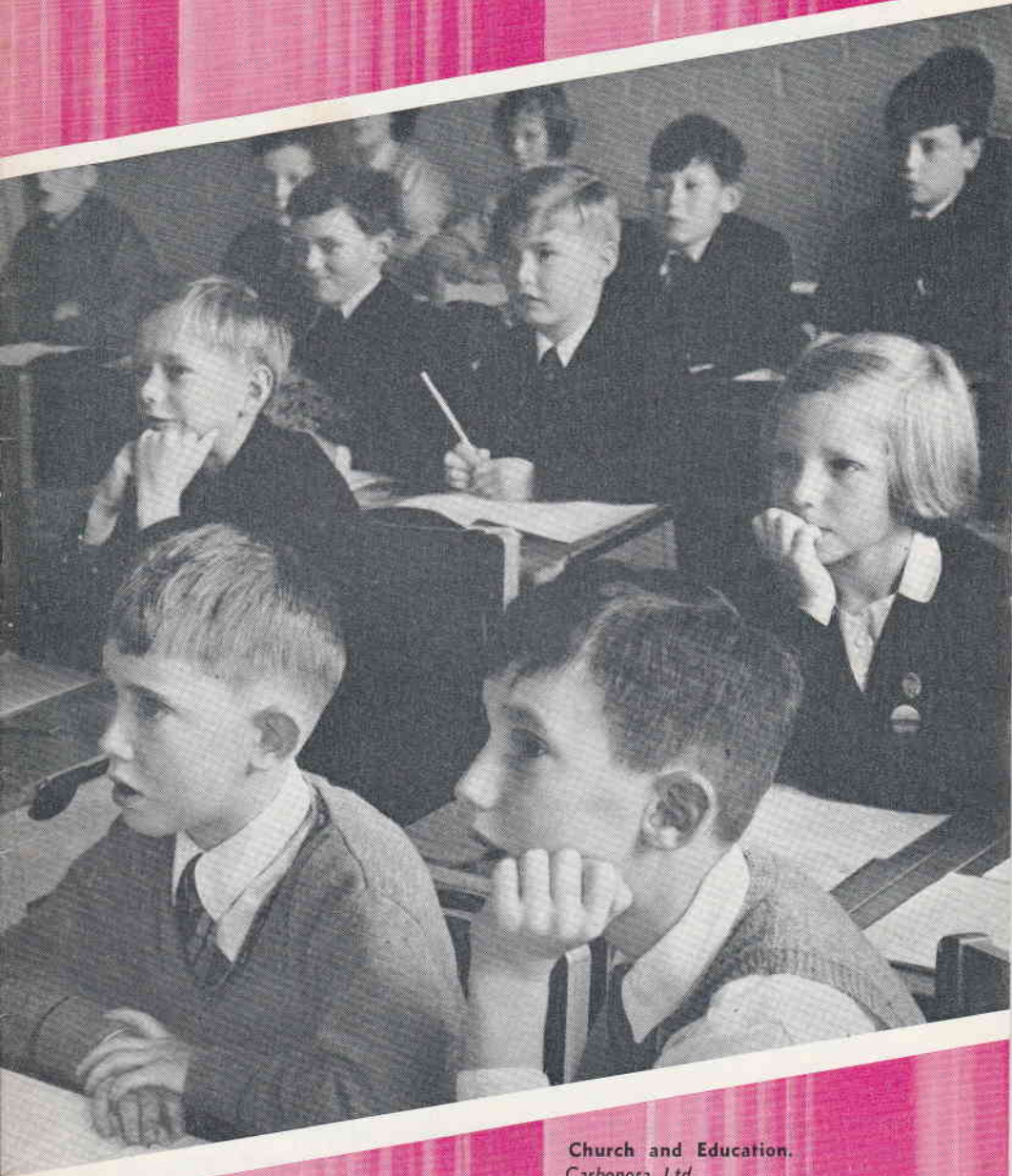


ST. NICHOLAS CHURCH

MARSTON NEWS



Church and Education.
Carbonora Ltd.

FEBRUARY, 1967

No. 108

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. : Oxford 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 : 7.15 p.m. (except Saturday). Friday 5.30 p.m.

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 Tuesday, 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 : Monday, 7.15 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.

Youth Group : See Notice Board.

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.

EDITORIAL

Are we one of those folk who browse over wonderful glossy advertisements of "Holidays abroad" — "Come to the glorious sunshine of this that and the other country?" All very nice no doubt! These are put out by so many travel agencies these days in order to boost our morale during what some people call the "grey and dreary days of January and February" — when we think of influenza and freezing pipes.

Not so in the Church. January and indeed February is full of light, sometimes even dazzling — colour is gold not grey. First the Joyful Festival of Epiphany with the splendour of the Wise Men on their journey and the brilliance of the star to guide them. Then on the 25th January, we think of Saul, as he was then called, brought to his knees by the blinding — dazzling light of the Glory of God — and who, as a result of his conversion, became the great missionary — traveller — saint — Paul.

February is heralded in on the 2nd by the wonderful Festival of the Presentation of Our Lord in the Temple, or as we sometimes hear—The Purification of the Blessed Virgin Mary — when we are reminded of Light and Glory — so much so that in some Churches we may hear it referred to as Candlemas — Candles — Light. "A light to lighten the Gentiles — and the Glory of Thy people Israel" — the Bible tells us — in other words Christ— the Light of the World, as He called Himself later in His Ministry. These words are not the dirge of an old man about to die, but the triumphant cry of one who had been a seeker all his life "looking for the consolation of Israel." Simeon may have been old, but he recognised the Saviour of the World when he saw Him.

The world needs Light and Love — at least the people in it do. We are people called to spread that Life and Light and Love to all around us, bringing consolation and a purpose in life to many who are in need.

With the great message of Christ the Light coming into the world of darkness and sin, still echoing in our ears, Lent is upon us. Very early this year, beginning on Ash Wednesday, 8th February.

Visiting some people in the parish, shortly to move to another part of Oxford, we were comparing notes as to the amount of "junk" we collected — "especially in the loft" adds the husband; EVEN tennis racquets with no gut! We all agreed that it is not a bad thing to move from time to time in order to have a jolly good "clean up," and is not this just what Lent really means? A spiritual "removal" of all that clutters our lives — not just one in 10 years or so, but each year. Do not let us think of Lent as a time of giving up this, that and the other — a series of "do-nots" and "cannots." It may be very good for us to "give up" something we have become almost "addicted" to — but let us think of it in a positive way — of getting rid of those things in our life which spoil — the **giving** of that little **extra** Love to God — keeping close to Our Lord in prayer as He walks the Way of the Cross. It may mean getting up that much earlier, or even better still — going to bed earlier! — coming to a week-day service perhaps. We hear about the "discipline of Lent." Discipline — What do we picture in our mind — Hair shirts and bread and water? Discipline — Why are we so afraid of that word these days — discipline — disciple — a learner — To learn the Will of God for us in our lives. To become, through the Holy Spirit, who truly disciplines us — a completely integrated and happy person. Discipline can be a creative thrilling adventure.

Let it be so for us this Lent, so we may sing with the writer of the well-known hymn :

“ Keep O keep us Saviour dear
Ever constant by Thy side
That with Thee we may appear
At the eternal Eastertide.”

