

No. 73

MARCH, 1964

Price 4d.

IT MATTERS MOST NOT WHAT YOU GIVE UP  
BUT WHAT YOU GIVE OUT



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 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. (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.

## EDITORIAL

Forty people from forty churches doing Bible Study together would make news. Forty congregations getting together, and from many denominations, to do just this, should make headlines.

This is what is going to happen at the Oxford Bible Week from the 17th—20th March. The Week will be led by the Rev. E. H. Robertson, a Baptist minister, often seen on T.V., who has organised such weeks in all parts of the country.

Make no mistake—This is not intended to be a kind of jolly get-together for Anglicans, Methodists and Baptists — We are coming together to read, to ponder, to pray, and above all to LISTEN — not only to each other, but to God. There is a text in Revelation that is often repeated which gives us the instruction: "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches!" We must expect that the Spirit to be only concerned with religious matters! We may come away deeply disturbed at what He will say to us about our involvement in such questions as the Election, the coloured population of Oxford—and in fact the list of priorities on our Church agendas. Who knows what He will say? The important thing is "to pray," as Alan Richardson says "with the Bible in our hands."

## THE VICAR'S LETTER

My dear Friends,

You will make a point of coming to the ANNUAL CHURCH MEETING, wont you? It will be on THURSDAY, March 12th, at 8 p.m., preceded by the appointment and election of the Church wardens at 7.45 p.m. (Church Hall).

What happens at the ANNUAL CHURCH MEETING?

Well, for one thing your Parochial Church Council is elected—and what is more we do not arrange is so that Mr. Bloggs gets up and says: "I propose, Vicar that we re-elect them en bloc." A third of the Council retire each year, and although they are eligible for re-election, new names are put forward, and new faces appear at the subsequent Council Meetings.

But what's a P.C.C. for? What does it do?

Its primary duty is "to co-operate with the incumbent in the initiation, conduct, and development of Church work both within the parish and outside."

What's the main work of the Church? Evangelism—winning souls for Christ. Of course we get bogged down, and at times it seems as though money-raising is our main objective. But heaven forbid that it should be so! That is why we want to see YOU at the Annual Church Meeting, to vote for people who'll get on with the Church's primary task—to bring Christ to men and women, and men and women to Christ.

May God bless you this Easter-tide and fill your heart with His Victorious and Triumphant Message.

Your sincere friend and Vicar,



## UNIVERSITY RUGBY:

Congratulations to Nigel Starmer Smith, a former member of our Youth Fellowship Committee and now at University College, who played rugby for the University against Merchant Tayler's on February 15th. As this is Nigel's first year, this promises well for the future. We look forward to seeing more of this famous "Starmer Smith" action in getting the ball away from the pack to the three quarter line.

## PARISH CALENDAR FOR MARCH

- Mar. 1. **LENT III**  
 8.00 a.m. Holy Communion.  
 10.30 a.m. Matins (said).  
 11.0 a.m. **PARISH COMMUNION.**  
 Preacher: The Rev. G. Hewitt.
- " 4. **Wednesday.** 7.15 a.m. Holy Communion.  
 7.45 p.m. "School for Christians."  
 Speaker: Miss Winifred Hellmuth.  
 "The Bible comes alive in Balsall Heath."
- " 5. **Thursday.** Annual General Meeting, Mothers' Union.
- " 8. **LENT IV. MOTHERING SUNDAY.**  
 8.00 a.m. Holy Communion.  
 10.0 a.m. Mothering Day Service for Parents and Children.  
 11.0 a.m. Matins.  
 3.00 p.m. Holy Baptism.  
 6.30 p.m. Evensong.
- " 9. **Monday.** 7.45 p.m. Young Wives Meeting in Church Hall.
- " 11. **Wednesday.** 7.15 a.m. Holy Communion.  
 7.45 p.m. "School for Christians."  
 Speaker: Miss Norah Ratcliffe.  
 "The Bible comes alive through Christian Drama."
- " 12. **Thursday.** **IN THE CHURCH HALL**  
 7.45 p.m. Annual Vestry Meeting.  
 8.00 p.m. Annual General Church Meeting.
- " 15. **LENT V. PASSION SUNDAY.** Beginning of **BIBLE WEEK**  
 8.00 a.m. Holy Communion.  
 9.30 a.m. **FAMILY COMMUNION.**  
 11.0 a.m. Matins.  
 6.30 p.m. Evensong.
- TUESDAY, WEDNESDAY, THURSDAY, FRIDAY,**  
 17th, 18th 19th, 20th. Bible Week Meetings  
 Wesley Memorial Church, New Inn Hall Street, Oxford  
 7.30 p.m. to 9.30 p.m.
- " 18. **Wednesday.** 7.15 a.m. Holy Communion.  
 7.30 p.m. Bible Week meeting.
- " 22. **LENT VI. PALM SUNDAY.** Beginning of **HOLY WEEK**  
 8.00 a.m. Holy Communion. Distribution of Palms.  
 11.0 a.m. Matins.  
 3.00 p.m. Holy Baptism.  
 5.30 p.m. Evensong (said).  
 7.00 p.m. **UNITED SERVICE IN OXFORD TOWN HALL.**
- " 23. **Monday in Holy Week.** 7.15 a.m. Holy Communion.  
 7.45 p.m. Young Wives Meeting in Church Hall.
- " 24. **Tuesday in Holy Week.** 7.15 a.m. Holy Communion.
- " 25. **Wednesday in Holy Week.** 7.15 a.m. Holy Communion.
- " 26. **MAUNDY THURSDAY. 8 p.m. HOLY COMMUNION.**
- " 27. **GOOD FRIDAY.** 8.00 a.m. Litany and Ante-Communion.  
 11.0 a.m. Mattins. Preacher: The Rev. J. B. Lewis, Priest in  
 Charge of St. Alban's, Oxford.  
**PROCESSION OF WITNESS** leaving St. Nicholas Church at  
 6.45 p.m.  
**UNITED SERVICE.** St. Nicholas County Primary School,  
 7.45 p.m.
- " 28. **EASTER EVEN.** Decoration of Church from 9.00 a.m.

