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JANUARY, 1964

Price 4d.

A HAPPY NEW YEAR — WITH GOD



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 IN THE MONTH

	Holy Communion	Mattins	Evensong
1st.	8.0 a.m. and 11.0 a.m. Parish Communion.	10.30 a.m. (said)	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.

“HARAMBEE!”

This is a great word. It comes from Kenya. Its on the lips of Africans, and men of all nations who celebrated Kenya's independence last month. It means: “Pull together!” Men of all colours, parties and creeds working for the good of the nation as a whole.

Why dont we take this word too, and make it a battle-cry for the Church in 1964? Harambee! Pull together! Parson and people, Sidesmen and Scouters, members of the Mothers' Union, Sunday School Teachers, Magazine Distributors; all of us working together not just for our own pet interests, but seeing all our activity as part of God's Plan for the parish, for the nation, for His world. There's a lot in this too. It makes life so much more exciting to feel we are part of a Team, not just lone-wolfing it. If we learn to pull together in our Church life, we shall carry it with us in our everyday activities. Instead of looking for points of criticism, we shall look for what is good; seek opportunities for co-operation. Harambee! Pull together! Certainly, with God's help in 1964.

THE VICAR'S LETTER

My dear Friends,

I have often felt pessimistic about the slow progress towards Re-union in Britain. Whilst there has been ample evidence of the need and desire for it from the pews of Church and Chapel from above have so often come notes of caution and warning.

The Annual General Meeting of the Oxford Council of Churches cheered me tremendously. The atmosphere of this packed meeting was one of warmth and genuine friendliness. We gathered, not as members of differing denominations, but as Christians. Here was Dr. Caird, a Congregational scholar, giving his impressions as an observer at the Vatican Council. How thrilling it was to hear of the spiritual vitality that was bursting out of that great meeting; of the desire to “include” non-Roman Catholics, rather than treat them as people beyond the pale. We heard our own Diocesan Bishop encouraging us to study the report on Anglican—Methodist Union; to pray over this great issue; to seek to understand each other.

And in March, well over forty churches of different denominations will be joining in the Bible Week to discover what the Spirit is saving through God's Word, to the Churches in Oxford.

Good Neighbour Schemes, Inter-Church Aid and so many other activities are now the concern of **Christians**, not of denominational bodies.

Thank God for these signs of the Spirit's activity. Do more than this. Make sure that you are part of it.

A very Happy New Year to you.

Your sincere friend and Vicar,



CONGRATULATIONS

A telegram was sent from the Parish to the Right Rev. Gordon D. Savage, Bishop-designate of Southwell, as soon as the news came through of his appointment. Please pray for Bishop and Mrs. Savage as they move North. May God bless and use them greatly in the days ahead.

From our own Chapter we shall soon be losing the Vicars of St. Andrew's, Headington, and of St. Mary's, Littlemore. We send our good wishes to the Rev. and Mrs. Derek Eastman as they move to Banbury, and to the Rev. and Mrs. M. E. Young in their departure for Wootton, near Nottingham.

THE BEATLES COME TO MARSTON

Those who stayed away from this year's Parish Party on St. Nicholas' Day missed a rare appearance of the (Death Watch) Beatles. They were introduced by a school girl (Did Mrs. Rimmer look like that when she was young?) who sang — "All I want for Christmas is a Beatle."

Those who attended the Party will know that it isn't only the young who swoon at the sight and sound of the Beatles!

It was wonderful to have Mrs. Lucy Robinson there with her husband. Although she declined to take the mop and pail home that she had used for the past forty years, she was delighted to accept a transistorised clock, the gift of the parish, and presented by Mrs. Carter, wife of our Vicar's Warden.

LAYMAN VISITS ST. NICHOLAS'

Under the heading "Christian Hope," Layman of the Oxford Mail wrote a glowing account of worship at Evensong at St. Nicholas'.

It is encouraging in these days when so often the Press is maligned to find a paper which considers it worthwhile to report on the worship in a village Church, and which has the courage to believe that a title such as "Christian Hope" will attract its readers. Thank you, Layman, for your report, and for the warmth of your appreciation.

OVER 60s — CORRECTION

The amount raised by the Bring and Buy Sale was £49 10s. 0d. and not 49s. 10d. as reported last month.

A sum of £12 3s. has also been forwarded to Cancer Research by the members, in token of their appreciation of the late Mrs. Gwendoline Oliver.

WEEK OF PRAYER FOR CHRISTIAN UNITY

This will again take place from January 18th—25th. The Annual Meeting in the Oxford Town Hall will be on Tuesday, January 21st at 8.15 p.m. This year the chair will be taken by the Rev. B. Drewery, and the title of the meeting will be "Experiments in Unity."