O.J.L.

PERSONAL

The Vicar had hoped to write a letter “ red hot from the States.” Up to the time of going to press this has not arrived, but let us hope it may be included in this magazine before we finally “ go to print.” In any event **WE WELCOME HIM BACK AMONGST US** and hope that his experiences have been happy ones and truly worth while.

O.J.L.

MOTHERS' UNION AND YOUNG WIVES

There will be a study day on **TUESDAY**, 21st February at **THE MARY SUMNER HOUSE, LONDON**. The topic — “ Faith for our Children.” This is open to **ALL MOTHERS**. There will be a nursery for children under 5. If anyone is interested please contact Mrs. Verneade, The Manor House or Mrs. Sleightholme, 72 Oxford Road. In certain circumstances assistance may be available towards expenses.

ST. NICHOLAS' YOUNG WIVES

What a grand start to the year ! Everyone found our evening “ Music for you ” when Professor Symons entertained us, very relaxing and a most enjoyable evening. We do thank Professor and Mrs. Symons for welcoming so many of us into their home. On February 1st we are having an illustrated talk on “ The Under Fives ” by someone who is well experienced with the “ under fives.”

During Lent, beginning on Ash Wednesday the 8th February and continuing each Wednesday afternoon we shall meet in the **CHURCH HALL** from 2.30 to 3.30 p.m. Any young wife or mother is welcome to come along and join us, and to bring her small children as well.

S.H.S.

WOMEN'S WORLD DAY OF PRAYER


First Friday in Lent — 10th February — details later.

WOMEN'S WORK IN THE CHURCH

Special meeting in Oxford Union Debating Hall on Saturday, 11th February at 3 p.m. which will be addressed by His Grace the Archbishop of York. All people will be most welcome and especially any young people who are interested in “ Christian Vocation and Women's Work in the Church ” which is the title of the Archbishop's talk.

IN MEMORIAM : MRS. LUCY ROBINSON

Lucy Robinson passed to her rest on the Feast of St. Stephen. She had been a faithful and loving servant of St. Nicholas' Church, as was her mother before her. For 47 years, Mrs. Robinson cleaned the Church and even though she had to move to Botley, her heart was always with the Church where she had worked for so long, and with such care and reliability. Always with a cheery smile, and ready for a joke ; she was delighted when the parish presented her with a clock to mark her retirement. Even in hospital she would want to know “ who is looking after the Church, now I am not there ? ” It is on the faithful service of such folk as Lucy



THIS TECHNOLOGICAL AGE

By Brian G. Cooper—Lecturer at the Lanchester College

OUR AGE IS SUPREMEPLY AN AGE OF TECHNOLOGY. Technology is the applied science upon which the everyday lives of us all depend; earth satellites, computers and electron microscopes are among its most spectacular examples.

No one can doubt that technology is decisively shaping our future society, and that developments in electronics, transport, medicine and town planning, for example, will more and more alter our environment and pattern of life. Some people are worried that all this technological progress will lead to a nightmare society, soul-less and empty of joy.

What does technology mean for the Church, and what is the Christian to make of it?

AGE OF POSSIBILITY

I once heard an eminent nuclear scientist, himself a Christian, say that in a very real sense, modern science and technology made complete Christianity possible for the very first time. By this startling statement he meant that technological developments today, for the first time in human history, made feasible the feeding and clothing of all the world's hungry and naked, and a decent material standard of life for everyone in

of Technology, Coventry

the world. All the Church's works of charity and mercy in past ages never did more than scratch the surface of human need—simply because the resources and techniques were not available. Now they are. That is the measure of the challenge of the technological age to modern man. God-given knowledge and power can make worldwide compassion a reality, if only men choose to do so.

AGE OF INVOLVEMENT

Both the tragic plight of the under-developed countries and the misuse of scientific knowledge for war preparations forcibly highlight the moral question-mark hovering over the technological revolution. Yet other problems also face us, and cannot be ignored by the Church.

Christianity has always affirmed man to be of infinite value and a child of God, but preoccupation with technological advance seems to be devaluing man. Cybernetics is raising great issues about man as a "living machine". Undue emphasis on efficiency can drive out humanity, and repeatedly to ask the question "will it work?" can still the small voice saying

"is it right?" Depersonalisation is an insidious trend in our midst, reducing people to the value of the things they produce and possess.

To all this there is no easy Christian answer. Only the patient involvement of Christian laity at all levels of secular society, aware of the responsibility and dangers of technological advance, can uphold the Christian value of the person.

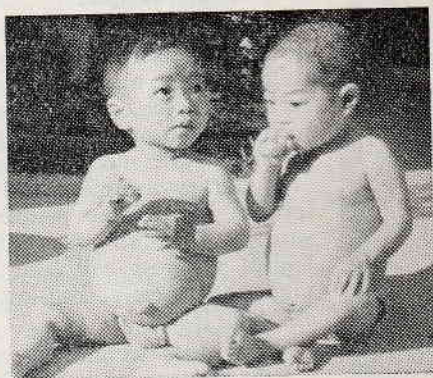
The technological revolution is yet another side of man's "coming of age" as he increases his dominion over nature. Man is more and more aware of his strength and power—to carve out highways, send rockets to the moon and probe the secrets of matter—yet the Church has traditionally met man in his moments of need, tragedy and loss with a message of consolation. The great German Christian martyr, Dietrich Bonhoeffer, realised that today Christianity must appeal to man not only in his weakness but also in his strength. The Church has to proclaim a God of Creation who is not remote, but present in the day-by-day creative work of men.

For those breathing the atmosphere of technological change, such as the technical students I teach, the language of the Bible, derived from a rural age, is a stumbling-block to a proper understanding of Christianity. A real need exists for contemporary parables drawn from the worlds of science, technology and industry, to illustrate Christian teaching. Undoubtedly the atmosphere of scientific enquiry is forcing the Church to re-state its beliefs in terms recognisable to the non-churchgoer influenced by modern technology.

We should not be afraid of technological change. As in previous generations, the Church must adapt itself to the needs of the age. If the dangers of a godless technological society are fearful, the promise of today's God-given knowledge if used aright should call forth praise and worship.



Before



After

This is what Oxfam is all about. In Vietnam. And throughout the hungry half of the world. This is man over inhumanity. Caring over thoughtless indifference. The best over the worst. This is thank you. And one thing more. A plea for the children and the families who still desperately need your help. Now.

The children above were cared for at the GOVAP Orphanage in Vietnam, where an Oxfam grant of £3,000 is being used to help build a ward for 250 children.

OXFAM

Room 35
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Oxford

Church and Education

The Editor



MOST PARENTS, IT SEEMS, ARE WELL CONTENT with the education their children receive freely at the hands of a concerned and generous State: children off their hands at five, nearly everything provided free. Later on, if the child is bright and bookish, there is hope of grammar school and university and a splendid future. On the other hand, if the child is not of that turn of mind, other channels are provided to fit him or her for life. What more can one ask?

As We Have It

The State through its Minister of Education and down to the local authorities is deeply involved in providing the best possible education for all children of the community. So money is poured into the educational system: more and better schools, more and better teachers, more years at school, more university and technological places, better phasing. The greatest opportunity for everyone. What more can be done?