- Mar. 29. **EASTER DAY**  
 Holy Communion 7 a.m., 8 a.m. and 12 noon.  
 11.0 a.m. Matins.  
 6.30 p.m. Evensong.  
 (Children's Instruction at 11 a.m. as usual).  
 „ 30. Monday in Easter Week. Holy Communion, 9.30 a.m.  
 Coffee Morning and Bring and Buy Sale — Over 60's Club.

**HOLY BAPTISM**

- Jan. 26. Julie Naomi Rodgers, 52 Noakes Avenue, Great Baddon,  
 Chelmsford.  
 „ 26. David Richard Ward, Lamburn Close, Oxford Road.

**IN MEMORIAM**

- Feb. 1. Robert Jagoe, aged 63.

**HOLY MATRIMONY**

- Feb. 15. Douglas Charles Foreman and Sylvia Mary McNamee.

**COLLECTION AND COMMUNICANTS**

			£	s.	d.	Communicants
Jan.	5.	Christmas II	33	7	6	86
„	12.	Epiphany I	34	10	11	32
„	19.	Epiphany II	24	8	1	59
„	26.	Sexagesima	29	1	9	30

Number of week-day communicants — 49.

**MOTHERING SUNDAY, March 8th.**

Please note there will be a special service at St. Nicholas' for Parents and Children at 10 a.m., when we shall give thanks to God for our homes and families and for all that Mother Church means to us.

**PLEASE NOTE THAT THIS SERVICE WILL TAKE THE PLACE OF THE NORMAL CHILDREN'S INSTRUCTION AT 11 a.m.** Come to Church as a Family on Mothering Sunday at 10 a.m.!

N.B. Our worship and instruction on Sunday mornings at 11 a.m. will continue throughout the Easter holidays.

**PALM SUNDAY: March 22nd.**

The United Service at the conclusion of Bible Week will be at the Town Hall at 7 p.m. Evensong will be said at St. Nicholas' Church at 5.30 p.m. but there will be no sermon. All who possibly can are asked to attend the United Service in the Town Hall.

**PROCESSION OF WITNESS: Good Friday, March 27th.**

Christians of all denominations are invited to join in the Procession of Witness through the Parish on Good Friday evening, leaving St. Nicholas' Church at 6.45 p.m. The Procession will eventually make its way to the County Primary School for our local United Service at 7.45 p.m., when choirs from St. Nicholas' Church and the Marston Road Congregational Church will lead the singing, and a short film on the events of the first Good Friday will be shown. Join this procession and show that you are "not ashamed to confess the faith of Christ crucified."

**EASTER DECORATIONS:**

The decoration of the Church for the Easter Festival will begin at 9 a.m. on Easter Eve owing to weddings on that day. If there are any who would care to give flowers it would be a great help if they could be brought to Church on Good Friday evening. Alternatively, if it would help people, flowers will be ordered in any event from Rymans Nurseries and we should

be most grateful for donations. These should be given to Miss Lodge. Mrs. Ryman is a good friend to the parish and we can be assured of fresh flowers at a very reasonable cost.

The colour for the Festival is yellow and white.

#### **FROM THE CHURCHWARDENS :**

In accordance with the custom, the collections (including Pledge envelopes) on Easter Day, will be given as a personal gift to the Vicar.

We feel that there may be many parishioners who will be unable to attend any of the Services at this Festival and yet would like to be associated with this Gift. In such cases, donations may be sent to either of the following :—

B. G. Oliver, 13 Jack Straws Lane (or 11 Old Marston Road)  
Dr. C. W. Carter, "Eaglesfield," Jack Straws Lane, Oxford.

#### **BELLRINGERS NOTES :**

At the A.G.M. the following officers were elected : Captain : Roy Jones, Deputy Captain : Noel Deam, Secretary : Alec Gammon, Steward : Ralph Porter.

The Ringers hope to have a Jumble Sale on Saturday, April 4th.

The Annual Outing will be on Saturday, April 11th. Members of the congregation are invited, as in previous years, to join the ringers on their Outing. (See Notice Board for particulars).

Anyone interested in learning how to ring is asked to visit the Belfry on any Friday evening (7.45 p.m.) or on a Sunday. Prospective ringers most welcome !

Extract from the "Ringing World" :

"Quite a few towers have reached their half century ..... Marston, which will now go down in history as the first five bell tower to reach this total. They've all been rung since the last war, mostly in the last few years, for the tower was not even mentioned in the list of 5-bell towers. I gave which had had 10 peals in 1955 ! Congratulations to Marston ringers."

(All the parish will wish to congratulate our ringers on this record — yet another to add to their collection ! Editor).

#### **GIFT TO THE CHURCH :**

The Church has been presented with a processional cross, and silk panels for the Holy Table in the liturgical colours, by Mr. John Day in memory of his late wife and son, Audrey and Nigel. The cross is blue and gold, surmounting a staff of plain wood, and will bear an inscription. The panels are kindly being prepared by Mr. and Mrs. Brough.

