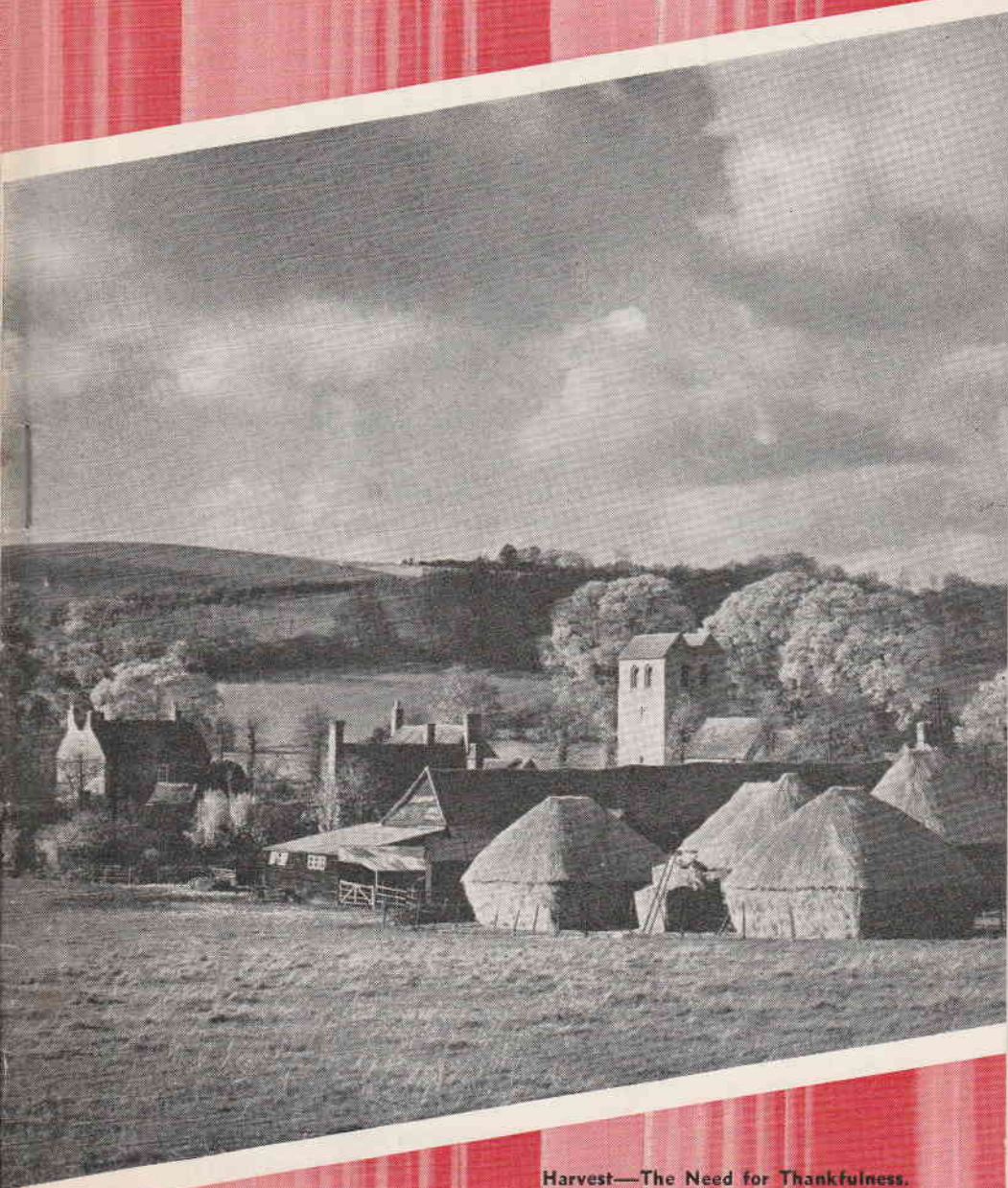


ST. NICHOLAS CHURCH

MARSTON NEWS



Harvest—The Need for Thankfulness.

Pix Photos.

SEPTEMBER, 1966

No. 103

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. : 41833.

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.

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,

"Faith at Work" — That's the title of a magazine published in America and which has an outreach far over the world, and to Christians of many denominations. It began as a parish magazine, published by that dynamic Christian preacher and leader, the late Reverend Sam Shoemaker, Rector of Calvary Church, Pittsburgh.

"Faith at Work" stands for Christian Renewal the world over. It organises conferences, and aims to bring a breath of new life into our parishes and congregations.

Last month I wrote about the two Conferences that are taking place at the London College of Divinity from Friday, September 9th—Sunday, September 11th, and from Monday, September 12th—Wednesday, September 14th. I earnestly hope that some who read this will take this unique opportunity to attend the conferences which have kindled alight the faith of many Christians in many areas.

A long time ago I wrote to "Faith at Work" and asked if one of its team could come and speak to us here in Marston. I asked particularly for the Reverend Bruce Larson, who is a specialist in personal relationships and the "How" of Christian living, on which he has written frequently.