There is that comparatively limited but not unimportant group

who prefer and want their children to be educated at private schools and public schools, and pay very large fees to get it. They do it because they aim at the best for their children—and by that they may mean merely a place of privilege which will lead on to particular opportunity and advancement. They may well mean character training and a sense of responsibility. Are they wrong and should they be denied if they are prepared to pay for it?

The Anglican Church in the past was deeply involved in education. In fact there was a time not far beyond the life-time of older members of the community when it could be said that the Church of England almost ran the educational system. Nearly every village and town had its church school, most grammar schools had a long Anglican connection and often a parson as head master, the ancient universities and most public schools were Anglican institutions. Now clearly the Church plays an ever-decreasing role, and except in the matter of Teacher Training Colleges, where it maintains an important

place, it is content and is financially driven to let the State take over. What else should the Church have done?

The Roman Catholic Church, on the other hand, has struggled with might and main to create schools for their own children. Millions of pounds have been raised to build Catholic schools and maintain a Catholic schools system alongside the national system. Yet recently within that Church voices have been raised doubting the wisdom of what has been described as creating their own religious ghetto—"continuing the illusion that secular and Christian can be kept apart, at a time when the one hope for the Church is to be at the heart of secular experience".

What Do We Want?

Meantime, experts, officials, commissions argue as how best to improve the system. What do we want from our massive and expensive educational array? Students who will maintain scientific and technological progress? The masses who will be fodder for an ever-increasing industrial age? Individuals who will obey the Party machine?

Wage earners and spenders to keep commerce booming? Persons brought up in a particular religious persuasion?

Isn't there something missing? Don't we also desire that our children should have individuality, feel the dignity of themselves as persons, have high standards, have a belief about their own life, who can think and judge for themselves?

The heart of the Christian Faith is about these things and their worth, and how they can be won. It is not about denominational dicta, nor, as we know only too well today, by trying to impose religious dogma and doctrine; though they will have meaning as we go along.

When we wake up to what we really want for our children and when christian people rediscover a living and real presentation of the gospel as a way of life, then the Christian Faith may again be seen to be an utterly essential part of true education and the Church be found to have a place in it. The current B.B.C. schools programmes, "Religion in its Contemporary Context" and "Christian Focus" are to be warmly commended in their awareness and endeavour in the matter.

"O Lord, it is Lent, do not let us turn to 'broken cisterns', that can hold no water, nor imitate the unfaithful servant or the foolish virgins; do not let us be so blinded by the enjoyment of the good things of earth that our hearts become insensible to the cry of the poor, of the sick, of orphan children and of those innumerable brothers of ours who still lack the necessary minimum to eat, to clothe their nakedness and to gather their family together under one roof . . . O grant . . . to all who call themselves after your Name and your Cross, to press on with the work of spreading the Gospel and bear witness to it in prayer, suffering and loving obedience to your will."

POPE JOHN XXIII

Prayer for the beginning of Lent

" . . . reaching the full measure of development which belongs to the fullness of Christ—instead of remaining immature."

EPHESIANS 4: 13 (Moffatt)

Children..Religious Instruction..Integration..Students

Religious Instruction in Schools

Section 25 of the 1944 Act states that . . . *the school day in every county school . . . shall begin with collective worship on the part of all pupils in attendance and . . . religious instruction shall be given in every county school subject to adequate safeguards of the rights of parents and teachers.*



In spite of ill-founded allegations to the contrary, in my experience teachers have tried hard to fulfil their obligations under the religious clauses. Yet often inadequately-equipped, the teacher has tended to fall back on biblical history or traditional instruction so unimaginative in character as to be not only deadly dull but a caricature of the true vitality and sparkle of the Christian religion.

Equally, faithfulness rather than imagination has often characterised the morning assembly. Sometimes perfunctory, sometimes much too long, the choice of hymns pathetic, it has produced apathy, and among older and questioning pupils angry resentment—hence humanist opposition has even met with some support from sincere and convinced Christians.

The call is not for a last-ditch defence but for a creative approach to the educational problems which secularisation inevitably brings. Also to ensure that our heritage of Christianity is not lightly swept away from our education system by the strident clamour of a minority.

Canon L. G. Appleton,

*The Archbishop of Canterbury's
Director of Religious Education*

"I favour instruction by the open-ended type of discussion of pupils' religious difficulties. Older pupils professing unorthodox beliefs could be asked to take school assembly themselves, using their own beliefs as a basis. It is particularly important to broaden the basis of religious teaching now that so many different creeds are to be found in England following immigration.

"I hope humanists, agnostics and atheists would be included in such discussions."

Dr. T. Harper Smith,
Headmaster, Fulham

THE DEBATE

Integration of Schools

Liberal public opinion rightly feels so strongly about the disaster of apartheid and desirability of equal opportunity that it is calling for integration in Education. Many are calling for some measure of integration of public schools, though these schools are fee-paying. How anomalous therefore that a system of segregation based on the credal beliefs of parents, at a time when all the churches are talking about dialogue, should be encouraged by the State.

From letter to The Times by leading members of the Secularist Society.

"What I am deprecating is the inflexible attempt which is being made to force all schools into the same comprehensive mould from which no significant deviation is to be permitted."

Dr. Walter Hamilton,
*Headmaster of Rugby,
at Headmasters' Conference*



Concern for Students

"The Church has been scandalously snobbish. It is both social snobbery and intellectual snobbery. This whole great movement of self-improvement among the working people which has culminated in the great technical colleges has been done without any kind of attention or care from the Church. It is time we repented."

Valerie Pitt

"I believe that if institutions of higher learning have a responsibility to provide facilities for debating and sport, both of which are minority occupations of some students, then it is arguable that they have at least some responsibility for the spiritual welfare of the students in their institutions."

Dr. Kathleen Bliss

More than how to Earn

"It is my conviction that in a day when theology is once again becoming the concern of the ordinary man, and every newspaper knows this, no university can be complete which does not allow it a place in its curriculum.

"A university must do much more than teach a man how to earn a living or make a career. It should teach a man how to live and die."

Dr. Harry Whitley,
Minister, St. Giles, Edinburgh

OUT AND ABOUT

CMS POPULAR REPORT No. 5

What do today's missionaries do—and why? Area by area, from West Africa to Japan, this easy-to-read survey shows missionaries at work in the context of the Churches they serve. There are many quotations from recent letters of CMS missionaries, and 18 sketch maps. 3s., by post 3s. 6d.

The Manager, Publishing Department

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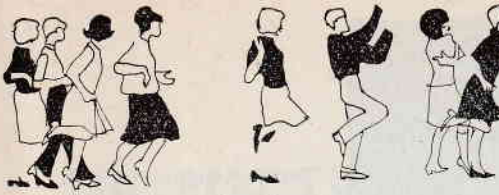
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NEWS—VIEWS

Church Education Trends

1955		1965
8,098	Church maintained	6,915
268	Primary schools	229
32,377	Secondary schools	27,738
3,270	Primary teachers	4,018
925,166	Secondary teachers	759,993
69,672	Primary pupils	80,597
	Secondary pupils	

There are 27 Church of England and Church in Wales Teacher Training Colleges with 12,000 students. These are expanding. Some £4,000,000 has been spent since the war on the development of these colleges.