We are most grateful to Mr. Day for these gifts, and the cross will be a most suitable replacement of the one that originally belonged to St. Nicholas' Church.

#### **OXFORD UNITED :**

At the time of writing, Oxford United has just won a great victory over Blackburn in what must have been surely one of the epic matches of the season. Congratulations to this splendid team on this sparkling result. It was interesting to note that in the photograph in the Oxford Mail of young supporters hurrying to the ground, a number of young Marston faces were in the forefront ! One Churchwarden said that he knew what the score was without leaving his garden, because of the cheers half a mile away. Others claimed to have heard the Victory cheer at Windsor Crescent after the match. Is this a record ?

#### **JUMBLE SALES AND COFFEE MORNINGS :**

Easter Monday, 30th March. Over 60's Club. Bring and Buy Coffee morning. 10.30 a.m.

Easter Saturday, 4th April. Bellringers' Jumble Sale, 2.30 p.m.



## Mothering Sunday

THEY went to church with us regularly as soon as they could walk. They were never any trouble, and now they began to link public worship with our private worship. The twin aspects of intercession and meditation became second nature to them. It is a long time since we knelt together at the settee for an altar. Anthony sang in the cathedral song school choir until his voice broke. Diane is a Sunday School teacher.'

Those words are taken from an article later in this number called 'Learning to Pray.' It is a moving article; it is a simple and true account of one mother's efforts, in bringing her children up in the knowledge of God and in habits of worship and prayer.

It is also an article which has quite a lot to tell us about the real truth behind Mothering Sunday.

Often—far too often—the true meaning of that day is obscured behind clouds of sentiment, not to say sentimentality. 'Mother's Day,' they call it in the United States. And here, as there, it tends to be observed, for no particularly clear reason, as a time for the expression of a vague gratitude to mothers for being mothers. That is perfectly proper, and very understandable. But it begs a question as to what, in the highest sense, is a mother?

Certainly, to have brought a child into the world and to have worked to bring that child up through all the changes and chances of childhood into

adult life is a notable achievement and one for which gratitude may very properly be expressed. But there is more to it even than that. A mother in the highest sense is one who has done her best to look after the soul as well as the body of her child. She is a woman who will be remembered in after years not primarily for the home she made, for the meals she cooked, for the comfort she provided, for a sense of physical security which she gave; but for something higher and rarer than any of these—a sense of the reality of God coming through her own personality.

Those who find in such a picture something far beyond the capacities of the average mother, would do well to read Irene Rothwell's article. For in that, among other things, two truths are made plain: the first, that any mother, given the faith and the will, can lead her children towards a knowledge of God. And the second truth which the article makes plain is that no higher responsibility exists.

SIGNEE

## THE SIGN

*Not ashamed to confess the faith of Christ crucified*

MARCH 1964

No. 711

- S. 1 Third in Lent.  
David, Abp., 6th century.  
M. 2 Chad, B., 672.  
S. 7 Perpetua and her Companions,  
MM., 203.  
S. 8 Fourth in Lent.  
Th. 12 Gregory the Great, B.D., 604.  
S. 15 Fifth in Lent.  
Tu. 17 Patrick, B., 461.  
W. 18 Edward, K.M.  
F. 20 Cuthbert, B., 687.  
S. 21 Benedict, Ab., c. 540.  
S. 22 Palm Sunday.  
M. 23 Monday before Easter.  
Tu. 24 Tuesday before Easter.  
W. 25 Wednesday before Easter.  
Th. 26 Maundy Thursday.  
F. 27 Good Friday.  
S. 28 Easter Even.  
S. 29 Easter Day.  
M. 30 Monday in Easter Week.  
Tu. 31 Tuesday in Easter Week.

*Days of fasting, or abstinence:*  
All weekdays in Lent.

## MARY AT THE CROSS

*That it should come to this—this thorn-crowned shame!  
That he, who wore her very flesh, should be  
Reviled and cast to ignominious death  
By those whose recent breath cried 'Majesty.'*

*Once, when a stable room was sanctified  
And God's dear Son lay warm against her breast,  
Might the predestined Truth of Friday's tears  
Have spread brief shadow on their gentle rest?*

*Yet, she could not have comprehended then  
The searing torment of his agony,  
That crucified a valiant Mother's heart,  
Who walked beside her Son to Calvary.*

*Though we may meanly seek to enter in,  
To walk with him the sombre Passion's way,  
Our deepest griefs are ringed about with light,  
Shed by the blinding Truth of Easter Day.*

JOAN B. HOWES



## ***Learning to pray***

BY IRENE ROTHWELL

**R**EMEMBERING what a struggle I had to make sense of my prayers when I was a child, I resolved that as soon as my two were old enough I would set about teaching them to pray.

Anthony was born twenty-three months after Diane. She was one of those children who can recite nursery rhymes in their perambulators, so that by the time her brother was a few weeks old she had a reasonably spoken vocabulary.

After bath time, the three of us would go back to the dining-room fire. On most evenings my husband was

still at work, but when he was at home we all joined in.

At first, Anthony lay making a variety of noises, while Diane and I knelt at the settee. In the immediate post-war fuel shortage, I decided that we were more likely to pray properly in front of the one fire in the house.