GUIDE NOTES :

"We are very pleased to welcome into Guiding Janet Clarke, Helen Doman, Margaret Baldwin, Annette Jones, Nichola Berger North, Janice Turner, Heather Waugh and Mrs. Hilda Errington," writes Guide Captain Joan Clarke. "We have a few vacancies now in the Guides," she continues. "If anyone is interested, please contact me. New Year's Greetings to all Guides and Guiders everywhere!"

Action Now!

'Just a few years ago the amount of money spent in this country on bird seed exceeded the total of money for foreign missions of every major Christian denomination in the United Kingdom. Last year, the income of the Church of England was £36,000,000, and of that, only two millions went overseas for missionary work. And of that two millions I received for my budget £800.'

The speaker was the Bishop in Polynesia, and the occasion was his return to his vast Pacific diocese some months ago. About the same time, when Bishop Trevor Huddleston was on the way back to his African diocese, he, too, felt moved to comment adversely upon the extent to which the Church here at home supports its work beyond the seas.

The fact is that missionary giving of this kind has declined. It is a lamentable and grievous thing that this is so. And though it might be interesting to speculate upon the reasons for this—and a decline of a sense of mission or an over concern with our own financial affairs might well be among them—yet the great need is to stop this decline before it is too late.

Work goes on

Perhaps the prime need is for a dramatic and exciting restatement of the whole case for the work of the Church Overseas. After all, our forebears were enthusiastic enough. That is why the Church has expanded; that is why, under God, the message of the Gospel and the good works which spring from it have borne fruits in so many parts of the world. The great thing for us to realize is that this need is still there, and that this work still goes on.

Of course, it is a many-sided work. Of course, it is a vast undertaking. The work of the Church Overseas to-day is social, medical, educational, and evangelistic. But what does this sometimes mean in terms of actual human lives? A glance at the photograph on this page gives one among



C.M.S.

many possible answers. For that smiling boy, but for the work of the Church Missionary Society, would be by this time a helpless and hopeless victim of leprosy. Instead, we see him working as a member of the staff in the very hospital which gave him a new lease of life.

The trouble is that this kind of work has been going on so long that it is now taken for granted. It has, in some sense, strangely enough, apparently lost its glamour appeal to many of us here at home. And yet the hard fact is the need is greater than ever. The world is still abounding in the under-privileged. Leprosy, that scourge of hot climates, still exists. Illiteracy, another scourge, still exists. And, as the call came to our forebears to support, in the name of Christ, the work of those who went beyond the seas to labour in that name, still the call comes to us.

The question is, are we prepared to hear it? It will be more than a plain dereliction of duty if we are not. It will be more than plain failure in imagination. The missionary work of the Church, which involves missionary giving here at home, is as necessary

THE SIGN

Not ashamed to confess the faith of Christ crucified

JANUARY 1964

No. 709

- W. 1 Circumcision of our Lord.
S. 5 Second after Christmas.
M. 6 Epiphany of our Lord.
W. 8 Lucian, P.M., c. 312.
S. 12 First after Epiphany.
M. 13 Hilary, B.D., 368.
Th. 17 Antony of Egypt, Ab., 356.
S. 18 Prisca, V.M., 265.
S. 19 Second after Epiphany.
Wulfstan, B., 1095.
M. 20 Fabian, B.M., 250.
Tu. 21 Agnes, V.M., c. 304.
W. 22 Vincent, Dn.M., c. 304.
S. 25 Conversion of St. Paul.
S. 26 Septuagesima.
Polycarp, B.M., c. 155.
M. 27 John Chrysostom, B.D., 407.

Days of fasting, or abstinence:

Fridays, 3, 10, 17, 24, 31.

and as urgent now as ever it was—probably more so. We fail at our peril to obey the call: 'Go ye unto all the world. . . .' It all depends on us. Our motto in this respect might well be: 'Action Now. . . .'

SIGNET

WITH HEART AND HANDS

*I prayed I might have Mary's heart;
but God has given me Martha's hands
with which to meet the day's demands.
Yet there is room for Mary's part
in all that Martha strives to do.*

*Since Mary's love may well express
through Martha's hands a gentleness
making them deft and kindly too,
Martha may gain before she tires
the peace that Mary's heart desires.*

D. MURRELL SIMMONS

SEX and MORALS

by the Archbishop
of Canterbury

SEXUAL morality is in a mess. Some would say at once that the reason is the decline of religious belief and sanction, since it is with that belief and sanction that morality has been bound up. Others would say that on the contrary this belief and sanction had been the cause of false repression, neurosis and unhappiness and that the contemporary revolt was freeing sex to be the happy, carefree, innocent delight it was meant to be and was pointing the way to new moral insights. Here the Christian has to make his response. It is not enough to point to a tradition or to assert an authority. Christian morality is to be *commended* to reason and conscience. We need, while abhorring evil, to try to analyse where the evil lies, and what are the causes which make for it. That is my purpose in this article.