New Look

The method of teaching children the Christian Faith is very much discussed these days. The old way may be termed authoritarian—using the Bible as the absolute authority. That was acceptable in the past under a different outlook. But all absolute authority is not only suspect today, but so far as teaching religious faith and religious experience and personal discovery it can be remarkably dead and useless. The modern approach is to begin from the thoughts and ideas children have and work onwards from that, using the Bible and other religious books as guides and examples.

Modern Methods

We may enjoy radio, tape recorder, television and other modern devices as entertainment. Will future generations be chiefly taught by these means? And will teachers become rather tutors and personal advisers? Certainly in countries desperately short of teachers these modern machines offer enormous possibilities.

University of the Air

When Britain's "University of the Air" opens in two or three years, its teaching material will be made available to any country that wants it. Announcing this at a ceremony held in London recently to mark the 20th Anniversary of Unesco, Mr. Harold Wilson, said that "these films and lectures will be of inestimable value in the fight to end illiteracy and innumeracy."

(UNESCO).

For the Blind

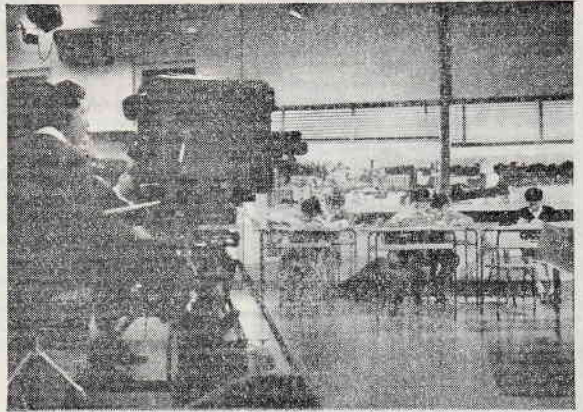
An electronic computer is now being used to translate English into Braille at the American Printing House for the Blind at Louisville, Kentucky. The computer converts English into the 246 characters of Grade II Braille, representing the alphabet, punctuation and numbers, as well as 183 special contractions and abbreviations; it can translate over 1,000 words a minute. Texts are first reproduced on punched cards which are fed into the computer. The new process has vastly speeded up the publication of Braille books. (UNESCO Features).

Values

Bishop Gerald Ensley, President of World Methodist Council, said at a conference recently the distinguishing mark of Christian education is not in the process of instruction, but in outlook and perspective. A Christian looked pre-eminently to the character of the persons who made up its Community. Christian education was Christians educating. When the faculty was composed of persons who were both intellectually competent and religiously committed, Christian education offered a kind of education that had no real competitors.

Africa

A new university for East Africa . . . a full-scale national campaign against illiteracy in Mali . . . a national news service in Cameroon . . . these are some examples of the "tremendous forward surge of education all over Africa" described in *Africa Prospect*, just published by Unesco.





Religious Broadcasting

Penry Jones, for long time head of I.T.A. religious programmes has been appointed Head of Religious Broadcasting at the B.B.C. A man I believe, with connections with Dr. George McLeod and Iona, a proved skilful technician in the TV world, it is to be hoped he will bring a new liveliness and flair to his tremendously important task. Photo shows him (right) in discussion with Mr. Graham of I.T.A. and the Bishop of Gloucester.

Manners Maketh Man

A new Soviet decree on Education introduced a new category and teacher, who will have the grade of deputy headmaster—his task: character formation.

A New Attitude

A *Daily Telegraph* (colour supplement) writer thinks that if our decade has produced cynicism and satirists, the next decade may well see a swing towards seriousness. Canon Eustace Wade, quoting, says "There are many signs that millions are finding life hollow and meaningless because of the unfashionableness of religion."

Welcome

Recently returned to England Bishop R. O. Hall and his wife. For thirty-four years head of the Anglican Mission in Hong Kong, yet well known across England for his long and courageous and effective pastorate in that tumultuous place, he is retiring at the age of 70 to live near Oxford.



Bishop and Mrs. Hall

Church Reunion

Ecumenical Patriarch Athenagoras of Constantinople has been quoted as saying that the reunion of the Eastern Orthodox and Roman Catholic churches would be achieved in the foreseeable future. In a report from Istanbul, received in New York, he said that the Pope would hold the place of honour in a reunited church as the Bishop of Rome, or as the patriarch of the west. The patriarch, who is 81, said that he intended to visit the Pope this year to resume confidential discussions begun when the Pope visited Jerusalem in 1964.

Re-marriage

A plea for fresh thought within the Church of England on the subject of divorce and re-marriage has been made by Canon Hugh Montefiore (Vicar of Great St. Mary's, Cambridge). "In suitable cases" re-marriage in church should be permitted to divorced people. A prayer admitting failure in the past and asking for forgiveness and future blessing, should be added to the marriage service.

"There should be no double standard, one for clergy and one for laity. A re-married parson who has been through hell should not necessarily be thrown out of the ministry. His experience may be of great pastoral value."

The Bishop of Southwark

"What should the attitude of the Church be towards remarriage? Are we to insist that the partners should remain single, or shall we frankly admit that, except for celibates, marriage is the normal state and that those who have been divorced should be allowed to be remarried?"

"Throughout my ministry I have adhered to the rules, and I shall continue to do so until they are changed. If a divorced person wants to be remarried he must go to the registry office. The most he can hope for from the Church is a private service of blessing after the civil ceremony.

"But it leaves me uncomfortable as it smacks of cowardice and dishonesty. If the first marriage is 'dead', and if the partners want to set up a second home, I believe the Church should frankly accept the situation and marry them publicly in church—as already happens in the Eastern Orthodox Church."

He says marriage in church should be for believers. Others should have the courage to go to a registry office and that a different form of service would be necessary for a divorced person.

THE MARTYR OF MOLOKAI

By P. BROWN



As a young man.

MANY MEN HAVE SACRIFICED their life for a cause, but surely none more resolutely than Father Damien de Veuster of the Picpus Fathers.

Damien de Veuster, the son of Flemish farmers, was, as a youth, a champion skater and a strong athlete. Deeply religious, he entered a religious order at an early age and was sent as a missionary, to the Hawaiian Islands.

The Islands then were an unspoilt paradise of nature, but within the paradise walked a spectre of death.

Leprosy was spreading rapidly. By 1865 the situation had become so bad that the influential white population forced through legislation which they hoped would settle the matter once and for all.

The unfortunate lepers were rounded up by armed parties and shipped off to the island of Molokai. Here, isolated from the rest of the community, without medical care or even proper housing, they were left to fend for themselves, their only contact with the outside world, the monthly visit of the priest.

Finally, even that was stopped. The authorities decreed that no one must leave the island, that anyone who landed must stay for ever.

Father Damien petitioned his superiors that he should be allowed to go to Molokai and care for the lepers. Reluctantly permission was granted. On the morning of May 14th, 1873, Father Damien, then aged 33, was landed on the island, there to stay until the day he died.

At first, the lepers, rightly suspicious of all white men, showed resentment and indifference towards him. But Damien, undaunted, laboured on.