In those early days, Diane learned the Lord's Prayer and prayers for the people she knew and for herself, while Anthony gurgled and wiggled his toes. If he made too much noise, Diane would tell him to be quiet, and oddly enough he usually obeyed her.

Prayers were followed by a short story. This was linked with something in the experiences of the day. Birthdays, festivals connected with the life of Jesus, people in special need were remembered in these stories. As Anthony grew older he graduated to my knee for the story. Diane snuggled by my side, or when Daddy was at home she sat on his knee. We finished our bedtime worship with a hymn, one of the simple children's songs to be found in any hymn book.

### **Learning by Example**

Anthony was much slower to talk than his sister. He would kneel on one side of me, a solemn little boy, listening to his sister on the other side, as she said the prayers she had learned by heart. By the time he was expressing himself, Diane was taking an interest in the prayer book that I had been compiling. As we had learned a new prayer, I would write it in a book. We began to 'read' the prayers each night with Anthony sometimes joining in, sometimes just listening. One night he asked for a prayer we had learned for boys and girls who were poorly. I thought about this as we shared the last cuddle, which always consolidated the feeling of peace and well-being after our worship. It occurred to me that prayer did not necessarily mean always *saying* something. Listening was just as important.

Each evening after that we had a little silent time, after which I would say,

'O come to my heart, Lord Jesus.'

Diane and Anthony would reply,

'There is room in my heart for thee.'

I began to see that this was the beginning of meditation.

Diane went to school, and we began to hear the prayers she learned there. She would say that they had prayed for someone that morning, or that they had learned a new prayer. Our

book grew as our horizons widened. Anthony listened and joined in.

The weeks and months passed. Anthony was now a schoolboy. One night Diane would choose the hymn and the prayers. The next night Anthony would choose. I took a back seat as they read the prayers, using more adult prayers, especially those they heard at church. Instead of a story we now had Bible reading, with perhaps an explanation from Daddy or me.

They went to church with us regularly as soon as they could walk. They were never any trouble, and now they began to link public worship with our private worship.

The twin aspects of intercession and meditation became second nature to them.

It is a long time since we knelt together at the settee for an altar. Anthony sang in the cathedral song school choir until his voice broke. Diane is a Sunday School teacher. I think they know a little more about prayer than I did at their age.

### **The Value of Silence**

Probably the most important thing that happened in their evening worship was when the usually silent Anthony asked for a prayer that he had learned from Diane. It was because of that incident that we learned the value of silence in prayer. They and I realized that we have to give God a chance to speak to us, and to tell us what he wants us to do.

In the silence, with only the flickering of the flames for light, we could really feel the presence of the Holy Spirit.

I sometimes look back longingly on those days, with their evening communion. Perhaps my grandchildren will come to stay with me one day, and I shall be able to re-live a few of those minutes of prayer.

# Question Page

---

## Other Religions

*Can Christians say without hesitation that other great religions such as Buddhism and Mohammedanism are wrong, and that we should try to convert those who profess them?*

It is the duty of all Christian people to play their part in proclaiming the Gospel, and in bringing all peoples to the knowledge of Jesus Christ. It is not so much that Buddhism and Mohammedanism are wrong; God may indeed speak to us through Buddhists and Moslems. But they cannot bring their adherents to a saving faith in Jesus Christ. 4314

## Crown Appointments

*Can you please tell me what is meant by a Crown Appointment? Our rector has been offered such a living in Devon.*

A Crown appointment is a living of which the Crown is the patron. The English patronage system originated in Saxon times, when a landowner who had built a church for his village would appoint the priest and provide for his stipend. In course of time the rights of appointment have changed hands, often with the ownership of land, and now many are held by universities, the Lord Chancellor, or the Crown. The Bishops themselves also hold a large number of appointments. 4315

## Recognizing our Parents

*Is it correct to believe that in the hereafter we shall not recognize our parents but shall all be children of our heavenly Father?*

The Bible tells us very little of the life hereafter, and we can be sure that it will be very different from any kind of life we know. But there is no reason to doubt that we shall recognize those whom we love. St. John probably takes us as near to the truth as it is possible to get in Revelation 21. 3 and 4. 4316

## Entering a Convent

*Please would you be kind enough to tell me if it would be possible for a woman who has been married and brought up a family of children to enter a Church of England convent?*

So far as we know there is no Anglican Community which admits married women or widows as full members. The vocation to motherhood and the vocation to the religious life are regarded as complementary, and an individual who has chosen one cannot choose the other. There are, however, a number of communities who receive widows as permanent guests who take some part in the life of the community. You will find details of such communities in the *Guide to the Religious Communities of the Anglican Communion* (7s. 6d., post 6d.). 4317

## Calling the Registrar

*Is it the case that the registrar must be present when marriages take place in buildings not belonging to the Church of England? What is the ruling for Greek Orthodox or Roman Catholic priests?*

When buildings other than those belonging to the Church of England are registered for marriages, the Marriage Act provides that the ceremony must take place in the presence of witnesses, and of the registrar or an authorized person. In practice the minister of the building concerned, or Roman Catholic or Orthodox priest, if circumstances warrant, will be appointed as the authorized person. 4318

---

*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.*

# THE CHURCH IN THE NEW UNIVERSITIES

2

by Peter Croft

I WAS out in the country, and there were no more than four people in sight. As I drove in past the lodge, and up the three-quarters-of-a-mile-long drive to the University of North Staffordshire at Keele I could already see something of how different this was to the middle-aged universities of Leicester and Birmingham.

Space. It was like moving into the open sea after having fought for air in a crowded swimming bath.

