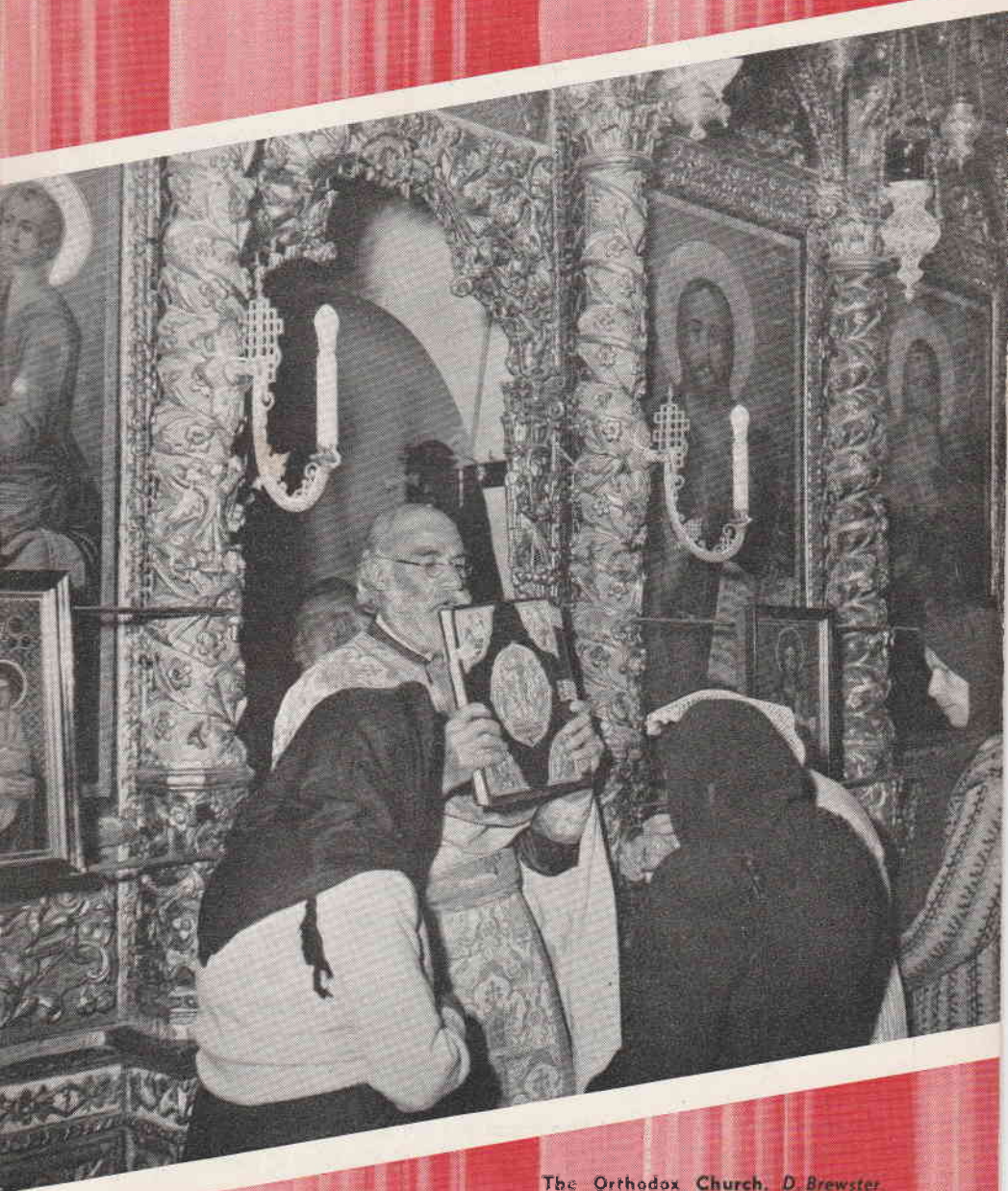


ST. NICHOLAS CHURCH

# MARSTON NEWS



The Orthodox Church, D. Brewster

MARCH, 1966

No. 97

Price 6d.

## 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.

**Secretary of the P.C.C. :** Mrs. M. Harlow, Fir Tree House, Old Marston.

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

### SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion with Hymns and Address : 1st Sunday at 11 a.m.  
3rd Sunday at 9.30 a.m.

Matins and Sermon every Sunday (except the 1st in the month) at 11 a.m.

Evensong and Sermon : 6.30 p.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.

### WEEKDAY SERVICES

Holy Communion : Wednesdays and Saints Days at 7.15 a.m.  
3rd Friday at 10.30 a.m. with Laying on of Hands for sick.  
And at other times, as announced. (See Notice Board).

Matins : 7.15 a.m. (except Saturday and when there is a 7.15 a.m. H.C. Service).

Evensong : 5.30 p.m. (except Saturday).

### CHURCH ORGANISATIONS AND MEETINGS :

**Children's Instruction :** Confirmation School and Crossbearers, 10 a.m. in Church Hall.

K.G. and Juniors : Sundays, 11 a.m. in Church Hall.

Nursery : Sundays, 11 a.m. in Mortimer Hall.

**Mothers' Union :** 4th Wednesday, 7.45 p.m. in Church Hall.

**Young Wives Group :** 1st and 3rd Wednesdays, 7.45 p.m. in Church Hall.

**Bellringers :** Practice Night — Friday nights, 7.45 p.m.

**Brownies :** Monday, 6 p.m. in Scout Headquarters.

**Girl Guides :** Tuesday, 7 p.m. in Scout Headquarters.

**Cubs :** Thursday, 6.15 p.m. in Scout Headquarters.

**43rd St. Nicholas' Scout Troop :** Friday, 7.15 p.m. in Scout Headquarters.

**St. Nicholas' Art Group :** Thursday, 7 p.m. in Church Hall (fortnightly).

**Youth Group :** See Notice Board.

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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 .

## VICAR'S LETTER

My dear Friends,

The ANNUAL CHURCH MEETING will be on Tuesday, March 22nd in the Church Hall. It will follow immediately from the appointment and election of Churchwardens at 7.45 p.m. This year we shall be putting into operation the resolution of last year's A.G.M., reducing the P.C.C. from 36 to 20 members, including the two Churchwardens who are ex-officio members of the Council. Six members will now retire each year. The smaller Council will be much more of an executive body, and ad hoc committees will be formed as necessary. **I hope that you will make a special effort to come to this meeting.** Please make sure that anyone nominated for the P.C.C. has given consent to their nomination.

The Officers of the Stewardship Committee have postponed launching the Campaign until the Autumn, to leave adequate time for planning and preparation. I am sure this is wise. If however you do not give through the Envelope Scheme, please let Miss Warburton know, and she will see that you have a set of envelopes. (Address : Cross Cottage, Old Marston).

Your sincere friend and Vicar,



“Have you done your spring-cleaning yet?”

or—“when the sun shines how it shows up all the dust”

Soon we shall be hearing these remarks—and the main window of Woolworths Store in the City serves to remind us that spring-cleaning is something to be faced up to sooner or later! Especially when we look at the kitchen which needs a coat of distemper, or we take one look at the larder of the “cupboard under the stairs.” “Must I really move that cupboard and get behind it?” And yet — what a wonderful sense of achievement and pleasure when we really DO get down to this and clean up thoroughly. Everything has been moved—and is polished and shines — windows are clean and curtains freshly washed and ironed.

And what of the “house of our Soul”? So often we hear Our Lord at the door saying “Behold, I stand at the door and knock” — and we reply “Yes! Lord, do come in — but please — not that room — the rest of the house — yes! and welcome — but just leave that room that one room. It is rather dusty — strange furniture there which does not fit in — lots of cobwebs.” But if we DO let CHRIST in, He must have access to the WHOLE of us. The WHOLE “house of our soul.”