To convince them that he did not fear their disease, he would share their food, their cups and their cooking utensils. He let them try on his clothes and even smoke his pipe. Gradually they began to trust him.

The nearest water was over a mile away from the village and water was essential, so Damien demanded that the authorities give them a proper supply. They replied by dumping a boat load of iron pipe on the beach.

Damien, with the help of a few of the stronger lepers, built their own water supply.

At another time a hurricane destroyed the village. He petitioned the authorities for wood to build more huts but they ignored him. So he travelled personally to Honolulu and demanded it. He was told that if he left the island again, he would be arrested and punished.

But the wood was delivered and Damien and his lepers set to and re-built their village.

Ten years passed. Ten years of hard work. Ten years of holding services, tending the sick and the dying, of repairing the houses, constructing coffins and burying the dead. And all the time the spectre of leprosy was nudging his elbow.

Then one morning in June, 1885, he upset a bowl of boiling water over his legs. The skin blistered but he felt no pain, the nerves were dead. He knew then that he too was a leper.

This was the beginning of the end. But before he died he was to see help arrive to carry on his work for "his dear lepers".

First came Ira Dutton, an ex-officer of the American Forces, then two Belgian priests and finally, from Honolulu, came two nurses to look after the women.

Deveuster's work was done. On Easter Day 1889, with all his friends around him, he passed quietly away, aged forty-nine.

He was buried on the island and a simple stone marked his grave; on one side is engraved "Damien Deveuster" and on the other "Father Damien".

This was as he wished, for he was a man of God, a simple man who laid down his life to help his brothers.



In his last years.

A Code for Parents

(1) Thou shalt not make of any child a god; yet thou shalt have no other earthly care before him.

(2) Thou shalt not seek to make of him an image of thyself, but shalt let him grow as a real person in his own right.

(3) Thou shalt not make the name of thy child vain in his own eyes, but by thine own example shalt teach him humility.

(4) Remember his birthday to keep it joyful.

(5) Teach him to honor his father and his mother, not as something thou demandest of him, but as a tribute thou shalt have earned.

(6) Thou shalt not kill his initiative, but shalt guide him wisely and in patient love.

(7) Thou shalt not adulterate his childish simplicity with worldly wisdom.

(8) Thou shalt not steal from him by aught of thine own unworthiness his natural right to make a hero out of thee.

(9) Thou shalt not bear false witness to others when he shall do what is wrong, but shalt admit both to thyself and to thy neighbours that he will not always be perfect.

(10) Thou shalt not covet anything else for him than that he be a child of God, strong in the right and humble before his Maker.

LEWIS A. BRINER in "The Third Church Messenger," Rochester, N. Y.



PRAYER, MEN AND MONEY

... are needed for the Church's missionary ministry to seafarers of all races and nations

PLEASE INCLUDE THESE NEEDS
IN YOUR LENTEN DEVOTIONS

General Secretary:

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

THE MISSIONS TO SEAMEN

RADNOR HOUSE, NORBURY, LONDON, S.W.16.

BEFORE



THE GOSPELS

*The Rev. Owen Everson, M.A.
Chaplain of Wycliffe Hall, Oxford,
tells how the Gospels came
into being.*

1. THE THIRTY YEARS

WHEN THE FIRST GOSPEL was written the Church had already been in existence for over thirty years. St. Mark's Gospel was probably written in Rome around A.D. 65. By that time everything which the Acts of the Apostles describes was in the past. The Christian faith had spread from Jerusalem to Rome. St. Paul's missionary journeys were over. In the major centres of the Eastern Mediterranean, churches had been founded. Small communities of people were worshipping, trying to follow Christ, preaching the Gospel, teaching new converts, arguing with the unconvinced about the truth of their faith—without the help of the written Gospels.

MEMORY

Of course these Christians knew something about the life and teaching of Jesus. But what they knew was not in written form. Men of those times, particularly Jews, were skilled in memorising and repeating accurately. The early missionaries passed on to their converts the accounts which they had received of the words and deeds of Jesus (I Corinthians 15, 3). The young churches would have known sayings of Jesus, parables, stories of His ministry, the account of the Passion—in fact the very things which were later incorporated into the Gospels as we know them.

But the tradition (i.e. what was

handed on) about Jesus was not remembered simply as testimony to a past event. Then, as now, it was seen as the word of the risen Christ to His Church. We can picture the Christians during those first thirty years recounting the miracles of Jesus, and recognising His power in their own lives. We can imagine them telling the story of Jesus forgiving the sins of a paralysed man, and knowing that He had forgiven their sins. We can visualise them recollecting His teaching, to make it the mainspring of their actions. The tradition about Jesus was not only remembered, it was used in the life of the Church.

NO TAPES

The consequence of this is that any passage which we read in the Gospels had already gone through a complex process of transmission before it was written down. The sayings of Jesus as recorded in the Gospels are not verbatim accounts of His words. No stenographer was present when He spoke. No tape-recorder fixed what He said beyond dispute. We may wish that we had such a record of His teaching, 100 per cent. authentic in every detail. But in fact what we have is very different. We have the end-product of a process of transmission in the course of which men heard the sayings of Jesus, remembered them, passed them on to others, applied them, collected them, discussed them

—wrote them down. Behind the written Gospels lies the vigorous life of the primitive Church, without which the tradition about Jesus would never have been preserved at all.

LIFE

This use of the tradition by the Church has left its mark. When the evangelists came to write their Gospels, the only material available to them had undergone this process of transmission. By careful study of the Gospels we can detect something of the way in which the Church used the tradition before it was fixed in writing. Frequently a saying occurs in two Gospels in differing forms. Comparison of the two versions is always illuminating. Take the Lord's Prayer: the version in St. Matthew 6, 9-13 is longer than the one in St. Luke 11, 2-4. Why? Probably the longer version is the result of the expansion of the prayer by explanatory clauses as it was used in worship.

Holy Scripture is never dead. Its life is in its use. The living tradition in the living Church. That is what these articles set out to explore.

CHURCH ASSEMBLY by IVO WEBB

The problems of synodical government really overshadowed the most recent Assembly meeting. During the next three years, every diocesan conference and all other church bodies will be discussing the new proposals and answering eight questions. If all is passed by 1970, as it is hoped, then a National Synod, smaller in numbers than the present Assembly, will supersede it; with smaller diocesan conferences or synods, and rural deanery synods of greater importance than their present equivalent. Convocations will also change. Laity will in future play a fuller part and share at all levels.

An important debate on World Poverty and British Responsibility, with the persistent question as to how much, as Christians, are we really aware of the situation? Another debate concerned the rapid development of Higher Education and the comparatively small part which the Church really plays in the evangelistic needs there. The Bishop of Portsmouth initiated discussion on the subject of the Mentally Handicapped. Such items indicate that the Church Assembly is not always concerned with problems of its own management.

Other business included a revision of Pensions, to benefit Clergy Widows at a lower age. There was announcement of a debate for February on the two recent reports on the subject of Divorce.

A Censure motion is rare for the Assembly; but it came in connection with a new set-up in the Church Information Office. It did not have great support.

Late in the Session, the Hospital Chaplaincies Council's report of a new ruling that only Hospitals with 750 patients of a denomination, can in future have a full time Chaplain. This decision is being strongly resisted.