There are still plenty of temporary buildings about—but the centre of the

university is the Union, and that is very much established, occupied; light and modern, but not excitingly so—none of Keele is yet. Here I met some of the students over a cup of coffee.

Although Keele is a new university it is not the last word. It's the first of the new ones and mistakes have been made that the Universities of Sussex and East Anglia and Warwick should be able to learn from—but to go there after Leicester and Birmingham made me think I was moving into



Utopia . . . and made me realize too how difficult a chaplain's job is in those middle-aged places by comparison.

At Keele all the 900 or so students live on the campus. And this is not only true of the students. All the staff are on the spot too. In other words, you feel that a university education is not the pumping into people of gallons of information, but the sharing of a life. Staff and students at Keele are learning to share their lives, and this means that Christianity is not for them a thing divorced from living but is visible in, for instance, a professor's home. Christian members of staff have groups in their houses; they take part in the Christian activities of the campus.

### The Chaplain

The chaplain at Keele is the Archdeacon of Stoke-on-Trent, the Venerable G. Youell. The university recognizes him in ways that must make the chaplains of the middle-aged universities green with envy. He lives just off the campus, twelve minutes' walk away from the Union.

The chapel is a Nissen hut at the moment; but plans are out for a permanent building costing about £60,000. It is a stone's throw from the Union, and Anglicans, Roman Catholics and Free Church use it while the university maintains it. At the beginning of term all three chaplains stand in the chapel together at a university service while a university official introduces them to the students, and two-thirds of the students (last year 136 out of an intake of 240) say they'd like to be put into touch with the Christian community in the place. In the chapel once a term there is a Sung Eucharist. The chapel seats are arranged in a circle; the Vice-Chancellor reads the Epistle. Something like 150 students—Roman

Catholic, Anglican and Free Church—go to Communion each week. Anglicans and Free Church people hold a united service each Sunday morning at 9.45.

'Interest in religion,' says the chaplain, 'is phenomenal. For example, last term we had a debate between Dr. Soper and the Bishop of Lichfield on the one side and two leading Communists on the other, and a quarter of the university was there.'

At Keele every student takes a science and a non-science subject during the four-year course. The Universities of Sussex and Warwick feel this is a bad thing and link subjects in order to *deepen* rather than *spread* interest—they say it's better to combine classics and philosophy, history and sociology, than classics and biology. But whether it's the best system or not it's certainly better than too narrow a specialization and it does help bridge the gap between the arts and sciences and weld the university into a single community.

Everything at Keele is, of course, new, and because it's new there is expectancy and liveliness in the air. A vivid contrast to what a student from one of the middle-aged universities said to me: 'Community! I've been here two and a half years and I don't feel I've belonged to anything or anybody—except my landlady.' And it couldn't have been *only* his fault.

### Dynamic Life

If the Church has not a valuable contribution to make to the life (and I mean life—throbbing, dynamic, exciting life) of each and every community, whether it's factory or village or university, it has no right to call itself the Body of Christ. Keele has whetted my appetite. I shall look forward to great things happening in the University of Warwick.

---

# *It happened here . . .*

---

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

3

## WHERE CHRIST WAS A CHILD

THESE words of Nathanael to St. Philip in St. John 1. 46 reflect the common attitude to Nazareth in the time of Jesus. It was a place of no significance, a country town of about fifteen thousand peasants and tradesmen, nestling in the Galilean hills. Yet it shares with Bethlehem in the affection of all Christian people, for it was here that our Lord spent the best part of thirty years in boyhood and manhood as a small-town carpenter working for his living. It is splendid proof of the reliability of the gospels that down-to-earth details of this kind have been recorded. How much more impressive the apostles' message would have sounded in many people's ears if they had claimed that the Christ had been of princely origin or priestly upbringing!

### The Church of the Annunciation

Yet such was God's choice—first Bethlehem, then Nazareth. The unexpectedness and unlikelihood are breathtaking. The pilgrim who visits Nazareth will want above all to see three places. First, the Church of the Annunciation built over the site of the home of the Blessed Virgin Mary. It was here that, as St. Luke records, the angel Gabriel came to our Lord's Mother and told her of God's purpose

that she should bear the Saviour. Here we are in the presence of one of the great mysteries of our faith, not to be approached with the analytical mind of the biologist or the prosaic questing of the historian. It is enough that we recognize that a unique life must have had a unique beginning, and that we are content with poets and painters to enter by intuition into the wonder of God's ways. As we stand in the Grotto of the Annunciation and read the simple Latin inscription, 'Here the Word was made flesh,' we should be dull mortals indeed if our hearts did not miss a beat.

### Child and Schoolboy

After the Church of the Annunciation the visitor will want to see the Virgin's Spring—the town well still used by the women and children of Nazareth as by our Lady and her Son, jostling with the crowd, with the village gossip over small concerns unchanged through the centuries. This is a moving link with the gospels, despite the petrol cans instead of shapely pitchers, and iron spouts instead of bubbling water.

Then the traveller will go on to the Greek Catholic Church of the Synagogue where a room is still called the 'School of the Messiah.' This is the

spot where in the old Jewish synagogue our Lord went to school and learned at the feet of the rabbi to know and love the stories, psalms and prophets of the Old Testament. It was in this same synagogue that on his first visit to Nazareth after he had begun his public ministry he preached a sermon which, as St. Luke tells us (4. 16-30), outraged his fellow townsmen by its fantastic claims. What right had this carpenter



whom they knew so well to claim that he was the Messiah? So they tried to kill him, proving that 'no prophet is recognized in his own country.' Not for the last time his Blessed Mother knew the truth of St. Simeon's words: 'You too shall be pierced to the heart' (*St. Luke 2. 35*).