By the time you read this, the Lenten season will have started. How wise Mother Church is in reminding us from time to time during the year, our need for a good “spring-clean.” That is what Lent is really for. Not a question of “giving up this” or “giving up that” — but a time for letting Christ right into the deeper recesses of our life. Giving Him that extra time each day to ponder and to think. Spring-cleaning. Even if we do give it its “church” name — “self-examination” it all means the same thing. Looking at our life in the LIGHT of Christ. Not very easy — sometimes very hard — often very disturbing, as bit by bit the Holy Spirit of God lights up the house of our soul and by the Grace of God, we begin to get rid of all in our life that hinders God's Will for us. Only

this can really bring true peace and real and lasting joy and happiness. Releasing us from tensions—yes—even in extreme cases—preventing—a nervous breakdown. So let us pray at this time :

“ O God the Holy Spirit — Come to us and among us  
Come as the fire and burn  
Come as the wind and cleanse  
Come as the dew refresh

Convict, convert and consecrate many hearts to our great good  
and to Thy greater Glory.”

### **MOTHERS' UNION**

A role play evening at the last meeting revealed hidden talent among members and an interesting discussion took place on the problems presented by the play. There will be no meetings during Lent. There is a choice of two Communion Services on Lady Day. There will not be an evening Communion as originally suggested. The next house groups will be at 110 Staunton Road on THURSDAY, March 10th at 8.0 p.m. Please note the date May 17th which is the North Oxon Archdeaconry Festival with a service in Gloucester Cathedral at 3.0 p.m. A coach will be going. Grateful thanks to all members who provided eats and helped in any way at the Parish Party.

### **YOUNG WIVES GROUP**

We had an informative and interesting evening in January when we heard a member of the Oxford Marriage Guidance Council speak about her work.

At the beginning of February we had a most enjoyable evening with our Holiday Reminiscences. We journeyed to Canada and America ; and around Ireland by a horse-drawn caravan. Later in the month we were pleased to have visitors from Marston Road Congregational Church, who joined us to hear about the work of the Pestallzzi Children's Village Trust. This was an excellent evening.

During Lent we are holding three afternoon meetings on Wednesdays, March 2nd, 16th and 30th. Anyone who is interested is most welcome to come along to these informal meetings in the Church Hall—and to bring their small children as well.

### **AT REST**

Another of our Marston friends and regular member of our Over 60's Club has been called to her rest — MRS. ALICE MESSENGER. We shall miss her cheery smile at the window as one passed by and especially on a summer evening as she sat and enjoyed watching the passers-by from her cottage door in Mill Lane. To her husband, and her sons and daughters we extend our sympathies committing her into the Hands of a Loving Father thanking God that she was spared a long and painful illness.

### **CONGRATULATIONS**

Congratulations to Mr. Seabrook who has come to the Parish to live in retirement with his wife and who has just been presented with the Imperial Service Medal for 30 years service in H.M. Stationery Office.

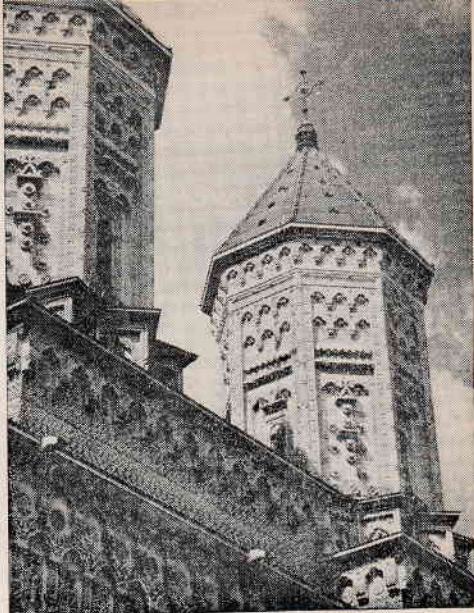
Our good wishes and God speed also go to Mr. and Mrs. Peter Bleay as they leave Marston for their new home in Nottingham. We hope they will take with them many happy memories of the village and we also hope that Mrs. Sheila Bleay will greatly improve in health. She has been most courageous during the past months and we shall continue to pray, as we have been doing, for her complete healing from arthritis.

Brian G. Cooper writes on

## THE CHURCH IN RUMANIA

TO VISIT RUMANIA IS TO see a country moulded for centuries by the traditions of Orthodox Christianity. As one travels by train across the plains and mountains of Rumania's varied landscape, the clustered domes and iron crosses of the Orthodox churches often appear on the skyline.

A stroll through the streets of the capital city, Bucharest, reveals many Orthodox edifices of varying age. I saw several, their exteriors cluttered with scaffolding and their courtyards busy with workmen, being restored to their former glories—at the Communist government's expense! In the museums of the capital, one sees beautiful, heavily-embroidered priestly robes, crosses and liturgical vessels of gold and



*Three Hierarchs Church, built 1639. Its rich sculpture is unparalleled*

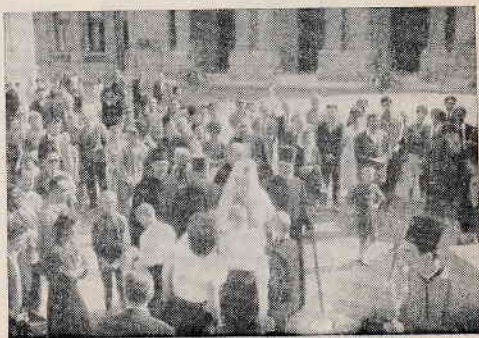
precious stones, and of course many icons worked in precious metals and encrusted with jewels.

Yet Orthodoxy in Rumania today is no mere lingering ancient tradition. It is a living Christianity, as are the other Churches — Lutheran, Reformed, Baptist and others—and

### **The Rev. Basil Minchin, Secretary of the Fellowship of St. Alban and St. Sergius, comments:**

Behind the Iron Curtain the relationship between Church and State varies from country to country according to the previous history of the country and the personalities at the head of both the organisations involved. In Rumania the election of a left-wing parish priest, who had been active in sheltering Communist leaders from the Fascists, has made the lot of the Church as easy as it could be in a regime that professes anti-God. No churches have been closed and they are full of worshippers. The convents and monasteries are fuller than anywhere else in the Orthodox world: some have 300 religious. These monasteries are recognised by the state as collective farms or co-operative factories, where they make cloth or carpets and many other articles under the same regulations as secular factories.

In photograph, Patriarch Justinian is returning from the Liturgy in the cathedral of Bucharest to his residence. Behind him are two Archpriests (like our Rural-Deans) without veils on their hats (they are probably married) and behind is a monk who is Canon Theologian. He wears a veil over his hat and a cross. It is typical that the Patriarch should stop on his progress to talk to, and bless, children.



with them is bearing faithful Christian witness in the Communist society.

The Orthodox churches in Bucharest open mid-afternoon and stay open till late evening. All those I visited had a few worshippers, and churches on the main thoroughfares where government buildings and the big shopping centres are also found, had a constant stream of people in and out. Some drop in for a few minutes of prayer and private meditation before a candle-lit icon. Others attend for a service, or make their confession to the priest, or simply buy a candle or a religious picture and then hurry away. The congregations are largely of middle-aged or elderly people, though children with their grandmothers are not uncommon. I saw few teenagers in the churches of Bucharest.