What are the facts?

The debris of bad apologetics, false images and narrow moralism must be cleared away. The Christian ethic is not primarily a set of rules and prohibitions: 'thou shalt,' 'thou shalt not.' It is not an isolated concentration



Church Information Office

upon sex, as if fornication were the only grave sin, and chastity the paramount virtue. It is not, again, a hush-hush smugness which cannot talk of sex and leaves it to be deemed unclean or smutty.

What are the facts and principles upon which monogamy rests? Male and female, the difference of gender belongs to many parts of nature as well as to humanity. It links humanity with nature, and also serves humanity's divine goal which reaches far beyond it. The delicate division of gifts and qualities leaves man eager for woman, and woman eager for man. Eros, or love, is the desire of the one for the other, as the one feels incomplete without the other; it is a desire to possess and to be possessed. Venus is

the pleasurable act in which union is expressed and deepened: it serves Eros and Eros craves for it.

But Eros and Venus together do not exhaust the meaning of man and woman in their togetherness. Man and woman are selves, they are persons: they bring to one another a wealth of thoughts, actions, interests, concerns and these are to become the stuff of the unity between them, without individuality disappearing. What monogamy does is not only to unite Eros and Venus to one another but to unite them both with the whole realm of unities in which man and woman can be joined. Thus it is that these are linked with *Philia*, the whole range of comradeship in life together with all that this involves.

A lifelong bond

Such is monogamy. Its emergence in history, its interior depth and its stable continuance require the sacrifice of a great restraint: that Venus is not indulged outside the marriage bond and that Venus is not indulged before it. Marriage to-day, whether in church or in registry, is a contract to accept a lifelong bond; and through it a man and a woman enter upon not just a series of activities together but a *status*.

To-day there is in our society an immense outbreak of preoccupation with Venus. There is a dwelling upon sex: the sex problem, the adjustments of sex, instruction for sex, adventures of sex, stories of sex, what to do with sex, brighter and better sex. How has this come about?

It is not that the native impulses of sex are stronger, or that men and women are more lustful. Rather is it that the many frustrations which beset people, their insecurities, their want of fulfilment, their lack of meaningfulness in work or home or human relations, their lack of significance for the *ego*—

these drive them to find in Venus a realm where they can succeed. In the adventures and sensations of Venus there is the chance to achieve, to dominate, to win, to enjoy, to prove oneself to oneself and to others.

Misunderstandings

Hence Venus looms large. And with the preoccupation some great misunderstandings follow. One is that Venus is itself the substance of marriage, and the clue to its success. It is assumed in much popular, and even in some 'scientific,' literature that success or failure in marriage is concentrated in the realm of Venus: but the fact is that breakdown in marriage is often in the realm of character, patience, forbearance in living together, and disturbances *there* are reflected in the physical difficulties.

So, too, is it assumed by many that as the art of marriage will be the art of Venus *in excelsis*, therefore the best readiness for marriage will be a training in sexual experience and techniques. This assumption helps to encourage the widespread increase of pre-nuptial unchastity. There comes the tragic fallacy that the spread of pre-matrimonial sexual experience makes for better and happier marriages. In truth, this misconceives the nature of the marriage relationship.

This, however, can be said of the contemporary preoccupation with sex. Linked as it is with frustrations and distortions in life as a whole it is in large part a mental preoccupation due to a pervasive kind of mental conditioning. It is not that the power of Venus to allure men and women is stronger than it was. Rather is it that our distorted mentality has piled upon Venus a load greater than she can properly bear, and has given to her a role far beyond that which she was created to fulfil.

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Question Page

Blaming God

So many people believe that we who are disabled or lame should blame God for our condition. Could you give your views on this?

To blame God for disablement and suffering is an ancient temptation. Job's wife, for instance, in the Bible, expressed this when she called upon her husband in his sufferings to 'curse God, and die.' But this is a sin to be resisted. It has never been the will of God that, through any action of his, people should suffer. But it has been a possibility which his power of love has placed within the reach of those who do thus suffer, that they should offer their sufferings and their courage in bearing them in his service as an example to others, and as evidence of how the human spirit can rise above adversity. The world would be the poorer but for the gallant witness of many a disabled and suffering person in this way. We ourselves have been privileged to know many people whose lives, even though the persons concerned have been disabled, have in fact been of people richer and more valuable than those in the full tide of health. 4305

Half-Way House?