The Rev. R. P. FLINDALL

Quinquagesima (Feb 5)

Ask God for that love which makes human life meaningful and worthwhile.

Thank God that the basis of the real human character is faith, hope and charity.

Praise God that he is able to use our tepid faith in the work of making us wholesome Christians.

Lent 1 (Feb 12)

Ask God that he will make in us new and receptive hearts that we may appreciate true forgiveness.

Thank God for his unbounding and spontaneous love towards undeserving people.

Praise God that we can place the future in his hands and therefore make sacrifices now on his behalf.

Lent 2 (Feb 19)

Ask God to safeguard us from our own folly and the spite of other people.

Thank God for the gift of his Holy Spirit who is the driving force in our lives.

Praise God for his love towards all mankind, regardless of colour, class or belief.

Lent 3 (Feb 26)

Ask God that his will may be done in politics, trade and industry.

Thank God for the knowledge to know right from wrong, and the grace to choose the right.

Praise God for the power whereby he changes lives and makes sick and sinful people whole.

9.0 a.m. IN THE HALL

HOW DOES A SCHOOL DAY normally begin? There is a religious service, an act of worship in the hall. What happens in your school?

Sometimes Assembly is a most inspiring occasion, as interesting and worthwhile as any in church. Beautiful music is played as the pupils quietly file in. Reverence is not forced but natural as boys and girls gaze on a picture or a cross or a bowl of lovely flowers. The Head announces hymns which are sung with warmth and musicianly skill.

Prayers are offered putting our daily life before God. We thank Him for a 4th-former who has just recovered from an operation, and for the hockey match just won. We ask a blessing on those sitting "O"-level exams and on those nervous 11-year-olds starting their time in our community.

Readings from the New English Bible, from great prose and poetry raise our hearts and feed our minds. A talk by a visitor, the offering of handwork, an acted modern version of a parable may teach us something of God. Worship is carried into our classes and lights up the whole day.

But sometimes Assembly is a miserable drill. The Head shows he is only doing a boring duty; the masters won't sing; they gaze out of the window or to the back of the hall in order to spot those who are behaving as irreverently as themselves. Hymns are woodenly sung despite long and weary hymn practices. Tempers are frayed, the love of God preached one moment and punishment for fighting in lavatories the next. Readings and prayers are in old-fashioned language and not understood: they have nothing to do with our lives.

What is your Assembly like? Have you any views on how it can be improved? Write to me, c/o the Editor of Church News, and your opinions may be printed

You see Assembly is a question on which people disagree. Why hold them at all? Since most children and teachers are not Christians, why should a whole school worship like a congregation in church?

Yet we need Assembly as part of our religious education to learn what prayer and worship, what praise and thanksgiving really are. No amount of talk from teachers about God will help us to be aware of Him in the way worship does.

When we read Shakespeare in school, we don't only study his plays. Today whole classes go and see them acted in a theatre. So in religion it is not enough to hear about worship, we must go and observe the real thing—perhaps a class-visit to a church. But today in school we don't only see plays, we act them. Have you ever had a part in a school production? So to learn what worship is we have to worship ourselves in Assembly. This is practical work in religion, every bit as important as practical work in the lab and the gym.

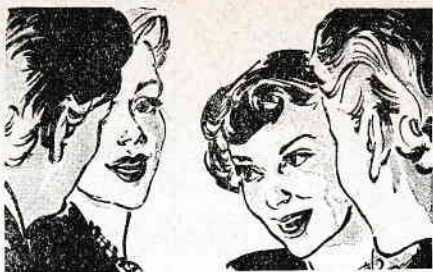
Yet how can we praise God in Assembly unless we believe in Him? Here is where those who are Christians, both teachers and pupils, can witness to their faith and serve their school.

Church News readers are most likely believing Christians. Have you any ideas how to make your Assembly interesting to the non-Christians?

Yours sincerely,

David Atfield





WOMEN'S PAGE

MARY ANDERE

ONE OF THE MAIN MEANS today of combining communication with education, and certainly one of the most successful and most enjoyable, is that of the small discussion group. Small, in that once numbers rise to over ten or twelve, the quieter, more reserved members never get a look in, and their contribution to the group is therefore lost. In larger groups, also, discussion tends to become too diffuse and vague, resulting in pointlessness and superficial meanderings frequently, and the group is therefore apt to lose interest and eventually break up.

In different parishes, groups take many different forms. Sometimes, if they are taking place in the church hall and there are a large number of persons, they are divided up into "clumps" of about eight people, each discussing a given theme together in the corner of the room, with a "leader" in each, whose chief function is to note the main points in the discussion. Towards the end of the meeting, the groups break up and the leaders are called out to chew over, publicly, their group's findings. This way gathers together a wide number of views, and allows the less extroverted to express their ideas in the shelter of the smaller group.

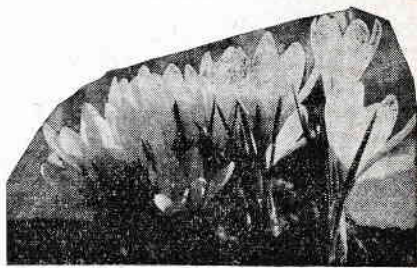
Other parishes find house meetings suit their needs better. Particularly in the winter months, it is easier to trot a few hundred yards along the road to the nearest house group, than to go a mile or so to the church hall. The atmosphere of an ordinary home often invites a relaxed feeling in which people

"open up" more easily, and are readier to express ideas, doubts, fears, than in the austerity of a church hall.

Perhaps the ideal is reached where such house meetings are held regularly each week, in different houses, and on different evenings each week, so anyone unable to attend his nearest group can go to another on a more suitable evening. Then, once a month, all groups join together and the group leaders bring out for discussion the conclusions reached by their members. Such "united meetings" can take place after evensong on Sunday.

Naturally it is essential that any form of discussion group should have a definite plan of action, and a suitable book, or a point of church policy, to discuss, or even the ever-popular topic of "The Church in the World" and what she is meant to do about it.

But, whatever the topic chosen, the main purpose will be achieved . . . that of a deepening sense of true fellowship; of unity and love between members; and the Christian faith a vital, living force. In hearing the views of others and expressing one's own, things taken for granted often "surge alive" in a way no sermon, no lecture, can ever achieve.



IN THE HOME

COFFEE MARGUERITES

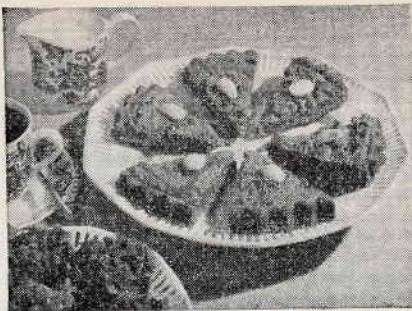
Biscuit Base: 2 oz. butter; 1 oz. caster sugar; 2 tablespoons coffee essence; 3 oz. plain flour.

Topping: 1 egg white; 1 tablespoon coffee essence; 2 oz. caster sugar; 3 oz. ground almonds; 10 whole almonds, blanched.