*Famed painted Church, Voronet, 1488*

The priests I met were obviously men of a saintly life, devoted to their flocks: they are ready to talk with all who seek their help. I vividly remember a stately, bearded figure reading the Bible while sitting amid splendid icons of glowing gold and flashing gems, and explaining to me

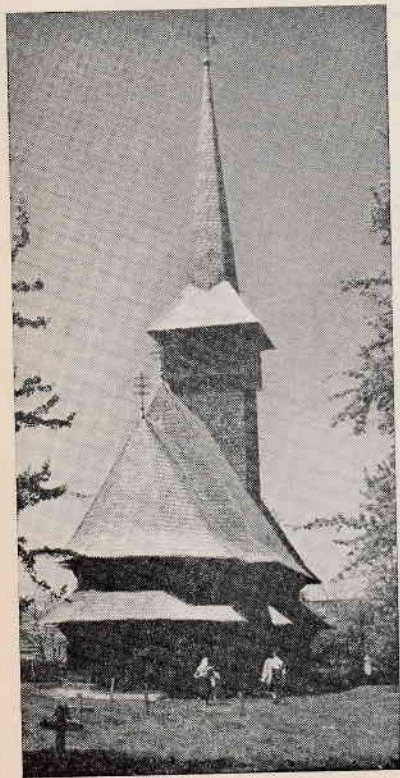
in French (a tongue known to many Rumanians) the significance of some altars and of the small loaves of "liturgical bread."

How free is the Church today in Communist Rumania? The government's department of religion maintains a broad supervision over all the denominations, but does not interfere with matters of faith and order. Worship, preaching and all Christian activities inside church premises are quite free. However, visitation of homes for evangelism, open-air meetings and publicity of Christianity are not allowed. The Orthodox, Lutheran and Reformed Churches receive finance from the state for the payment of clergy and upkeep of churches.

"There are no social-status Christians in Rumania. People only go to church because they really want to", a Rumanian minister told me. The Church is not persecuted, nor equally does it have any special position. Christian witness stands by its own sincerity, and the life of the Church is upheld through the continuity of worship.

Recent political developments have made Rumania very independent of Russia and given greater freedom to writers and artists. It is hoped that more liberty of Christian witness will follow in due course.

*Wooden Church, Maramures*





## SERBIAN ORTHODOX CHURCH

—By the Rev. Peter Mason

I SPENT A YEAR IN YUGOSLAVIA, as the Archbishop of Canterbury's priest-student in the Theological Faculty of the Serbian Orthodox Church. It provided a wonderful opportunity of seeing the life of a Church which for the past 20 years has lived under a professedly anti-Christian government.

The impression was heartening and disappointing.

Heartening because there are many examples of men of faith flourishing in conditions where one might expect defeatism and resignation. The parish priest with unbounded energy, deeply concerned to teach children the faith—a difficult job when children who are known to go to church are likely to find good jobs difficult to obtain in later life. He had around him a strong, loyal community, and he had earned the respect of all sections of the populace.

A Bishop bold enough to open a new seminary for the training of priests. It is designed for a new class of ordinand in the Serbian Church—the man who has discovered a vocation later in life, or perhaps has nurtured one during the years when it was difficult to receive training.

There are also many individuals; brilliant men, simple men, illustrious men, insignificant men and women who

have endured ridicule, possibly imprisonment, loss of position and all kinds of disability because of their loyalty to Christ and his Church.

The disappointing thing about the Church is that there is little concerted effort to produce intellectual dialogue with the Marxists or to adapt the discipline and implications of Christian Faith to present circumstances.

I witnessed a striking demonstration that the Christian faith retains a remarkable hold on the people after 20 years of Communist rule, during which a great deal of Church property has been confiscated and many of the Church's leaders silenced. On Good Friday it is the custom for a cloth printed with a picture of our Lord being laid in the tomb to be placed on an altar specially erected in the nave of the church. The clergy and people file past it and kiss the cloth, called the "plashtanitsa", and a cross and the book of the four Gospels. I visited many Belgrade churches on that day and everywhere there were long queues of people waiting perhaps an hour to perform this simple act of devotion. It was estimated that in 1963 half the population of Belgrade of all ages and of both sexes did this. All the churches were packed out for the Easter Liturgy.

The mediaeval monasteries, famous for their beautiful frescoes, the state considers to be of sufficient historic and cultural interest to spend a great deal of money on restoring. This has disadvantages, too. They are in danger of becoming centres of the tourist trade, and large, ugly hotels are being built nearby.

But the monastic life is maintained. In many extensive rugged areas, where there are no churches or secular clergy, the monks do the strenuous work of travelling parish priests, using the monastic community as their base and source of inspiration.

Any foreign visitor to Yugoslavia who cares to share the worship of the Serbian Orthodox Church, and can make himself known as a Christian, is assured of an enthusiastic welcome.



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IN YOUR LENTEN DEVOTIONS**

*General Secretary:*

Rev. Prebendary CYRIL BROWN, O.B.E., M.A.

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# THE Orthodox Church

by the Rev. Basil Minchin, Secretary of the Fellowship of St. Alban and St. Sergius.

THE EASTERN ORTHODOX Church is that part of the Universal Church in which the Christians of what was the eastern part of the civilised world in the early part of our Christian era are organised. These Christians also spread the Gospel through the Balkans and to Russia, so that they missionised a commendable part of the world's surface.

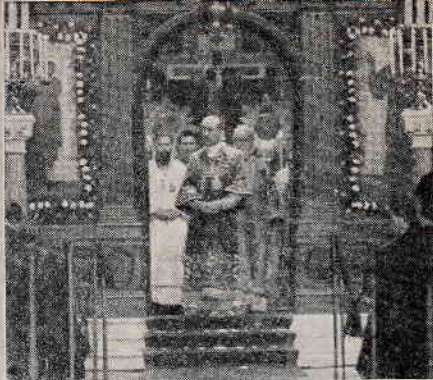
In more recent times people of this Christian tradition have settled in many parts of the world as refugees or settlers.

They call themselves "Orthodox" because they "praise rightly". The concept includes not only right belief and right worship but also right behaviour. The test of whether a church is "Orthodox" in their sense or not is whether it shows the signs of the Spirit.

The Orthodox Church is a federation of seventeen self-governing churches, mostly national churches. These vary in size from the 50 million who are still believed to be Orthodox Christians in Russia to the 100 souls who make up the church of Sinai. Together, the Orthodox churches form the second largest block of Christians, second only to the Roman Catholic church. After Russia the largest national Orthodox Church is that of Rumania, then comes the Serbian, and only after that the Greek Church.

1. Greek and Russian Orthodox leaders listen to sermon by the Archbishop of Canterbury 2. Orthodox Ordination 3. Invitation to Communion 4. Venerating a sacred Icon

Photos: Basil Minchin.



Eight of the larger Orthodox churches have Patriarchs as their leading Bishops. We Anglicans find it very easy to understand the position of a Patriarch, for we have the exact parallel in the Archbishop of Canterbury. He has great personal influence and is the centre of unity, but he cannot interfere in the internal running of any other English diocese, let alone in another province.

The "Ecumenical Patriarch" at Istanbul (Constantinople) is the "first amongst equals" of all the Orthodox bishops.

**For a thousand years** the Eastern was a "developing" church. After the year 1000, largely because nearly all the churches were hanging on with difficulty to their religion under Moslems or unsympathetic rulers, the "unchanging east" has been a relatively true tag. Orthodox like to think that nothing in their religion has changed since the days of the Apostles. This is nonsense, of course, but it is true that they have retained many attitudes and practices which do go back to the earliest days of the Church which we have lost in the west.