Does the Anglican Church teach that there is a purgatory or half-way stage before complete reunion with God?

The Anglican Church teaches that nothing that is imperfect can enter heaven. Since few of us would claim to be perfect when we come to die, and God alone can make us perfect, it is

usually taught, having in mind such passages as St. Luke 23. 43, that the souls of the faithful departed have the opportunity of completing the road to perfection after death. This is a subject on which there has been much speculation, and the Anglican Church rightly rejects the crude doctrine of purgatory which was commonly current in the Middle Ages. 4306

The Position of Honour

What is meant in the Creed by the words 'sitteth on the right hand of God'? Surely, Jesus is God.

The framers of the Creed thought of God in terms of a heavenly king. The position on the right hand of a king was the position of honour, and therefore they use this expression of our Lord, that he 'sitteth on the right hand of God.' Jesus is certainly God in that we see in him the fullness of the Godhead revealed. But it is correct also to refer to him as the Son of God, as indeed the Scriptures do. For instance: 'God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life' (St. John 3. 16). 4307

Sextons and Vergers

Can you please tell me if there is any difference between a sexton and a verger?

The word sexton is derived from sacristan. Originally the duties of a sacristan were to see to the cleanliness of the chancel. After the Reformation the sexton became the parish grave-digger.

A verger is properly the official who carries the verge or wand of office in front of a cathedral dignitary, but here again the meaning of the word has changed, and it is now generally applied, like sexton, to a church caretaker, although in many of our larger churches the caretaker does act as a verger, in the strict sense, when required. 4308

Readers' letters regarding the faith and practice of the Church of England reach Question Page from all parts of the country. Only a few of the questions can be printed, but all are answered by post when a stamped addressed envelope is enclosed. Our address is: Question Page, THE SIGN, 28 Margaret Street, London, W.1.

PORTRAIT OF A CHURCH SCHOOL

by Peter Croft

SCHOOL dinners are not always the significant part of a school day. But at the Harris Church of England High School, Rugby, school dinners ARE significant.

Any teacher who believes that school is confined to the classroom—and rumour has it there are a few about—had better stay away from the Harris school. For there at each table in the dining hall at dinner-time sits a member of staff—not like a skeleton at the feast but, as one of the boys told me, ‘one of us.’ Each table is a family gathering within the larger family of the school.

A fund of goodwill

‘Children come to the Harris and expect the relationship between themselves and the teachers to be one of constant warfare,’ said Mr. Macleod, the deputy headmaster, ‘and they find they’re mistaken. There’s a fund of goodwill that soon breaks that feeling down.’

Everything really stems from the headmaster.

Mr. C. H. Wellington has been head since the school opened in 1954 with two classrooms. He’s a huge and happy man with an infectious enthusiasm for everything connected with his school. He wears authority with a dignified informality, and his staff have a tremendous affection and loyalty for him.

‘The Church has enormous opportunities in schools like ours,’ he said. ‘We’ve got to take them.’

This is a Church School which is succeeding in being what a Church School ought to be—where there’s not just religious instruction attached to the syllabus and marked out of ten, but religious *education*; the whole life and all activities are penetrated by the Christian faith.

The Harris starts with a great many advantages. For instance, unlike most Church Schools, it’s a fine *new* one. And because it’s a fine new school, in delightful surroundings, in a pleasant town, it’s able to attract the right staff, and, after all, it’s teachers that make a school.

Not only that; its name in the town is such that it can’t take all the children who want to come. And so to some extent it is able to screen its entrants, who state on their application forms whether they have been baptized, what church they attend, whether the parents are willing for them to receive Church instruction. This form is then countersigned by their parochial clergy. On the whole, though sometimes there have been objections raised in the town, the scheme is now accepted and works reasonably well.

Priority

‘This isn’t a closed shop, you know,’ said the headmaster. ‘We have to sort out the families that come, though I don’t like it. But what can you do? There are more applications than we can cope with, and it’s hard on Church people if they can’t have their children



educated in a Church School—so we give priority to them.'

The clergy, of course, teach in the school. They come as links between home and classroom, parish and school, world and Christ.

'We're on the edge of four parishes,' the headmaster told me, 'and clergy from them come in one morning a week. They take the morning worship on that occasion, and teach in one of the classes.'

The headmaster himself takes the morning service which lasts about a quarter of an hour. While the school waits assembled in the main hall the piano plays softly, and then at 9 o'clock prompt the head takes his place on the dais; there's a prayer, a hymn, a senior reads a short lesson, another hymn and then prayers. The whole thing is reverent, unhurried; evidently great pains are taken over its preparation.