I am particularly pleased that Mr. & Mrs. Larson will be staying with us from the 16th—18th of September. This means that it will be possible for him to speak to an informal gathering at the Vicarage on Saturday, the 17th, and also at both morning services on the 18th.

I am sure that many are tired of a purely academic faith which fails to meet the needs of one's personal problems, or is totally unrelated to one's family life, and one's work.

"Faith at Work" and those, like Bruce Larson, will be sharing with us their experience of Christianity which deals with the grass-roots of life in all its aspects. If you have any suggestions about what you would like him to deal with especially, let me know as soon as you can.

Your sincere friend and Vicar,



HARVEST THANKSGIVING

This will be on SUNDAY, 25th September and the Preacher at 11 a.m. Mattins will be the Reverend Dr. F. W. Dillistone, Fellow & Chaplain of Oriel College, and formerly Dean of Liverpool, and at Evensong at 6.30 p.m. the Rev. L. Arnold, Vicar of St. Mary and St. John, Cowley and Rural Dean of this Cowley Deanery. There will be Holy Communion at 8 a.m. and Holy Baptism at 3 p.m. (after prior arrangement) on this day.

As there is a wedding on Saturday, 24th September it would be a great help if all who would care to help with decorating would come at 9 a.m. or even begin to prepare on the Friday evening from 7.30 p.m. onwards. Gifts of flowers and choice fruits and vegetables will be greatly appreciated but anyone wishing to give money for the purchase of flowers for this occasion are asked to give this to Miss Lodge. Children will be

asked to bring, if possible, tinned and packed goods as in former years, which are not only more useful for distribution, but are symbolic of the world harvest.

THE CHURCH'S CHILDREN

The Children's Instruction will be resumed at 11 a.m. on SUNDAY, 4th September. The Crossbearers and Catechism will also re-assemble at 10 a.m. on this day. We shall be pleased to see all the children back with us and delighted to welcome new boys and girls on that day. The VILLAGE HALL for the under 5's, the CHURCH HALL for the Kindergarten (5's to 7½) and the SCOUT HALL for the Juniors (7½ to 10½). The latter go into Church for the first part of the Morning Service.

Harvest Thanksgiving

This will be held on Sunday, 25th September and you will read a notice about this elsewhere in the magazine. The boys and girls will be bringing their gifts to the Morning Service at 11 a.m. as usual. Arrangements will be made for the NURSERY children who normally meet in the VILLAGE HALL to come to CHURCH on that day at 11 a.m. and then gather together in the CHURCH HALL afterwards and should be met from here at the usual time of 12 noon.

Outing to Whipsnade Zoo, etc.

The older children will be having their outing on SATURDAY, 8th October as mentioned in the August magazine. Notices will reach parents about this if they have not already done so. TICKETS for this outing will be issued in the CHURCH HALL on Thursday and Friday, 29th and 30th Sept. from 7.30 p.m. to 8.30 p.m. and the money collected.

OVER 60's CLUB :

This will re-open on MONDAY, 12th September. Please make a note of the Club's Morning Market which will be on SATURDAY, 1st October, 10 a.m. to 12 noon. If anyone would care to join the Club on their half-day outing to Windsor on Monday, 19th September, would they please get in touch with Mrs. Yates or Mrs. Tomlinson as there are one or two vacant seats.

MARSTON LAY-READER

Mr. Ian Howell was licenced at St. Aldate's Church on June 2nd as a lay-reader to the parish of St. Nicholas', Marston. He is a bio-chemist and at present doing research for a D.Phil. Many will remember his interesting address a few months ago in the series given by layman on a faith to live by.

THE CHURCH ROOF

We are grateful again to many of our readers who have given a donation towards the repair of the lead on the Church Roof. If you have not sent in your gift, would you please send it to Mrs. Carter, Eaglesfield, Jack Straw's Lane, or alternatively to Mr. B. G. Oliver, 13 Jack Straw's Lane, Headington. We are particularly gratified by a grant from the Oxford Branch of the Historic Churches Preservation Trust of £50.

Those who have not yet visited the exhibition of Church Plate (including the Marston Cup) should go to the Ashmolean before it closes on September 9th.

FAREWELLS

Farewells are never easy in this life and we have all admired Mrs. Cattermole for her great courage as she faced life alone when her partner for over 50 years was "called" to go on before her into the Nearer Presence of Christ in March 1965. Now we rejoice with her for she is going to live with her eldest son and his family at Woodmasterne, near Banstead in Surrey. We shall miss her greatly for she was a most faithful worshipper at our Church and there was always a warm welcome at her home which she had shared for so many years with her husband. We shall indeed miss her kindly smile and friendly greeting "come in" at Brookfield Crescent. Mrs. Cattermole will be within easier reach of her other two devoted sons and their families and so as they receive her with affection into a grand Christian family—we too say to a very gallant soul—"good-bye" in the right and true meaning of this word—**GOD BE WITH YOU.**

MOTHERS' UNION

During next season we shall be meeting on the 4th **TUESDAY** of each month at 7.45 p.m. and **NOT** on Wednesday. The monthly Prayer Group will continue on the 2nd **WEDNESDAY** of the month in the afternoon and evening alternatively.