**Orthodox use** Offices of mattins and evensong with lesser offices. In origin these are similar to those of the west, but an unbalanced growth of "antiphon material" has tended to obscure their structure, even though it has added many spiritual treasures to Christian worship (including a number of Hymns A and M).

A pious Orthodox goes to Evensong on Saturday night rather than on Sunday. In some of the national churches Mattins follows Saturday vespers, but in others it is sung before the Eucharist on Sunday.

Incense and (the "Eucharistic") vestments are used at every service; Office, Sacrament and Eucharist. The services are always sung, including the lessons from Scripture and the prayers. It is inconceivable, to

an Orthodox, that man should worship God without every art that man can offer.

The Eucharistic Liturgy can only be celebrated once on any one day at the single altar allowed in any Orthodox Church building. This means that the whole congregation in that place must come together to one service, and it has preserved Orthodox worship as a very corporate act. Priest, deacon, reader, choir, acolytes and people all have their special liturgies (jobs) and "like the instruments of a symphony orchestra" these fuse into the Christian Liturgy (the characteristic job of the Church on earth). If more than one cleric is present he will "concelebrate". That is, all members of the Order present will share out and do together the jobs that belong to their Order.

**Orthodox churches** have generally remained small and intimate and the walls and screen are painted with "icons" of our Lord, His Mother, saints, incidents from the Gospels and other Biblical or other happenings. An icon is a flat picture painted in a strict convention. The icons are very important to the Orthodox, and a sacramental attitude to them has developed through the ages so that what they represent is real to the worshippers.

An Orthodox, when he goes to church, knows that he is joining those who are pictured. His church is to him heaven on earth, for God is there; and he joins the throng of angels and saints who are eternally worshipping God. What is being done with bread and wine, voices singing, incense and other earthly things is a bringing into the tangible and the here-and-now not only the incidents of our Lord's incarnate life which ended on the Cross of Calvary, but the triumphant, victorious, Resurrection life of heaven. Knowing, experiencing, that God is victorious the Orthodox worshipper goes out from his church able to face the harsh realities of the world.

## NEWS VIEWS

### ST. SOPHIA

The magnificent Church of St. Sophia, Istanbul, since the 15th century a mosque and then under Kemal Ataturk, the creator of modern Turkey after the first world war, a museum, it is rumoured is being reconsidered to become a mosque again.

Built to be the finest church in the world by the Emperor Justinian, employing 10,000 workers, for its embellishments numerous temples were pillaged. When completed, it is recorded, Justinian said "O Solomon, I have outdone you!" Described as "the most breathtaking monument in Christendom" it was converted to a mosque in 1453 when Constantinople was overrun by the Turkish invasion.

### ROME AND THE MARRIED PRIESTS

Rome has changed its ancient and adamant stand on married priests. Bishops have been told that ex-priests (who are automatically excommunicated) can now be received back as Catholics in good standing—and do not have to give up their wives and children. Moreover, some married Roman Catholic priests are returning not only as church members but as practising clergy—by embracing the Byzantine rite, which allows its priests to marry. Rome has given this at least its tacit sanction.—*Newsweek*.

### GREECE

There has been, over the past few years, considerable unrest and tension in the Greek Orthodox Church, and some disgraceful acts and scenes. At the moment of writing there is a serious struggle going on between Church and State over the right of bishops to be transferred from one see to another. The State generally refuses transference, regarding it as greed and covetousness by bishops in office for wealthier bishoprics; the bishops, on the other hand, want some freedom in arranging their affairs. Over the past months it has led to bitter acrimony and clashes in which even clergy have taken part. Photo shows Orthodox priest wielding his umbrella!

Keystone Photo



St. Sophia Photo: J. Allan Cash.

### GREEK HOLIDAYS, 1966?

The Editor invites you to join him on a sixteen-day tour of Greece, visiting many famous places.

Leaving London on May 10 by Jet, arriving quickly in Athens, 4 days will be spent on an escorted tour of classical and New Testament Greece, a rest in Athens and then 5 days island cruise. Daphne, Corinth, Mycenae, Olympia, Delphi, Patmos, Kos, Rhodes, Delos, Heraklion, will all be visited.

Arranged by Orientours Ltd.  
Write: Greek Holiday, Cathedral Office, Bury St. Edmunds, Suffolk.





### B.C.C. SECRETARY

The Bishop of Singapore and Malaya, Dr. C. K. Sansbury, has accepted the invitation to become the new general secretary of the British

Council of Churches. Dr. Sansbury has ability and wide experience. After a fine career at Cambridge, he served as missionary in Japan, then as Professor of New Testament Theology, a chaplain in the Canadian Forces in the war, then Head of Lincoln Theological College, and later of St. Augustine's, Canterbury. He was at the W.C.C. Assemblies at Evanston 1954 and New Delhi 1961. We can expect wise and able leadership from him.

### HISTORIC ACT

By the 10th century, Eastern and Western Christendom had reached such a point of unchristian dislike and distrust and jealousy that in 1054 their respective heads publicly denounced one another and declared the other ex-communicate and damned. That has lasted till now.

Imagine then the astonishment and excitement when the two contemporary heads—Pope Paul in Rome (at the end of the Vatican Council) and Ecumenical Patriarch Athenagoras in Istanbul, both held a parallel ceremony on December 7, 1965 and publicly "committed to oblivion" the ancient mutual ex-communications.

The Greek Orthodox head, Archbishop Chrysostomos, disapproved the act and stated that other Orthodox churches would not follow Athenagoras. But time will show. Athenagoras believes he is making an important start.

It is now being suggested in some Roman Catholic quarters that the Pope should also set aside the bull of ex-communication against Martin Luther in the sixteenth century.

### BOOK VAN

High Wycombe has the honour of being the first town to subscribe a book van under "Feed the Minds" campaign. £1,000 pays for a 15 cwt. Ford panel van and its passage to Nigeria. Photo shows the mayor handing it over to the Overseas Secretary of the United Society for Christian Literature.

### RUSSIA

As ever, the religious situation is difficult to assess, save that pressure still continues in various places to reduce or ruin the remaining work of the Church. The few churches which survive are apparently well supported with large congregations, not only on Sundays but most days of the week—with a fervency we know nothing of. As one visitor put it, "The prayer of the believers made me feel that I myself had never learned to pray".

### SERBIAN ORTHODOX

The first Serbian Orthodox church in England is being built at a cost of £75,000 at Bournville, Birmingham, to serve some 12,000 who came to England in 1947 from displaced persons camps in Germany. Members have promised £20,000, while private gifts, including donations from the Archbishop of Canterbury and the Bishops of Birmingham and Coventry, amount to a further £14,000.

### GREEK ORTHODOX

The Greek Orthodox who have had the use of a Catholic Apostolic church in Birmingham have just moved to a larger Anglican church—Holy Trinity, Bordesley, handed over to them by the Diocese of Birmingham. The Greek Orthodox congregation numbers some 3,000 souls.

### SIXTH FORM CONFERENCE

The Central Advisory Council for the Ministry announced that their Easter Conference for VIth form boys to be held at Jesus College, Cambridge is over-subscribed. There are four others at Cambridge, Oxford and York and application should be made to the Rev. J. Neale, C.A.C.T.M., 9 Tufton St., London S.W.1.



# PEOPLE OF GOD

- told by Mary Andere

## 3 - ROBERT WALKER

**B**ORN IN 1710, AT UNDER-CRAG, Seathwaite, he was the youngest child of twelve, and inclined to be delicate. However, the quality of his mind and his powers of application were above average. He became a schoolmaster at Gosforth in Cumberland, where he was greatly loved and respected.