Cream butter and sugar, beat in coffee essence. Work in flour and mix to a smooth dough. Roll out to just over an 8 inch circle then cut with an 8-inch fluted flan ring, or crimp with fingers, to decorate edges.

Whisk egg white until very stiff, then whisk in coffee essence. Stir in sugar and ground almonds. Spread over base to within 1 inch of edge. Space out almonds on top, allowing one for each wedge.

Bake in a moderately hot oven, 375° F. or Gas Mark 5, for about 35 minutes. Cool slightly. Cut into 10 wedges while warm.



COFFEE CRACKLES

1 oz. butter; 1 tablespoon golden syrup; 2 tablespoons coffee essence; 4 oz. icing sugar, sieved; 2 oz. cornflakes.

Melt butter and syrup in a pan, but do not boil. Remove from heat, add coffee essence and icing sugar. Stir in cornflakes until coated. Spoon into paper cases and leave to set. Makes 12.

(Coffee essence should be added to taste, since quantities will depend on the type used. I was using Camp coffee when trying these out.)



IN THIS LENT

The Way of Prayer

The first thing that I do is to close my eyes and then still my body, in order to get it as far out of the way as I can. Then I still my mind and let it open to God . . .

I thank God inwardly for this occasion, for the week's happenings, for what I have learned at His hand; for my family; for the work there is to do; for Himself. And I often pause to enjoy Him. Under His gaze I search the week, and feel the piercing twinge of remorse that comes at this . . . and *this* and *THIS*, and at the absence of this . . . and this . . . and this. Under His eyes I see again—for I have often been aware of it at the time—the right way. I ask His forgiveness for my faithlessness and ask for strength to meet it when it arises again. There have been times when I had to reweave a part of my life under His auspice.

I hold up persons before God in intercession, loving them under His eyes—seeing them with Him, longing for His healing and redeeming power to course through their lives. I hold up certain social situations, certain projects. At such a time I often see things that I may do in company with, or that are related to, this person or to this situation. I hold up the person in the meeting and his needs, as I know them, to God . . .

When I have finished these inward prayers I quietly resign myself to complete listening—letting go in the intimacy of this friendly company and in the intimacy of the Great Friend who is always near.

“FRIENDS’ INTELLIGENCER”

EDITOR'S TABLE

CHURCH & EDUCATION

A MIDST ALL THE ARGUMENTS and alterations and advances in our English educational system, one cannot help but feel pangs of conscience about children the world over and wish that there was greater concern for those who get no education at all. The United States Population Bureau estimate that seven out of every ten—over 250 million children, and some 750 million adults—have no schooling and live out their lives in ignorance, hunger and poverty. Meanwhile Britain lags behind heavily in its share of "Feed the Minds," having raised less than £½ million only towards its £3 million target. Here is something we all can do something about this Lent.

Lent is a time for reading and study. May I commend two books:

Teilhard De Chardin and the Mystery of Christ by C. F. Mooney, S.J. (Collins). All who take a lively interest in religious thought and activity must have heard mentioned in newspaper and on the radio over recent years the name of Teilhard De Chardin, who when he died a few years ago was a name unknown. Now "by millions he is regarded as the greatest thinker of the 20th century" to quote one R.C. magazine. Over 2 millions of his books in 15 different languages have been sold and hundreds of books written about him. But what was his thinking? And for the ordinary person his writings are too detailed to follow. This new book just published, of some 200 pages, is a very good digest, and though it takes some reading helps to grasp some of Chardin's revolutionary and exciting thoughts about the Christian Faith.

The Resurrection—a dialogue between two Cambridge Professors—G. W. H. Lampe and D. M. MacKinnon. (Mowbrays 15s.).



This book came out of a controversial sermon preached two years ago on Easter Sunday in St. Martin's, Birmingham, by Professor Lampe, followed by a Meeting Point on it—both are given in the book.

The subject of Christ's Resurrection has been argued and aired often and no doubt will often be aired in the future. But the book is worth reading for Professor Lampe's two chapters elucidating his position. Whether one accepts or rejects, they reveal the scholar sensitively pursuing his search in depth and detail, and anyone reading them will end I feel sure with a deeper reverence for Our Lord and a deeper and more searching understanding.

OTHER BOOKS

Books Received. Concordia Publishing House Ltd., 117 Golden Lane, E.C.1., have recently sent me three of their publications—*Family Vacation Idea Book* (7s.), *Family Problems* (4s. 3d.), *To mend the Broken-human relations* (14s.), all of which are fair, literally, but not exciting or original. But what I want to say—the quality and attractiveness of these productions is most impressive and attracting. I wish Anglican publications had this lively and appealing appearance.

I have been most interested to read Joyce Harper's *Women and the Gospel* (published 20 Clarence Road, Barrow-in-Furness 2s. 6d. plus postage)—an extended essay on the scriptural authority for the Ministry of Women in the Church. While most of the arguments are known to those who have concerned themselves in this matter, nevertheless she speaks with urgency, vigour and clarity. I commend it.

A Certain Small Shepherd by Rebecca Caudill (Oliver and Boyd Ltd., 13s. 6d.). An enchanting and delightful Christmas story and I read every word of it. It is also charmingly illustrated. I would say for children aged six to nine.

Blood Donors—A Suggestion

Since 1962 there has been held an annual service in Great Yarmouth for Blood Donors and Recipients. The Warden of the Parish Church writes of the very real value of the service, in binding together in their common humanity those who give and those who receive. It has the side effect also of attracting new Donors.

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. February, 1967.

Robinson that the Church is established. To her husband and family we express our deepest sympathy as well as our gratitude for all that Mrs. Robinson meant to us all.

RETIRING

The tall white-coated figure who was always to be seen on duty at the appropriate time in "all winds and weather" will be greatly missed by us all, not least by the children of Marston who had to face the hazards of crossing the Oxford Road en route to the Primary School and later the Secondary Modern School in the parish—and indeed their parents, who knew that Mr. Bert Ward would always be there to keep a watchful and kindly eye upon them all. He had seen at least half-a-million children across that road and was presented with a cheque at the Primary School by the scholars at the end of term. To him and to his wife we send our love and our greetings, as he retires from this task and hope that he will be able to enjoy that little extra time by his fireside on these cold wintry days which he so richly deserve.

FUTURE DATES TO REMEMBER

Thursday, 9th March, 7.30 p.m. The Bishop of Dorchester will administer the Sacrament of Confirmation.

Tuesday, 14th March, 7.45 p.m. Easter Vestry and Annual General Church Meeting.

Wednesday to Friday, April 19th to 21st. We shall be welcoming Miss Joan Mallalieu into the Parish from India.

WEDNESDAY EVENINGS IN LENT

Lent programme has not been completely arranged, but we shall start with a Service in Church at 7.45 p.m. on Ash Wednesday as well as the 7.15 a.m. and 10.30 a.m. Services of Holy Communion and plans after that will be announced later.

SHROVE TUESDAY, 7th February

Party for Bellringers and Choir, 7.45 p.m., at the Vicarage.

PRECAUTION

To all who go "winter sporting" — Take care! We are sorry to hear of our Lay Reader, Mr. Ian Howell's, accident while ski-ing in Austria and do wish him well and a swift and speedy recovery.