### The Carpenter of Nazareth

But perhaps the most vivid contribution that present-day Nazareth can make to our understanding of the gospels is its own busy small-town life reflected in our picture. It cannot have been much different in Jesus' day: narrow cobbled streets, loaded donkeys, vendors' cries. Dark little shops like caverns line the street, occupied by a mixture of merchants and trades-folk. There you can still see the smith, the mason and the carpenter. In some such workshop Jesus made the wooden ploughs, the yokes and the clothes' chests that are still used by peasants and villagers to-day.

The impression we get from the gospels if we are to judge by the parables is that these hidden years of our Lord were happy and fruitful. The gospel writers, unlike our own present-day biographers, felt they had more important things to talk about than reminiscences of Jesus' boyhood, descriptions of his schooling, his appearance, his dress and so on. But we can read a lot between the lines by noting the illustrations our Lord uses in his teaching: the simple home, the village street, the market-place, the farmyards and the life of the countryside. From these days at Nazareth as he grew into manhood our Lord learned not only to know his Bible but to know men and women, with their problems and anxieties: their loves and hates, their successes and failures. This was indeed the breeding ground of his sympathy and understanding of ordinary folk like ourselves.

### 3. PREPARING OURSELVES

**B**OTH Morning and Evening Prayer begin with an introductory section designed to help the worshipper to come ready and prepared into the presence of God.

So in both Matins and Evensong the first act of the three-act drama is concerned with helping the Christian to enter with proper preparedness and awe into the court of the King of kings.

The exhortation is often shortened, or the alternative version from the 1928 book is substituted. There are sometimes good reasons for doing this, but the 'Dearly beloved brethren' from the 1662 Prayer Book cannot be surpassed as a clear and cogent summons to worship.

#### A Good Exercise

First it insists on the necessity of confession and the assurance of God's forgiveness before true worship can begin. Indeed, the 'Scripture moveth us in sundry places' to do this, and it is a good exercise in Bible study to search out some of the 'sundry places'

# KNOWING YOUR PRAYER BOOK

---

*By Canon Edward Patey*

---

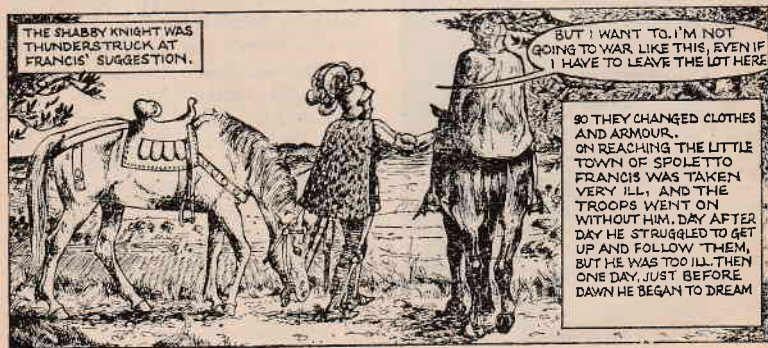
both in the Old Testament as well as in the New Testament where scripture talks about the necessity of confession and repentance.

Then follows the four-fold definition of the purpose of worship (to render thanks; to show forth praise; to hear God's word; and to ask for necessary things) which were discussed on this page last month.

Then follows the Confession: 'We have erred and strayed...' How often these tremendous words are taken for granted! Each time we

---

### The Story of Saint Francis



ought to be disturbed afresh by the challenge of this prayer. There are so many searching questions to be answered. This is a 'General Confession' to be said by the whole congregation.

Then there is the strong meat of the declaration that 'there is no health in us.' Is the Confession too strongly worded? Is it possible to be sincere as we say these words? It must be noted that the word 'miserable' has changed its meaning since the seventeenth century. In the Prayer Book it simply means 'in need of mercy.'

But this prayer is centred upon God. This is not the man's-eye view but the God's-eye view of humanity. In terms of his great love we must certainly be counted 'miserable,' for there is not one of us, however holy, who is not in need of his mercy.

The Confession is followed by the Prayer of Absolution. This is a proclamation of the forgiveness of God. The right to forgive sins belongs to God alone.

Yet the risen Christ committed this ministry to his chosen disciples whom he commissioned to speak the word of forgiveness on his behalf. (See St. John 20. 19-23.)

The Church continues to exercise this ministry, and every priest at his ordination is commissioned by the bishop in these words:

'Receive the Holy Ghost for the office and work of a Priest in the Church of God. . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.'

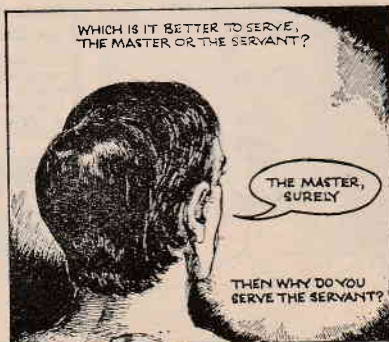
Many people to-day suffer from nervous disturbances due to an unresolved sense of guilt. They long to know the assurance of forgiveness.

### The Forgiven People

The final part of Act One—the preparation for worship—is the Lord's Prayer. Here the whole congregation expresses its renewed sense of fellowship as the Forgiven People of God.