**H**E REMOVED to Butterworth, and served as "reader", since it could not sustain an ordained man. The income was £1 annually, and "a hempen shirt and a pair of wooden shoes, raised among the inhabitants"! Here he worked hard, preached faithfully, and eventually received Holy Orders. In 1735 he accepted the living of Seathwaite, at a stipend of £5 annually, with cottage provided, and it was to this place, which was to be his home for the rest of his life, that Robert Walker brought his young bride.

His wife brought with her a dower of £40, but this was never touched, and although his living was never at any time worth more than £50, he raised a large family, educating them all and endowing each with something to set them up in life. He left over £2,000 and considerable property. At the same time he never failed to help the poor, to feed the hungry, or clothe those in need.

**H**OW DID he manage on so small a stipend? Mainly because of his unflinching industry. Besides being their priest, preaching and administering the sacraments faithfully, he acted as doctor and schoolmaster, teaching for eight hours a day in the little cold chapel since there was no schoolroom. On any spare day, he would work in the fields for wages, hiring himself out at harvest time and with sheep-



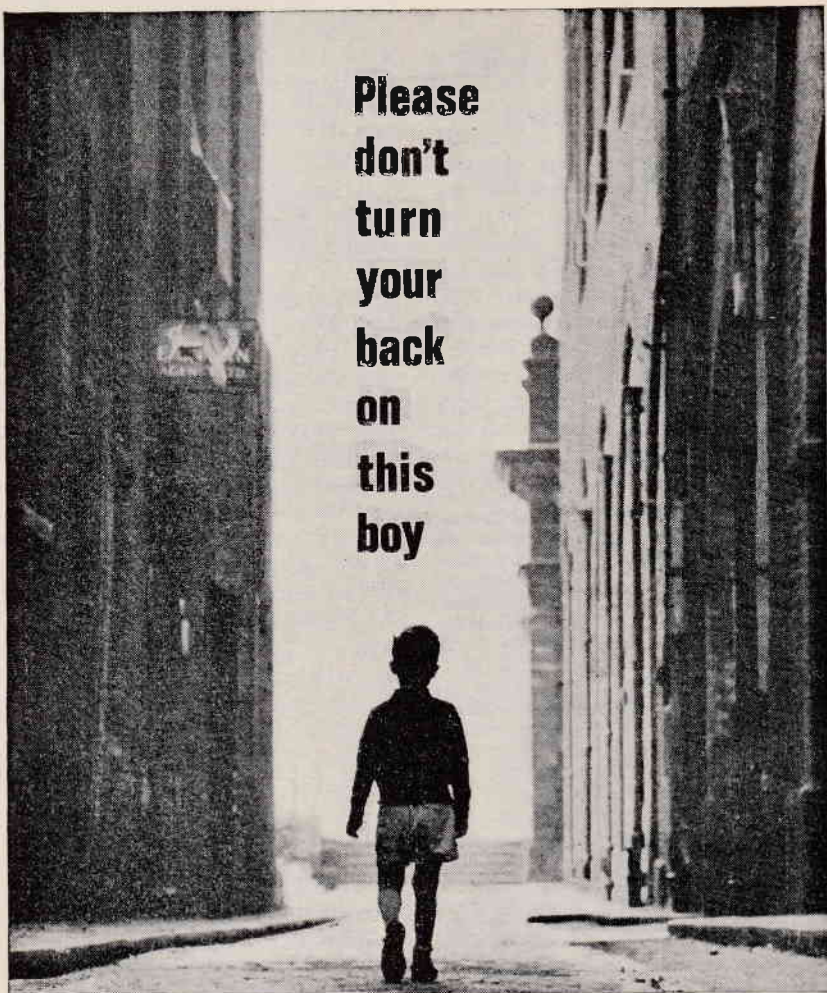
shearing as many of his parishioners did. As he strode across the fields and moors visiting his flock he would collect every wisp of wool caught on the bushes, and then spin and weave these in the evenings, making his own and his family's clothes, whilst conversing, or teaching his children, or mentally preparing his sermons. Until his death, at 92, he continued his theological studies unremittingly, and he read widely and thoughtfully.

His children were brought up to be as industrious and self-reliant as he himself was, and each had a task to fulfil, whether spinning, knitting, weaving, making and mending shoes, etc.

**W**ITH THE death of his beloved Wife in 1800, his heart seemed to break, and two years later he was laid to rest in the same grave.

If "worker priests" and their like are thought to be an innovation peculiar to this century, the lives of men like "Wonderful Walker" should be studied! All the 67 years of his ministry he lived with and amongst his people, working side by side with them, educating them, giving them pastoral care and guidance, curing their physical ailments, sharing their joys and sorrows: but, above all, being himself the perfect example of what a Christian life should be, in the fullness of his integrity, industry and compassionate care for all his fellows.

**Please  
don't  
turn  
your  
back  
on  
this  
boy**



He needs your help badly. He has suffered through no fault of his own. A broken home and separated parents meant that he's missed the very essence of childhood—the things in a child's life that count. Now he needs care and affection. He needs an atmosphere of Christian love and happiness to grow up in. He needs to learn to have faith in himself and the future. We can give him all of these . . . but only with your help and support. Please help us. Send any donation. It will help.

## **HELP BARNARDO'S HELP A CHILD**

DR. BARNARDO'S 478B STEPNEY CAUSEWAY LONDON E.1

# SERVANT OF

# THE LORD

IT is difficult to find new ways to describe Jesus. Modern titles often say too little or too much; they are humanistic or over-pious. Many people feel that it is impossible to add anything to the great titles of the New Testament, like "Son of God", "Son of Man", "Lord" and "Saviour". Yet there is one title in current use which has much to be said for it. The Bishop of Woolwich used the phrase "The Man for Others" as the heading for the chapter about Christ in "Honest to God". Since then this expression has been used as the title for a complete book by Dr. Erik Routley. It is an evocative phrase: it catches the attention and lingers in the mind. A quotation from Dr. Robinson will show what he means by it. "It is in Jesus, and Jesus alone, that there is nothing of self to be seen, but solely the ultimate, unconditional love of God."

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### The Man for Others

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That Jesus was unselfish is a fact that we all accept—but not without reason. The Gospels show in many ways how completely He gave Himself for other people. He exercised an itinerant ministry, always on the move, with "nowhere to lay His head". We value our independence and our privacy; He had neither. When it became known that Jesus was able to cure disease, people clamoured for his services. We never hear of Him refusing. Teaching must have made tremendous demands upon Him, both in preparation and delivery. You do not compose the parable of the Prodigal Son in five minutes, nor do you speak to crowds of people with the unaided human voice without considerable physical strain. Once, until the disciples woke Him, Jesus was sleeping through a storm at sea in an open boat. That is how tired He got. There was the occasion when the apostles returned from their preaching tour, and Jesus took them away to a lonely place to rest. But the people were too quick: they saw Him and the apostles leave, and followed. Jesus did not send them away. "His heart went out to them, because

*The Rev. Owen Everson continues his Bible Study on Service.*

### III—THE MINISTRY OF JESUS

they were like sheep without a shepherd; and He had much to teach them." (St. Mark 6, 30-34).

The life of Jesus was a ministry. Ministry means service. He taught and lived a new way of leadership and a fresh idea of authority. This is why He was so cautious about accepting the title "Messiah", or allowing others to speak of Him in this way. What the Jews of His day meant by "Messiah" was not what He meant. Only when the term had been filled with His meaning could it be safely used. But He could accept the title "Servant". It is probable that Jesus used the Servant Songs of Isaiah, which we considered last month, as part of the material from which His own pattern of Messiahship was formed. It is certain that His followers interpreted His life in the light of them.