CHILDREN OF THE CHURCH

We shall hope to hold our usual Mothering Sunday Service in Church for all children and parents on Sunday, 5th March at 10 a.m. There will be **NO INSTRUCTION ON THIS SUNDAY** at 11 a.m. All the children including the Nursery will be encouraged to come to Church with their parents.

THE CHURCH OVERSEAS

HURRICANE ::: HURRICANE ::: HURRICANE

Clare and Philip Harvey write: "It swept across the isles of Melanesia and the damage in the Central Solomon Islands was devastating. At one Senior Primary School **ALL BUILDINGS WERE DESTROYED** — Wide-spread damage everywhere. A total of **FIFTY CHURCHES** of which one was completely devastated. In one district nine places of worship destroyed — 8,000 people rendered homeless. People are trying to rebuild. Now we are busy clearing up, salvaging what we can and

drying things out for it continued to rain for 48 hours after the wind had died down. It will take us a very long time before we are back to normal, but we thank God that we had no casualties."

PARISH CALENDAR : FEBRUARY

- Feb. 1. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives : Church Hall. "The under fives."
" 2. Thursday. Festival of the Purification of the Blessed Virgin Mary.
7.15 a.m. Holy Communion. 7.45 p.m. P.C.C. Meeting.
" 3. Friday. Women's World Day of Prayer.
" 5. **QUINQUAGESIMA.** Services as for the 1st Sunday in the month
with Parish Communion at 11 a.m.
" 7. Shrove Tuesday. Bellringers and Choir Party, 7.45 p.m.
" 8. **ASH WEDNESDAY.** First day of Lent.
Holy Communion, 7.15 a.m. and 10.30 a.m.
2.30 to 3.30 p.m. in the Church Hall : Young Wives.
2.45 p.m. Mothers' Union Prayer Group at the Vicarage.
7.45 p.m. Service in Church.
" 11. Saturday. Special meeting in Oxford Union Debating Hall on Women's
Work in the Church.
" 12. **LENT I.** Services as for the 2nd Sunday in the month with Holy
Baptism at 3 p.m.
" 15. Wednesday. 7.15 a.m. Holy Communion.
2.30 to 3.30 p.m. in the Church Hall : Young Wives.
" 17. Friday. 10.30 a.m. Holy Communion with special prayers for the sick
and the "laying on of hands."
" 19. **LENT II.** Services as for the 3rd Sunday in the month with Family
Communion at 9.30 a.m.
" 22. Wednesday. 7.15 a.m. Holy Communion.
2.30 to 3.30 p.m. in the Church Hall : Young Wives.
" 24. Friday. Festival of St. Matthias, Apostle and Martyr.
7.15 a.m. Holy Communion.
" 26. **LENT III.** Services as for the 4th Sunday in the month with Holy
Baptism at 3 p.m.
" 28. Tuesday. Mothers' Union, 7.45 p.m. in the Church Hall.

HOLY BAPTISM

- Nov. 27. Anna Rosalie Stone, 54 Elms Drive.
David Paul Chivers, 76 Arlington Drive.
Carl Malcolm Kitching, 15 Cromwell Close.
Omitted under 11th Dec. Richard Hook, 23 Fairfax Avenue.
Jan. 2. Roger Neil McMichael, 4 Wardis Avenue, Edinburgh.
8. Peter Paul David Harlowe, Cannon's Farm, Elsfeld Road.

IN MEMORIAM

- Dec. 18. Phyllis Dorothy Cross.
26. Lucy Robinson.
Jan. 10. Nancy Ellis.

COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants	
Nov.	20.	...	...	...	22 12 4	69
"	27.	...	...	...	53 9 10	30
Dec.	4.	Patronal Festival				
"	11.	...	...	...	47 17 9	26
"	18.	...	...	...	34 15 7	47
"	25.	Christmas			57 17 11	304
Jan.	1.	...	...	...	15 5 9	103
"	8.	...	...	...	19 19 0	28
Number of week-day communicants —					75	

ERRATUM

The Address of the G.S.M. on the back page should read :
42 Cherwell Drive and not Cavendish.

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. I. Brough, 7 Windsor Crescent, Old Marston.
Girl Guides : Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine : Sec. : Mrs. & Miss Finch, "Stanmore," Boult's Lane.
Mothers' Union. Enrolling Member : Mrs. R. Vernede, The Manor House, Old Marston.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Master :
G.S.M. : Mr. W. Furber, 42 Cavendish Drive, Old Marston.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.
Young Wives Group. Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. R. B. Wells, 14 Raymond 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, Boult's Lodge, Boult's Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boult's Lodge, Boult's Lane.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
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.

DIRECTORY

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

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**
 "Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
 North, 5 Salford Road, Old MarstonTel. 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 Road,
 Cowley Tel. 77341/2
 R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
 "Lionel" School of Motoring, R.A.C., I.A.M.,
 12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Greengrocery and Frozen Foods :**
 G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**
 W. S. & M. G. Robbins, 66 Botley Road.....Tel. 43535
- 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 Kote" 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 :
 "Karenlee," 9 Salford Road.....Tel. 41632
 (late night : Friday until 7.30 p.m.)
 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 & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**
 Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**
 Michael Berg and John BleayTel. 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
- Painter & Decorator, Plumbing & General Repairs :**
 S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Radio and Television, Rental, Sales and Service :**
 W. R. Hammond & Son Ltd., 404 Marston Road, Oxford...Tel. 47706
- Sanitary Engineer :**
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Taxi — Car Hire (Long or Short Journeys) :**
 Marston Taxi Service, Mr. & Mrs. Leach,
 2 Cavendish Drive, Old Marston.....Tel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**
 J. M. & G. M. Tyrrell, Salford Stores, 15 Salford RoadTel. 43174

TO DISTRIBUTORS: Would you mind putting one of these into the magazines..Many thanks.

LETTER FROM THE VICAR dated 16th Jan. 1967.....

From San Francisco...

"My dear Friends,

Yesterday I thought a lot about you all, as I joined in worship at the Asilomar Conference Centre, Pacific Grove - some two hours driving time from San Francisco. It was a great privilege to be invited to share in the 'Faith at Work' Conference there, at which some 250 delegates were present ; clergy, laity...old and young..from all denominations. Our theme was that of 'Freedom' and I was invited to repeat a Bible Study, which I gave to the team, for the whole conference.

'Christ set us free to be free men'...are words which have constantly challenged me from the book of Galatians.. free from the false kind of legalism we impose upon ourselves; whether it be our desire for success; the approbation of others; or the desire to be someone or somewhere else. J.B.Phillips, in his new book, "Ring of Truth" (1964.) says 'Life is a matter not of conforming to external rules but of being transformed from within'....During the time spent together, one saw men and women and teenagers enter into a new experience of spiritual freedom - to be themselves..to let others become themselves and to have victory in all areas of life.

How I wish I could share with you the wonderful sights I have seen...flying over the Rockies.. the snow-covered sierras.. the giant red wood trees of the Santa Cruz mountains..San Francisco Bay at night, twinkling with a myriad liquid jewels. I return to New York on Thursday and I expect that more exciting adventures still are awaiting me!

Thank you to all of you who, by your help, have made this trip a possibility.

Yours sincere friend and Vicar

(Signed) PAUL N. RIMMER ..."