop of Oxford

from page 2

different areas all over the country, the Methodist Church would elect bishops for itself, who would then be consecrated by existing bishops standing in the historic succession.

Then we should have two episcopal churches side by side up and down the country.

Methodist communicants would be able to communicate in our churches, and we in theirs. The ministers of one church could preach or celebrate in the other when invited to do so. The two Churches at parish, diocesan, and central level would be in close consultation and co-operation with one another in all their concerns.

Clearly, if this plan comes into operation, it is going to affect most of our parishes; in most places there will be a Methodist com-

munity large or small to which we shall stand in a new relation.

That is why people in each of our parishes should study the report and not leave it to others as though it did not concern themselves.

We have asked for this close study by all the members of both Churches. We have also urged that our two Churches should give their answer to our proposals in 1965.

We hope that they will then pledge themselves to enter into full communion as soon as the necessary arrangements can be made, while at the same time accepting the more distant goal of union in one Church to be achieved after a period of full communion.

Here at least a great vision is set before us. The coming together of Anglicans and Methodists would greatly strengthen both for their mission in our land in the twentieth century.

Let us pray that in whatever way God wills, the vision may come true.

Bible Crossword competition

Puzzle No. 15. By 'Duplex'

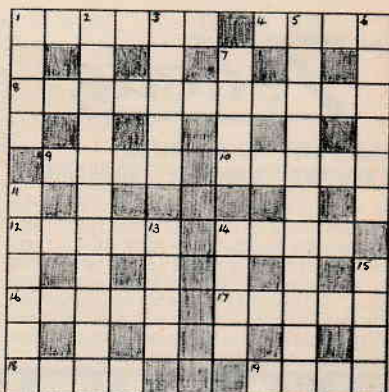
ACROSS

1. Wife of Jacob. (6)
4. "Can the Ethiopian change his ———". (4)
8. "Except a man be ———, ———" (4, 5, 2)
9. Parent of Aholibamah. (4)
10. King of nations. (5)
12. He hid a wedge of gold in his tent. (5)
14. "The standard of the ——— of Dan." (4)
16. River of Damascus. (5)
17. Borne by Christ. (5)
18. "I shall die in my ———." (4)
19. Son of Obed. (4)

DOWN

1. Best one put on the Prodigal Son. (4)
2. To whom two Epistles were written. (11)
3. Rezin recovered it to Syria. (5)
5. "Thy ———." (7, 4)
6. Camel associated with its eye. (6)
7. "One woe is ———." (4)
11. Son of Ham. (6)
13. He walked with God. (4)
14. Connected with Peter's denials. (4)
15. A cunning hunter. (4)

Entries should be addressed to *Home Words*, 11 Ludgate Square, London, EC4 (marked clearly 'Crossword No. 15' on the envelope). A prize of £1 1s. will go to the first correct solution opened on the 15th of this month. The winning competitor will be notified by post, and lists of prizewinners and solutions will be published from time to time.



The winning entry in Bible Crossword Competition No. 8 was sent in by Miss C. Kimber, of 14, Eastergate Lane, Eastergate, Chichester, Sussex. Solution: (Across) 3. Esther, 7. Cord, 8. Dagon, 10. If, 14. Special, 15. Men, 16. Yea, 17. Eleazar, 18. Ir, 19. Verse, 23. Vain, 24. Nimshi. (Down) 1. Job, 2. Add, 4. Shoulders, 5. Ho, 6. Refiners, 9. Abimelech, 11. Assyrian, 12. Cedar, 13. Amaze, 20. Eve, 21. Cis, 22. Am.

OVALTINE

the right hot drink
to round off the day



PI34 B

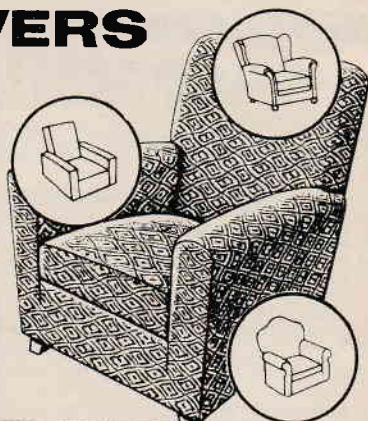
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