Note the rubric that 'Here the Minister shall kneel and say the Lord's Prayer with an audible voice, the people also kneeling and repeating it with him.'

Priest and people should speak together with conviction. And we have to see that, as far as our personal part is concerned, this is what does indeed happen.



## **In the Garden with W. E. Shewell-Cooper**

**I**t depends on the season, but it is usually necessary to mow the lawns even if the cutter blades are set a little high. The modern electric mowers are light, easy to use and most effective. The Qualcast only costs £23. I have one here and my wife loves it. Lilies and gladioli look quite well planted in groups in the herbaceous border or in clumps of six or seven in the shrub border. Plant now. Slugs are going for the baby shoots of delphiniums, pyrethrums and other perennials. Stop them by using Slugit pellets. Send to me for a free leaflet on the subject, enclosing a stamped addressed envelope for a reply.

Strike all the dahlia cuttings you can and continue taking cuttings of chrysanthemums if necessary. The Seradix powder is ideal for this purpose. It ensures 100 per cent results. Give a fish manure with a 6 per cent

potash content to the rose beds, raking it in very lightly, or if the ground is mulched with sedge peat, allow it to wash in. Examine the staked fruit trees and bushes. So often the trees are supporting the stakes and not the stakes supporting the trees! The new plastic Rainbow tree ties are excellent for tying up. If you cannot get them locally write to me. They are so easy to loosen when the trunk of the tree swells.

I love the New Zealand Lloyd George raspberry when it fruits in September and early October. To get these results I cut the canes down to within 6 inches of soil level early this month. Prune the dessert gooseberries late this month, and after pruning spray with Avi-Tect to prevent the birds from eating the buds. If you see a cotton-wool-like substance on the branches of your fruit trees, paint them with neat liquid Derris, and the trouble will end. Pick up all the prunings from the fruit trees and bushes when this work is completed, burn them and apply the wood ashes around and about the trees afterwards.

In the vegetable garden plant rhubarb to get succession. Timperly



# Have you read . . . ?

By Canon H. G. G. Herklots

## FOR HOLY WEEK

THERE is no saint more popular among English Christians than Francis of Assisi, whose life is illustrated in *THE SIGN* this year. His name is known, not to regular churchgoers alone, but to many 'on the fringe'—some of whom think of him only as a kind of patron saint of animals, especially good with birds. But Francis cared for men and women more than for animals; and for God most of all.

An opportunity to know St. Francis better is provided by the publication by the S.P.C.K. in their Seraph Series of *Saint Francis of Assisi* by Dr. John R. H. Moorman, Bishop of Ripon.

Has there ever been an English St. Francis? Richard Rolle, the fourteenth-century Yorkshire hermit, recalls him often both in his life and in his writings. Rolle was a poet, a singer of the love of Christ, and at the same time the first writer to use Middle English for a serious purpose. His devotion was wholly biblical, to the incarnate Christ. We may be grateful that *Selected Writings of Richard Rolle* have been translated for us and edited by the Rev. John G. Harrell, a priest of the American Episcopal Church, and made available by the S.P.C.K. in a Seraph Book at 4s. Richard Rolle was never canonized; but after his death from the Black Death in 1349 his influence

Journey of a Lifetime to the  
**HOLY LAND**  
GALILEE, JERUSALEM, BETHLEHEM,  
NAZARETH, SAMARIA, etc.

By AIR Non-stop flight

**16 WONDERFUL DAYS 112 Gns.**

Weekly depts. from March 19 to June 4  
fortnightly from June 4 to October 8  
Easter and Spring depts. (115 gns.) limited  
accommodation only—please book early.

By LAND/SEA 25 DAYS 145 Gns.

**12 full days in the HOLY LAND**  
and cruising on the Mediterranean in  
luxurious Italian ships. Depts. March 20  
& 27, May 15, July 31 & October 16.  
Prices fully inclusive with excellent full  
board accommodation and sightseeing tours  
everywhere. Conducted by experienced  
Christian Leaders.

Send for brochure of Holiday of your choice  
to Dept. E9.

**ORIENTOURS (LONDON) Ltd.**  
87 Regent St., London, W.1. Tel. REG 7971

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

Such is the apathy and despair of refugees who have lived for years in camps and hovels. Lifeline not only tends to refugees' material needs, but tries to convey to each individual that people in this country do care whether they live or die. Not a large organisation, Lifeline's concern for the individual, like Paolo for instance, an aged and ill refugee of 82 years, has enabled them to successfully help others. You can become a friend and a sponsor for someone like Paolo by sending a donation to: LIFELINE, 67a Camden High Street, London, N.W.1.



Made and Printed in Great Britain by A. R. Mowbray & Co. Limited, Publishers,  
28 Margaret Street, London, W.1, at their Oxford Works.

steadily increased. 'He belongs to the unique tradition of English spirituality, of which we are only now becoming aware. Richard Rolle stands as one of its greatest contributors.' The reader will find much in this small volume to substantiate the claim made in the Introduction.