The highest number in a class is forty. The specials or D-stream

children are less than thirty to a class—in May, when I was there, they varied between seventeen and twenty-eight to a class. To care for these 620 children are thirty members of staff, including the headmaster and part-timers.

Religious teaching at the Harris is in the capable hands of Mr. Ken Sawyer, a member of the Church Assembly. For him Christianity is life; and he was in the process, when I visited, of giving the fifth form commercial class a colour film strip that was to be shown and discussed later in the week.

I think Sheila Haswell, one of the senior girls, hit the nail on the head for me.

I was prodding, and trying to find out why they were so proud of their school—what it was that made it different from a non-Church School. 'We're a family,' she said. Which takes us right back to the school dinners.

It happened here . . .

William Neil looks at places in the Holy Land intimately connected with the events of our Lord's life and Ministry

WHERE THE BAPTIST WAS BORN

DESPITE the tragedy of a divided Holy Land more and more people are visiting Israel and Jordan each year. Some go simply because it is somewhere new, others go to see the resurgence of the virile Jewish nation—a veritable miracle of modern times. But it is safe to say that most people who visit what we used to call Palestine go because they are drawn by a deep-seated wish to see for themselves the places that have been household words in Christendom for twenty centuries: Jerusalem, Galilee, Bethlehem, Nazareth.

Few come back disappointed. There is, of course, some commercial exploitation of holy places. There always has been in every religion. It is also true that in modern Haifa or Tel-Aviv there is more of the feeling of a modern European city than of the home of Old Testament prophets.

Places our Lord knew

But most people have enough imagination to see beneath much that is modern the beauty of the land which still flows with 'milk and honey,' to sense the veneration and piety which have endowed the holy places with a mystical aura, and to be moved by names and sites which from their childhood days have been woven into the texture of their faith. These are the places which our Lord knew, the roads on which he walked, the

fields, the flowers and the birds of which he spoke. We should be dull creatures indeed if we did not experience a lifting up of the spirit when we come face to face with a land that is so inextricably part of the warp and woof of our Christian life.

The eternal truths

So this year—as a substitute for a personal visit, or as a refresher course in 'where we have been,' or to whet our appetites for what we some day hope to see—we are to trace in pictures the life of our Lord. We shall visit the places in the Holy Land which are most intimately connected with the events of his ministry, thinking of their significance for the Church of which we are members, and for our own deepest convictions. At a time like the present when the keywords are 'uncertainty,' 'transition' and 'new ideas,' let us return to the scenes of the foundations of our faith and remind ourselves of the eternal verities of God's word to mankind.

Our picture this month is of Ain Karim—the 'Spring of the Vineyard.' This lovely and peaceful spot, not far from Jerusalem, ensconced on the hill-side in its protective shelter of cypresses, olive groves and fig trees, is without doubt the proper place to begin our journey. For it was here that the Blessed Virgin came to visit Elizabeth, her cousin, before the births



The Church of the Visitation

William Morrow & Co. Inc.

of their two sons, one of whom, St. John Baptist, was shortly afterwards born in this selfsame spot.

The Magnificat

Against the sky in the picture is the Church of the Visitation of the Virgin, built on the site of the summer cottage where Elizabeth, the mother of the Baptist, had retired during her pregnancy (*St. Luke 1, 24-25*). It was here that Elizabeth was inspired to exclaim at the unexpected visit of her kinswoman: 'Blessed art thou among women, and blessed is the fruit of thy womb.' If we sometimes feel that Roman Catholics have over-emphasized the importance of the Mother of our Lord we ought very carefully to ponder the significance of the words of Holy Scripture. For it was in reply to this salutation that our Lady uttered the imperishable *Magnificat*: 'My soul doth magnify the Lord and my spirit

hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. For behold from henceforth all generations shall call me blessed . . .' (*St. Luke 1, 46-55*).

The Benedictus

Not far away from this place is the Church of St. John, marking the site of the normal residence of Zacharias and Elizabeth within the village where the Baptist was born. It is a strangely tranquil spot to be the birthplace of one who was destined to become such a controversial figure and meet such a tragic end. Yet well might his father Zacharias at his birth give thanks in the great words of the *Benedictus*: 'Blessed be the Lord God of Israel, for he hath visited and redeemed his people' (*St. Luke 1, 68-79*), for as the Latin inscription reminds us: 'This is the birthplace of the Forerunner of the Lord.'

I. THE BROAD PRINCIPLES

THREE hundred years ago the Book of Common Prayer, as we now have it, was first published. An Act of Uniformity was passed by Parliament making it the only authorized book for public worship throughout the land. It remains the only legal Prayer Book for use in the Church of England.