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### The Man for God

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We recall that "Servant" in the Old Testament in general and in the Songs in particular means primarily the *Servant of God*. The will of God directs the Servant's actions; obedience is the chief virtue. So it was with Jesus. The Gospels make this clear time and again, especially St. John (see 4, 34; 5, 19). Nowhere is it more vividly presented than in the story of the Garden of Gethsemane, in which we are shown what it cost Jesus to live as God's Servant. Some say that "The Man for Others" is inadequate. First of all He was "The Man for God". Perhaps—unless the only conceivable way in which He could be "for God" was to live "for others". Jesus made no sharp distinction between the two. In fact He deliberately linked them by making love of God and love of neighbour the two essential commandments. But the first commandment is the great commandment and the second is dependent upon it. The Servant of the Lord serves God in giving Himself in service for others.



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R.D.B.

16.3.65 Ashby-de-la-Zouch, Leics.

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Lyn Dale



**S**UPPOSE WE WERE ORTHODOX Christians, what would our church be like?

The building would be richly decorated inside with sacred pictures or icons covering the walls and the great screen in front of the sanctuary. We should enter, kneel and light candles before the icons.

These ancient paintings are venerated or revered, though not worshipped: the Orthodox feel that God speaks to them through an icon which pictures Christ or some part of the faith. Since Jesus is an actual man, it must be possible to picture Him. Since God loves material things like our bodies, God's glory must be shown in them by the artist. So real are the icons to the Orthodox that confession of sins is made facing an icon of Christ, rather than to the priest, who in the Eastern church stands beside the sinner to pronounce forgiveness.

The chief service of the Orthodox is the Liturgy (Holy Communion). During this, clouds of incense fill the building.

The service, sung in Greek or Russian, unaccompanied, has a timeless flavour. It can go on for two or three hours!

Ancient ritual is followed to the last detail. Early on the Deacon cries, "The doors, the doors", a custom dating from the Roman persecutions when the doors were shut and guarded and only the known faithful allowed within.

Today the bearded priests in gorgeous vestments process round the church and approach the altar through the great doors in the screen. The people crowd around excited and expectant. There are no pews and no kneeling in the Orthodox church.

They also stand to receive their Communion, a piece of consecrated bread with a drop of consecrated wine on a spoon. And were we among them, we should have been used to this from the cradle. For in the Eastern Church, infants are baptised, anointed (the equivalent of Confirmation) and take their Communion straight away!



Orthodox Liturgy—Photo: D. Brewster

Orthodoxy follows the Christian Calendar with verve and vigour. Easter is the feast of feasts. In Greece they greet each other in the street with "Christ is risen" and let off fireworks!

A traveller in pre-revolutionary Russia wrote: "The roaring of the bells overhead, answered by the 1,600 bells from the illuminated belfries of all the churches of Moscow, the guns bellowing from the slopes of the Kremlin over the river, and the processions in their gorgeous cloth of gold vestments and with crosses, icons and banners, pouring forth amidst clouds of incense from all the other churches in the Kremlin, and slowly wending their way through the crowd, all combined to produce an effect which none who have witnessed it can ever forget."\*

Would this form of Christianity appeal to us? The Orthodox claim that theirs is the true faith complete and whole, unaltered and uncorrupted since the early Councils of the universal Church.

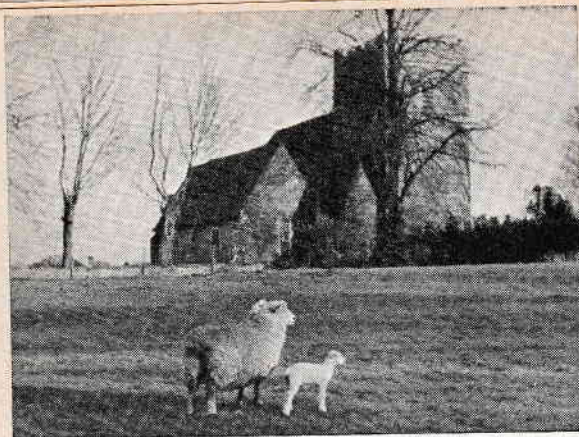
Today the Orthodox are very friendly to other Christians, especially to Anglicans. If you live in a big city, why not visit your local Orthodox congregation?

You may attend Liturgy and eat some of the blessed bread. (Some of the loaf used is not consecrated but blessed and handed round. Non-Orthodox may share in this). Or when you holiday in Greece, why not visit the magnificent churches and monasteries there? Don't we need to know other Christians in days when God's Church is moving towards unity?

Affectionately,

Lyn Dale

\*Quoted in *The Orthodox Church* by T. Ware (London 1963) p. 308.



Edited by MARY ANDERE

Crooked Dealing. Cruelty (of deed, or word) . . . ?

There is an un failing remedy for this sort of lack of inner cleanliness.

*The blood of Jesus Christ . . . cleanseth us from all sin* (1 John 1.7). This remedy is offered completely free by the Maker of us all"

**P**RACTICALLY EVERY DAY we hear that the Christian message needs to be re-interpreted. It ought to be brought into focus with modern lights and ways of thought. "They" all agree that something needs to be done. But no-one seems to know quite what!

How would you express the gospel news in modern terms, if you were given the opportunity? Or should I say, how do you do it already, in your contacts with others? How, for instance, do we get the Lenten message of contrition and repentance across? If I were offered two minutes of T.V. advertising space, I've wondered just how I'd put it over . . . ! I expect one could "have a go" with something on the following lines:

"Talking of inner cleanliness—how's yours? No . . . not your teeth, or dentures, nor your tummy . . . How's the healthful state of your Inner Man?

I mean, of course, the Real You—not the one you show to the world at large! If you want statistics (they are so popular nowadays!) what about starting with the Seven Deadly Sins? Pride. Anger. Envy. Impurity. Gluttony. Avarice. Slothfulness.

None of them yours? So glad! But what about one or two of the ones we don't always recognise as sins: Gossip. Unkindness. Criticism.

Or possibly:

"Do you suffer from night starvation? . . . Broken sleep, bad dreams, waking as tired as when you went to bed? And in the day time do you feel quickly irritated, resentful, frustrated over all sorts of things? Or are there things you'd rather forget . . . and cannot? If so, it's probably your soul that's the trouble with you . . . the thing we used to call sin which is wearing you down day by day . . .

Did you know that there is a remedy for this sort of night starvation? Repentance . . . true, honest acknowledgement of the thing that is wrong, frankly admitted to God; real sorrow for having done it (not for its effects upon yourself!) and a real intention to avoid its repetition, with the help of His Grace. This remedy is effective. It gives a sweet sleep, a sense of peace, and the ability to face up to all the daily round.

*"Repent ye, therefore, and be converted, that your sins may be blotted out."* (Acts 3.19)

*"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* (1 John 1.9)

Trouble is, of course, the words are the same . . . the meaning is the same—and it's unpalatable! Perhaps

we ought to work it out in equation form:

Life=God + Others - self

Sin=Me - God

Repentance=Me crossed out and only God left.

But it still doesn't really help. It's the message of the gospel which is at fault! This question of "God or Me"! The real problem is "Who is God?" And for many of us the real answer is: "I am my god, and I don't want any god but me!"

The trouble with the gospel is not it, but us! It's not the presentation of it which is at fault, which causes the offence, but the underlying facts themselves . . . Let's be honest to ourselves at least about that, even if we won't be honest to God!