In *Five Minutes a Saint*, Dr. John Foster, Professor of Ecclesiastical History at Glasgow, has reprinted talks given in 'Lift Up Your Hearts' programmes of the B.B.C. The forty-two short chapters are in seven sections: Hearing the Gospel; Preaching the Gospel; Women and the Gospel; The Gospel comes to Britain; The Gospel in English Life and Language; The Gospel for the World; The

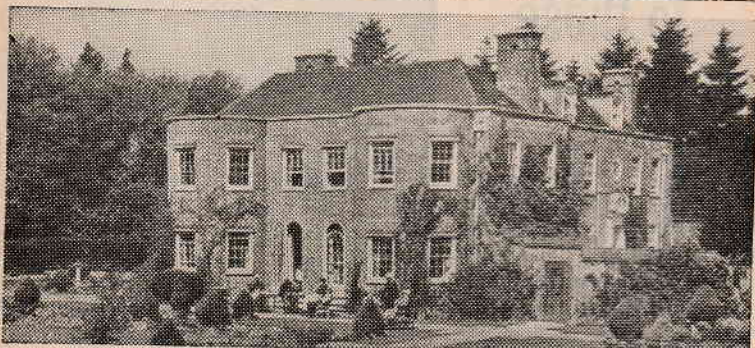
Church and the World. Here are arguments straight from the Apologists, testimony in the words of the Fathers, confessions and prayers of the saints, eye-witness accounts of the martyrs, pen-pictures of heroes of the Faith.' No one can do this sort of thing better than Dr. Foster.

So I commend these three books about saints:

*Saint Francis of Assisi* by Dr. J. R. H. Moorman (Seraph Books; S.P.C.K., 5s.).

*Selected Writings of Richard Rolle* translated by John G. Harrell (Seraph Books; S.P.C.K., 4s.).

*Five Minutes a Saint* by John Foster (S.C.M. Press, 6s. 6d.).



MANORMEAD NURSING HOME, HINDHEAD, SURREY

**HOUSING and NURSING** accommodation is now provided by the Pensions Board for over **450 retired clergymen and their wives and clergy widows.**

**GRANTS** are being paid to over **1,300 CLERGY WIDOWS** and dependants who would otherwise have insufficient on which to live. The Church of England Pensions Board has accepted the challenge to find **£100,000**, the cost each year—will **YOU** help?

Please send **YOUR** personal contribution or your P.C.C. subscription to  
THE SECRETARY & TREASURER, THE CHURCH OF ENGLAND PENSIONS BOARD  
53 TUFTON STREET, LONDON, S.W.1.



## Easter Appeal

The spiritual needs of our children are the first consideration; our homes and the 'Arethusa' have their own Chapels; and in the training of our children to become worthy citizens due regard is paid to the claims of the spirit, mind and body.

This Easter will you show your sympathy for our aims by sending a special donation to help us in these difficult times?

*Please send a donation to Mr. F. A. Thorp, General Secretary*

**SHAFTESBURY HOMES & 'ARETHUSA' TRAINING SHIP**

PATRON H.M. THE QUEEN

164 Shaftesbury Avenue, London, W.C.2

**MOWBRAYS**

**for Palm Crosses**

28 MARGARET STREET  
LONDON, W.1

Ladies all wool stockings,  
Under stockings and Underwear  
our speciality.

Also Lisle stockings in various weights,  
Interlock Underwear and Combinations

*Full details from:*

**MUSGROVES, (S)  
KENDAL, WESTMORLAND**

## to those we love

to those we love we give presents. We show our affection in a thousand different ways. The little children in our care felt they had no one to love them when they came to us. We try to supply that lack and to give them all the loving care we can. Will you help us in this task? Spare a little of your love this Easter and make a child's life happier.

*Please send a  
donation to:*



**DR. BARNARDO'S HOMES**

376 Barnardo House, Stepney Causeway, London, E.1

2159/B

*Advertisements for THE SIGN should be sent to Eversley Publications Ltd.  
33-34 Craven Street, Strand, London, W.C.2*

# 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, Boult's Lodge, Boult's 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.

## USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417  
Infant Welfare Clinic : The Village Hall, Thursdays 2---4 p.m.  
Library : The Village Hall, Old Marston.  
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.  
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.  
St. Nicholas Church Hall. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

# DIRECTORY

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

- Baby Linen, General Drapery and Shoe Repairs :**  
 "Mac's," Cherwell Drive, Marston.....Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**  
 "Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**  
 North, 5 Salford Road, Old Marston.....Tel. 41451
- Butcher (High Class) :**  
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston.. Tel. 43177
- Chemist :**  
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston ..Tel. 43824
- Christian Book Centre :**  
 57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**  
 Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**  
 Job's—The Family Dairy—Pony Road, Horspath  
 Industrial Estate Cowley .....Tel. 77341
- Fish and Poultry, Greengrocery and Frozen Foods :**  
 G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Funeral Director :**  
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529  
 83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King Kole"**  
**Delivery Service :**  
 Simpson, 7 Salford Road Old Marston .....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
 L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
 Ladies' & Gent's :  
 S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
 Ladies' & Children's :  
 Marjorie Organ, 9 Salford Road, Old Marston.....Tel. 41632  
 Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
 L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths and Juvenile Wear, Alterations and Repairs :**  
 Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**  
 Michael Berg and John Bleay .....Tel. 44322  
 14 Fairfax Avenue, Old Marston.....Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**  
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123  
 and 22 Cherwell Drive,  
 G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Plumber, Sanitary Engineer and Decorator :**  
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Radio and Televisions, Rental, Sales or Service :**  
 W. R. Hammond, 76 Oxford Road, Old Marston.....Tel. 88313
- Taxi — Car Hire (Long or Short Journeys) :**  
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,  
 Old Marston.....Tel. 47197
- Wavy Line Grocer :**  
 Harwood, Salford Stores, 15 Salford Road, Old Marston.....Tel. 43174

Cut along here and pin this near your telephone