This book has presented succeeding generations with an incomparable handbook for public worship and private devotion. It set out to achieve three aims:

To ensure the maximum use of the Bible both as the foundation of its teaching and the means of its worship.

To use language which would combine dignity with intelligibility.

To order worship in such a way that the congregation could actively participate.

In these three objects, as we shall see in this and succeeding articles, the creators of the 1662 book were admirably successful. Not only Sunday worship, but all the spiritual needs

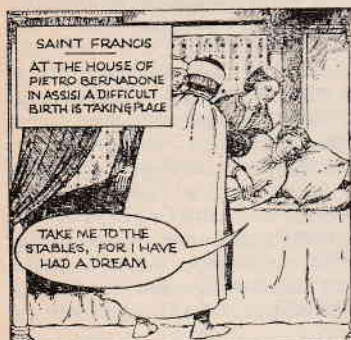
KNOWING YOUR PRAYER BOOK

By Canon Edward Patey

arising out of the changing scenes of life 'in trouble and in joy' have been wonderfully met.

As the Church of England spread throughout the world, so this book of 1662 became the parent of similar books within the Anglican Communion. Variations rightly crept in. There are noticeable differences in the Prayer Books used in Scotland, in Canada, in the U.S.A. and in South Africa. But the dominating influence of the 1662 book is always recognizable, and it is this common ancestry in

The Story of Saint Francis



worship which provides the world-wide Anglican Communion with one of its strongest ties.

Yet it is now generally recognized that the Prayer Book is in need of revision. In 1927-28 a Revised Prayer Book was presented to Parliament, but it was rejected on two occasions. Although the 1928 (or Deposited) Prayer Book has no formal authority, parts of it (especially the Baptism, Marriage, and Burial Services) have come into common use with the approval of the Bishops.

Most of us have been familiar with parts of the Prayer Book since childhood. Even if familiarity does not always breed contempt, we all too readily come to take for granted the things with which we are most familiar.

These articles are designed to help those who think they know the Prayer Book to take a fresh look at the things they say week by week. They will examine the services of Morning and Evening Prayer, the Holy Communion, and the special acts of worship with which the Prayer Book helps the Christian to face the great occasions, joyful and sad, which life brings.

But before looking at the services

themselves, it is well worth trying to see the broad principles upon which the compilers of the Prayer Book based their work. The three main Prefaces to the Book of Common Prayer give a fascinating insight into their minds.

These Prefaces show that they asked themselves three questions:

Is this in agreement with the teaching of Scripture?

Is this easily understood?

Is this simple enough to be of practical use?

It might well be asked whether every single practice in common use in our parish churches to-day is able to pass this threefold test.

The third preface, 'Of Ceremonies: Why some be abolished and some retained,' is a brilliant statement on the use and abuse of ceremony in public worship. It contrasts the man 'who thinks it a matter of conscience to depart from the least of these ceremonies, they be so addicted to their old custom' with the man who is 'so new-fangled that he would innovate all things.' There are plenty of examples of both these types of men to be found in all our parishes!



In the Garden with W. E. Shewell-Cooper

Do think of me as your gardening adviser for 1964, and if you want any advice or leaflets please send me a stamped addressed envelope. I have, for instance, a new leaflet on lawns (3d.) which any reader may have gratis, and a leaflet on rose-pruning. You will have to start tackling both these subjects sooner than you think. Don't forget that this is seed-catalogue month and if you want to grow some unusual vegetables now is the time to put your order in. I can strongly recommend the Asparagus pea, the Fenland broad bean, the Pea-Bean, the Crimson spinach, the Seakale spinach, Celtnce, the Japanese cucumbers, the Butternut squash, and the Cordon Bleu lettuce.

Spend time in the shed or kitchen mending the seed boxes and seeing that they are dipped in a bucket of green Cuprinol which will ensure that

they last longer. If you have heavy soil it may pay, if the weather keeps open, to dig it and leave it rough, but if the soil is light leave it until the spring. People ought to grow endive more because it is a delicious salad at this time of the year. You cover the plants now with upturned large flower pots and keep the plants in the dark for three weeks. The leaves are then what is called blanched, and all the bitterness has gone out of them.

The moment the seed potatoes arrive, put them in trays with the rose end upwards. The rose end is the end of the potato where there is the greatest number of eyes. Put the boxes into a frost-proof place where there is plenty of light. The idea is to make those eyes grow out into little shoots known as sprouts or 'sprints.' The two best are retained and the others are rubbed off when they are $\frac{1}{2}$ inch long. Sprouting ensures a heavy crop.