### A New Hymn

by The Rev. B. B. Tucker

(Tune suggested A and M 393 and 706 unrevised)

**How mighty is our God!**

**How glorious is the Lord!**

**The wonderful, the Counsellor,**

**By all to be adored.**

**Who made the hosts of heaven,**

**The earth, and sky, and sea.**

**Who heard His people when they called**

**And set His servants free.**

**Who led them through the sea,**

**Through desert lands they came.**

**A pillar guided them by day,**

**By night a sheet of flame.**

**By Him the law was given**

**On Sinai's towering height,**

**A guide to show the way to heaven,**

**To everlasting light.**

**And with an outstretched arm,**

**And with a mighty hand,**

**He, having sent His Son to us,**

**Gave us the promised land.**

**How mighty is our God!**

**How glorious is the Lord!**

**The Father of eternity,**

**By all to be adored.**



Cheese is a splendid breakfast food. It's energy giving and very sustaining.

If you shun a cooked meal at the start of the day, try eating a piece of crumbly Cheshire cheese with your toast or hot morning rolls. More hearty breakfasters will enjoy Cheese Scrambled Eggs, also perfect for a leisurely weekend brunch.

4 eggs; 4 oz. grated Cheddar cheese; Pinch salt; 1 oz. butter; 2 tablespoons milk; 4 slices buttered toast.

Beat the eggs, add the grated cheese, milk and seasoning. Melt the butter in a small pan, add the eggs and cheese mixture, and cook gently until lightly scrambled. Pile on to buttered toast, cut diagonally and serve at once. (4 servings).

Another breakfast or brunch recipe to remember is Cheddar Drop Scones. Delicious with butter and honey or syrup.

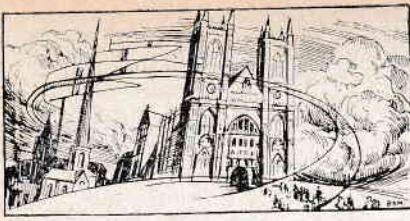
4 oz. plain flour;  $\frac{1}{2}$  level teaspoon bicarbonate of soda;  $\frac{1}{2}$  level teaspoon cream of tartar; 1 egg;  $\frac{1}{2}$  pint sour milk or buttermilk; 2 oz. grated Cheddar cheese; Salt, pepper—pinch mustard.

Sieve together flour, bicarbonate of soda and cream of tartar into mixing bowl. Make a well in centre of flour and pour in lightly whisked egg. Gradually add milk and mix to a smooth creamy batter. Leave to stand for 30 minutes. Stir in cheese and seasonings. Rub girdle lightly with fat to prevent sticking. (Heat until just smoking). Pour dessertspoonfuls of mixture on to girdle and leave for a few minutes until small bubbles appear. Turn with palette knife and cook on other side for a few minutes. Place scones in cloth on cooking rack until ready to serve. (2 dozen scones)

### TWO HINTS

To clean a vacuum flask put in a good teaspoon of borax and then fill up with boiling water. Leave for about an hour. Shake and pour out. Rinse with clear hot water.—Mrs. McDougall

If you don't want to go to the expense of White Wine for cooking a special dish, substitute diluted sweet Lemon Juice by adding the juice of one lemon and a level tablespoonful of sugar to half a pint of water.—Mrs. Aslett.



**DECEMBER CROSSWORD PRIZEWINNER:** Mrs. D. Newsam, Thirsk, Yorkshire. To be quite frank, I was quite taken aback by the very large number who sent in answers—and nearly all of them correct! And several had gone to the trouble of redrawing the Crossword quite beautifully. I was delighted to find how many young people attempted it, aged 12-15, and one or two elderly and bed-ridden readers. Thank you all so much, we will try and develop the idea and arrange for more prizes.—Editor.

The 'London Churchman' January 1966 quoted from a writer in the 'Southgate Parish Magazine' who complained that parish magazines should show the Church of Christ to the world, instead they reflect trivial happenings of Church life. He wrote of the value of the printed word to stir up feeling on important matters. "Editors of these publications have a weapon in their hands that could rouse Christians out of their apathy and make them aware of the world around them."

How heartily I agree. I would be glad to see parish magazines which try and deal with important issues. At least I hope we attempt it in this inset. And I think the selection of letters reveals concern and intelligence about some important issues.—Editor

## YOUR LETTERS

**Bah'ai** Oxford.

Dear Canon Rhodes,

Bah'ai followers neither proselytise nor go from door to door. Their open meetings are attended freely by any who are interested.

What is hard for us Christians is to see our Faith challenged and to live close enough to our Lord for our lives to proclaim both His Lordship and also his love and humility. This is surely the witness we are called to live?

Kathleen Fison.

**Hunting** Ipswich, Suffolk.

Dear Canon Rhodes,

Mr. R. N. Manderson referred to the report of the Government Committee on Cruelty to Wild Animals in support of hunting but did not mention: (1) The Government of the time was against any interference with hunting, and (2) its seven members included the Master of a Hunt (also Vice-President of the British Field Sports Society); the veterinary surgeon to kennels of foxhounds and beagles; a well-known game-bird shot, the editor of "The Countryman"; and a keen fisherman. The two other members were a Professor of Zoology and the General Secretary of a trade union!

The argument that foxes are a pest

## EDITOR'S TABLE

and hunting is necessary for their control is both fallacious and impudent. Foxes are actually bred to supply hunts in short supply, for hunts exist mainly for social and recreational reasons.

(Rev) Charles P. Hines  
Retired Headmaster.

Leicestershire.

Is Mr. Manderson aware that gassing is the method of fox control used by the Ministry of Agriculture?

G. A. Edington.

Sittingbourne.

Real-life films showing the atrocities of "Blood Sports" were shown to teenagers and others in Murston near Sittingbourne.

After the showing of the film there was an animated discussion, and all agreed that every effort should be made to stop all cruelty to every living thing.

(Mrs.) June Luman.

**Crockford** Weston-super-Mare.

John Crockford, publisher of the first edition of the Clerical Directory (1858), is thought to have been a brother of Henry Crockford, Esquire, the Squire of Flackley Ash, Peasmarsh, near Rye, Sussex; and one of the fourteen children of the notorious London gambling millionaire, William Crockford (1775-1844), the proprietor of Crockford's Club—now The Devonshire—in St. James's St.

John R. Crockford Hawley.

**Churches Necessary?** Birmingham.

Dear Editor,

Francis B. Willmott's theories that churches are not necessary . . .

It is necessary to have churches and paid full-time Clergy, to teach and administer the Sacraments.

Churches are the temples of the Lord and the true Christian accepts his obligation to keep them alive by spiritual and financial support.

Charles P. Willmott.

Dear Canon Rhodes,

May I please offer attached towards U.S.P.G. Please may God bless your efforts.

Alfred Crane.

**The gift of £2 has been forwarded—Ed.**

This inset, entitled "Church News," is published by Home Words Printing and Publishing Co. Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16. March, 1966

## **PLEASE REMEMBER THOSE WHO ARE ILL IN YOUR PRAYERS**

Many people have been "laid aside" through sickness during the past months—we pray for them continually in Church and especially we remember Mrs. Phyllis Barnsley—the former Enrolling Member of the Mothers' Union—during her serious illness.

### **CONFIRMATION**

The Service will be at 6.30 p.m. on Mothering Sunday the 20th March when the Bishop of Dorchester will confirm 19 candidates from our Parish. Do make a note of this time and date so that the Church may be full to welcome these young people into full membership of the Christian Family.

### **OVER 60's CLUB**

Advance notice! **COFFEE MORNING AND BRING AND BUY SALE, EASTER MONDAY, 11th April, 10 a.m. to 12 noon.**

### **NEWCOMERS TO THE PARISH**

We extend a warm welcome to all those who have recently moved into the Parish and whilst welcoming you all through the medium of this magazine, we hope that in time, we shall be able to visit you personally.