Some people do not realize that it is possible to grow mushrooms in the home. Betasol takes the mystery out of mushroom growing. A small trial pack costs about 5s. 6d. If you would like to try let me know plus a s.a.e. and a leaflet shall be sent you. You



Vegetable Recipe: *Make the most of Brussels Sprouts*

We usually have plenty of sprouts available in January and I like to make the most of them. In my opinion they are always better lightly boiled than steamed. I pick off any dead or yellowing leaves from the outsides, wash well and then allow them to stand in some well-salted water for half an hour. A saucepan of water is then put on the stove and brought to the boil. A tablespoonful of salt is then added and a saltspoonful of soda. The washed sprouts are then put in and they are boiled until just tender. They should never be allowed to go mushy. During the boiling put a colander into the oven to warm and when the sprouts are ready drain them in the warmed colander, and when drained put them into a well-warmed vegetable dish with the lid on. Put on a knob or two of butter or margarine, dust with pepper and salt, and serve, if possible, immediately. Brussels sprouts cool far quicker than cabbage.

An alternative method is to prepare the sprouts as for boiling; place them in a deep, warmed, fire-proof dish and adding only two tablespoonfuls of boiling water to each half-pound sprouts. Put a tablespoonful of butter or margarine in the dish just above the sprouts, cover with a lid, and place in a really hot oven until cooked.

Irene R. Shewell-Cooper

can even grow mushrooms on the lawn if you like. If the ground is frosty and hard take the opportunity of wheeling out the compost on to the soil where you want to fork it in later. Put it in

convenient heaps. The menfolk will probably want to make a bonfire of the prunings. If they do, do keep the wood ashes for the raspberries, red currants, strawberries and tomatoes.



Have you read . . . ?

By Canon H. G. G. Herklots

AT the first Assembly of the World Council of Churches at Amsterdam in 1948 an American business man expressed to me feelings of good-humoured exasperation. He had expected the theological sessions to be above his head. That was why he was looking forward to his membership of the Committee on the Significance of the Laity in the Church. He expected its discussions to be within his range. 'And what did I find? For two whole meetings they've been at it, deep in a theological discussion on what constitutes a layman. It beats me.' This fundamental consideration was probably essential. Lord Chandos has said that the man who declares that an ounce of practice is worth a pound of precept deserves to be put in the stocks. 'It is the theory that counts in most walks of life.'

These discussions have continued over the years. The World Council of Churches has a Department on the Laity which has found itself considering not merely what the Church ought to be doing but what the Church is. Much of this thought has now been distilled for us in an S.C.M. paperback by Dr. Kathleen Bliss, Secretary of the Church of England Board of Education, entitled *We the People*. She has much of importance to say and much that is relevant to the position of the Church in the world at this moment of time. She writes:

'I am among those who believe that the Church everywhere is faced by a new situation, a new attack. But I believe that in these there is a new call of God to be faithfully his Church in the world.'

There was a time when the Ten Commandments were really well known; but to many young people nowadays their mention suggests little more than the title of a film. This is what has led Mrs. Violet Ginever to write *The Twelve Commandments*, a book readable enough for my American business man; but one which comes to grips with many of the day-by-day problems which are faced all over the country by those who are trying to live as Christians.

Intelligible worship

When the first English Prayer Book was issued in 1549 part of its purpose as stated by Archbishop Cranmer was 'that the people might continually profit more and more in the knowledge of God, and be the more inflamed with the love of true religion.' Worship was made intelligible so that the laity might take a full part in it.

Can Morning and Evening Prayer mean this to-day for modern congregations? The Rector of Cheltenham believes that it can; and in the most recent of the Prayer Book Commentaries he has put his case very persuasively.

Here are three books concerned with the place and task of the laity in the world:

We the People by Kathleen Bliss (S.C.M. Press, 5s.).

The Twelve Commandments by Violet Ginever (S.P.C.K., 5s.).

Morning and Evening Prayer—An Exposition of the Daily Offices by Canon H. Evan Hopkins (Hodder & Stoughton, 5s.).

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During November the T.P.A. held an "Any Questions" session. The panel, consisting of a member of the clergy, a doctor, probation officer, and a parent were well up to the best B.B.C. standard and a stimulating evening was enjoyed by the parents who attended.

December 12th saw the School Plays and Concert. If any R.A.D.A. scouts had attended Mr. Dunsby would now be minus several budding stars.

On Friday, February 28th there will be an inte-house Quiz, with mixed teams of parents and pupils. Do come! You're sure to enjoy it.

P.S. Keep June 6th open. Its the School Gala Day. Remember the last one?