### **SUNDAY MORNINGS IN LENT**

The Sermons by the Vicar at 11 a.m. Mattins will be "Book Reviews of the Bible." These will be taken from the prophets Amos, Micah, Hosca, Isaiah and Jeremiah. On the 27th March, the Preacher will be the Rev. S. Birtwell, Vicar of St. Giles.

During Sunday evenings, it is hoped to shew a Missionary film on the 13th March, the Confirmation Service will be on the 20th and Passion Music on the 27th, and the Preacher on Palm Sunday the Rev. W. Westwood, Vicar of Eynsham.

### **A COUNTRYSIDE HAZARD!**

On a recent programme of "The Archers," reference was made to the harm caused to cattle by careless people throwing down bottles in fields. The writer was reminded of this whilst walking through one of the Ferry fields in which some 20 or so heifers were grazing. He decided to be on the look-out. Walking around the edge of the field, to his utter astonishment found 4 large lemonade bottles—2 with jagged edges : 3 beer bottles : 1 broken milk bottle : 4 coca-cola bottles : 3 glass jars : 2 mineral water bottles : 1 large whisky bottle and 2 pepsi cola bottles!! and all this within a length of some 200 yards!

It is doubtful whether the offenders will read this, but please do what you can to clear this unnecessary hazard when you can and so prevent suffering to unwary animals.

### **NEWS FROM OVERSEAS**

The Rev. Jeffery Fenwick who was one time Area Secretary for the S.P.G. in this Diocese writes from Gatooma, Rhodesia:—

"We flew back here ..... Rhodesia has changed enormously since we left in March last year. Moderate political opinion has almost ceased to exist. Willingly or unwittingly people have been brainwashed. Nearly all Europeans believe that they are faced with the alternative of Smith with U.D.I. or Nkomo and Black Nationalism ..... this is an evil situation in which reasonable compromise is called appeasement and seems impossible. Most Whites are convinced that whatever their views before U.D.I. they must now stand by Smith or surrender to the machinations of Wilson who will hand them over to the Afro Asian and Communist hoards. You can imagine how hard it is to preach the Gospel in this atmosphere.

In Rhodesia the Churches have made their position abundantly clear and have been met with sullen disapproval from many whites. The Methodist Minister here had half his congregation walk out when he said the present Government's policies were not compatible with Christian teaching. Next week the doors of the hall used for services were locked and there was no congregation."

Do we realise what it means to pray and worship in freedom in this country? Let us continue to pray earnestly for the people of Africa and for all Christian work being carried out under such circumstances of persecution.

#### PARISH CALENDAR — MARCH

- Mar. 2. Wednesday. Ember Day. Holy Communion, 7.15 a.m.  
Young Wives, 2.30 p.m., in Church Hall, and each Wed. in Lent.  
8.00 p.m. Meeting in Church Hall. "Meeting Point."
- " 6. LENT II. Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.  
6.30 p.m. Evensong : Vicar answers written questions.
- " 9. Wednesday. 7.15 a.m. Holy Communion.  
8.00 p.m. Meeting in Church Hall. "Meeting Point."
- " 10. Thursday. 8.00 p.m. Mothers' Union House Group and Quiet Half-hour at 110 Staunton Road. (Mrs. Cardy).
- " 13. LENT III. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
- " 16. Wednesday. 7.15 a.m. Holy Communion.  
8.00 p.m. Meeting in Church Hall. "Meeting Point."
- " 18. Friday. 10.30 a.m. Holy Communion.
- " 19. Saturday. END OF WINTER TIME : CLOCKS GO ON 1 HOUR
- " 20. LENT IV. MOTHERING SUNDAY. 3rd Sunday in the month.  
8.00 a.m. Holy Communion.  
9.30 a.m. Family Communion.  
11.0 a.m. Special Service for Parents and Children.  
(No Children's Instruction this Sunday—all will be welcome at Church)  
6.30 p.m. CONFIRMATION by the Bishop of Dorchester.
- " 22. Tuesday. ANNUAL GENERAL MEETING AND EASTER VESTRY MEETING, 7.45 p.m. in Church Hall.
- " 23. Wednesday. 7.15 a.m. Holy Communion.  
8.00 p.m. Meeting in Church Hall. "Meeting Point."
- " 25. Friday. FESTIVAL OF THE ANNUNCIATION  
7.15 a.m. Holy Communion.
- " 27. PASSION SUNDAY. Services as for the 4th Sunday in the month.  
Preacher at 11 a.m. The Rev. S. Birtwell, Vicar of St. Giles.  
6.30 p.m. Passion Music.
- " 30. Wednesday. 7.15 a.m. Holy Communion.  
8.00 p.m. Meeting in Church Hall. "Meeting Point."

#### HOLY BAPTISM

- Jan. 23. Martin Clifford Horsley, 2 Haynes Road.  
Alison Mary Croxon, 142 Cromwell Way, Kidlington.
- Jan. 30. Anne Marie Hosmer, 34 Mortimer Drive.
- Feb. 13. Ramona Gillian Elizabeth Bridgman, 110 Oxford Road.

#### HOLY MATRIMONY

- Feb. 5. (By the Rev. H. Benson). Lorne George Hanks and Patricia Ellen Burt.
- Feb. 19. Anthony Kenneth Hunt and Daphne Carolyn Deeley.

#### IN MEMORIAM

- Feb. 6. Alice Messenger, aged 74 years.
- " 23. Florence Mary Roberts, aged 89 years.

#### COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants
Jan. 16.	Epiphany II	26	11	6	90
" 23.	Epiphany III	40	8	5	40
" 30.	Epiphany IV	36	4	7	46
	Number of week-day communicants —				38.

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

### CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Brownies.** Brown Owl : Mrs. N. Edmonds, 10 Ashlong Road.  
**Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.  
**Cubs.** Leader : Mr. E. Morse, 58 William Street, Oxford.  
**Girl Guides.** Captain : Mrs. J. Clarke, 30 Cavendish Drive.  
**Parish Magazine.** Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.  
**Mothers' Union.** Enrolling Member : Mrs. A. Smith, 4 Windsor Crescent. Secretary : Mrs. R. Vernede, The Manor House, Old Marston  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** Scout Master : Mr. C. McCartney, 20 Sands Way, Benson.  
Oxon.  
G.S.M. : Mr. A. Smith, 4 Windsor Crescent.  
**St. Nicholas' Fellowship.** Sec. : Miss E. Warburton, Cross Cottage, Old Marston.  
**Young Wives Group :** Group Leader : Mrs. B. Sleightholm, 72 Oxford Road.  
Secretary : Mrs. J. Sparrowhawk, 23 Ashlong Road.  
**Youth Fellowship.** Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

### LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. B. Davis, 56 Elms Drive.  
**Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.  
**British Legion.** Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.  
**The Marston Players.** Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.  
**Over 60's Club.** Sec. : Mrs. J. Yates, Boults Lodge, Boults Lane.  
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.  
**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. J. Sparrowhawk, 23 Ashlong Road.  
**Teacher-Parent Association.** Old Marston S/M School.  
Mr. G. Ballsdon, 15 Cromwell Close.  
**Women's Institute.** Mrs. M. Harlow, Fir Tree House, 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. Rumbold, 8 Beechey Avenue, Old Marston.  
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.  
Nursery School. All enquiries to :—The Village Hall during school hours.

ST. NICHOLAS CHURCH

# MARSTON NEWS



The Orthodox Church. D. Brewster.

MARCH, 1966

No. 97

Price 6d.