George Tasker.

MAGAZINES

We are grateful to Mrs. Raymund Haynes of Cross Farm who entertained the Magazine Distributors to tea in November and provided an opportunity to come together and discuss various aspects of magazine distribution.

Will all distributors please hand in any outstanding money for 1963 to Mrs. Holmes, 10 Cavendish Drive, as soon as possible.

PARISH CALENDAR FOR JANUARY, 1964

- Jan. 1. Wednesday. Circumcision of our Lord.
9.30 a.m. Holy Communion.
- " 4. Sunday School Parties :
K.G. and Nursery : 3 p.m. — 5.15 p.m.
Juniors : 5.15 p.m. — 7 p.m. (Tea : 5.30 p.m.).
- " 5. 2nd Sunday after Christmas
8.00 a.m. Holy Communion.
10.30 a.m. Matins (said).
11.0 a.m. Parish Communion with Hymns and Address.
6.30 p.m. Evensong.
- " 6. Epiphany of our Lord.
7.15 a.m. Holy Communion
- " 8. Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. Quiet Half-Hour at Mrs. Jenkins.
- " 11. Saturday. Catechism and Crossbearers Party, 6 p.m. — 8 p.m.
- " 12. 1st Sunday after Epiphany
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- " 15. Wednesday. 7.15 a.m. Holy Communion.
- " 17. Friday. 10.30 a.m. Holy Communion with Laying on of Hands for Sick.
- " 18. 25th Week of Prayer for Christian Unity.
- " 19. 2nd Sunday after Epiphany
8.00 a.m. Holy Communion.
9.30 a.m. FAMILY COMMUNION.
11.0 a.m. Matins.
6.30 p.m. Evensong.

- „ 21. Tuesday. 8.15 p.m. "EXPERIMENTS IN UNITY."
Meeting in Town Hall.
- „ 22. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. M.U. Meeting. Christian Marriage. Mrs. Hunt.
- „ 25. Conversion of St. Paul.
7.15 a.m. Holy Communion.
- „ 26. **Septuagesima**
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
Preacher : Rev. Denys Ruddy, Rector of Longworth.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- „ 29. Wednesday. 7.15 a.m. Holy Communion.
8.00 p.m. Parish Meeting in Church Hall.
- „ 30. Thursday. 8.00 p.m. First Confirmation Talk.
(Application Forms in Church to be completed and returned
beforehand).

BAPTISMS

- Nov. 10. Alison Dawn Edwards, 7 Rippington Drive.
Penelope Jane Freeman, 86 Cherwell Drive.
Gary Mark Taylor, 9 Cromwell Way, Kidlington.
James Michael Oram, The Cross, Stonesfield, Oxon.
- „ 24. Neil Duncan Grant, 61 Arlington Drive.
Marie Frances Knibbs, 451 Marston Road.
Peter David Phipps, 38 Cherwell Park Caravans.
Linda Anna Tanner, 12 Arlington Drive.
Graham Bernard Weston, 5 Windsor Crescent.
- Dec. 8. Tracey Dandridge, 21 Arlington Drive.
Raymond Baker, 2 Gladstone Road, Headington Quarry.

COLLECTION AND COMMUNICANTS

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November 24th	25	15	4	26
December 1st (Advent Sunday)	50	19	8	125
December 8th (St. Nicholas' Day)				20

Total Number of week-day communicants — 41.

CONFIRMATION TALKS

There will be a preliminary Confirmation Talk in Church on Thursday, January 30th at 8 p.m. Those wishing to attend the course should complete and return beforehand one of the forms available in Church.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC

CHURCH.

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies : Brown Owl : Mrs. Doman, 26 Cavendish Drive.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Leader : Mr. I. Brough, 7 Windsor Crescent.
Girl Guides. Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. E. Holmes, 10 Cavendish Drive.
Mothers' Union. Sec. : Mrs. N. E. Green, 60 Oxford Road.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Master : Mr. C. McCartney, North Wing, Wytham Abbey, Oxon. G.S.M. : Mr. A. Smith, 4 Windsor Crescent.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.

LOCAL.

- St. Nicholas' Art Group.** Sec. : Mr. P. Sheppard, 4 Raymund Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. S. Gregory, 6 Hardings Close, Littlemore.
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.
Over 60's Club. Sec. : Mrs. J. Harley, The Orchard, Oxford Road.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Women's Institute. Mrs. L. Jennings, 8 Oxford Road.

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 Thursday, 3 to 5 p.m. : 5.30 to 7.0 p.m.
 Friday, 3 to 6.30 p.m.
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall,
Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Earl, 112 Oxford Road, Old Marston.
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