The opening meeting will be our customary Service in **CHURCH** on **TUESDAY**, 27th September followed by a short meeting in the **CHURCH HALL**. The 1st Prayer Group will be on **OCTOBER 11th**.

The Mothers' Union do welcome all women of the Parish to any of their meetings, and extend a particular invitation to members of the Young Wives Group. The forthcoming programme has been prepared with the young wives particularly in mind. M.U. members are invited to a Service at Headington Quarry in the Parish Church on Tuesday, 13th September at 3 p.m., followed by tea in their village hall. Do come if you can.

ST. NICHOLAS YOUNG WIVES GROUP

MEETINGS will be resumed on **WEDNESDAY**, 21st September in the **CHURCH HALL** at 7.45 p.m. All young wives, including newcomers to the parish will be very welcome. Also on **WEDNESDAY**, 14th September, there will be an **AFTERNOON MEETING** in the **MORTIMER (VILLAGE) HALL** from 2.30 to 3.30 p.m. to which we invite you to come along with your young children and babies.

CONFIRMATION COURSE

A Confirmation group will be meeting in the Autumn, and enrolment forms will be placed in church. Any who wish to attend—either young people or adults should complete one and return it to the Vicar. Details will be announced in church.

HISTORIC INTEREST

Recently, through Mrs. P. Sheppard, of 2 Ryelands Lane, Weymouth, we received a glimpse of Marston as it was in 1846. It was a painting done at that time by a Miss H. Harding of Church Lane. showing St.

Nicholas' Church in the background. What is interesting about the picture is that it also shows a cottage and outbuildings to the South of the East end of the Church, and occupying ground which is now included in the cemetery. There are of course plenty of people who still remember the thatched cottages and pond in Mill Lane, next to Cross Farm. If anyone has any photographs or pictures of Marston in its early days and wishes to dispose of them we are always grateful to receive them for record purposes.

A CHURCH IN MINIATURE

It is not every Vicar who returns home to find a Church in his study ! However, thanks to the efforts of a lively group of youngsters a model of St. Nicholas' Church—all to scale—was made out of balsa wood and cardboard and presented to him. On lifting off the roof, he discovered that not only were pews installed, but the model included such innovations as the gallery, the side-chapel, and the rebuilt organ complete with pipes. The tower could be lifted aside to show bell-ropes and there were even cupboards and a carpet in the vestry. Congratulations to Keith Tong, Christopher Nash, Alan Bennett, John Ramsden, Keith Timms, Colin Guest, Andrew Brough, Duncan Naish, Steven Sawaryn, Peter Fraser, Roger Harding, Garry Cooper, Jane Carrington, Susan Marsh, Mary Johnson, Carol Masters, Keith Bennett. A little note with the names of the children was pinned to the model with the footnote : "We are sorry we had to hurry in the end."

CHANGES IN STAFF AT ST. NICHOLAS'

COUNTY PRIMARY SCHOOL

Five members of the staff are leaving for new posts this term and will leave a great gap in the school. Miss Richards, the Senior Mistress, leaves to become Headmistress of Culham School. She will be greatly missed for her splendid work in preparation for May-days, and also in being largely responsible for 200 children receiving swimming awards at the end of the summer term. Miss Doreen Wright, has taken a keen part in Church activities, and leaves to train as a Child Care Officer. We send our wishes too with Miss Jansis Baldock, Mr. M. Dunnill, and Mr. Wicksteed, who all take up new appointments.

Although not a change in staff, but rather in status, may we send our congratulations to Mr. G. Selby, the Deputy Head, on his forthcoming marriage during the holidays.

VOLUNTEERS FOR THE CHOIR

Despite the valiant and loyal support of the few we do need help in the choir. Our main needs are for some ladies or senior girls who can read music and who will be prepared to come regularly to one practice a week. Thought is being given to the question of having practices on a Tuesday evening at say 7.30 p.m. It is also possible that some may feel that they can be regular only at either the morning or evening services. If any who are interested will contact Mrs. Garner, Barn Gates, 31 Oxford Road (Tel. 41888) explaining their availability it may be possible to build up a choir that will not only lead the congregation in worship, but also enjoy the experience of choir work.

FAR AND NEAR

This fascinating 1/6 worth is published by the Forward Movement of American Episcopal Church, and is issued in this country by S.P.C.K. six times a year. All who are interested in the M.R.I. programme for the Church should have a copy. On one page there is a Bible reading and comment, and on the other the description of a diocese, its area, and prayer needs. The sequence follows that of the Anglican cycle of Prayer. To have this alongside one's Bible at the bedside helps not only one's daily Bible reading but prevents one from a narrow parochial outlook which cannot see beyond the parish pump.

TIDIEST VILLAGE COMPETITION

Largely through the untiring efforts of Mrs. I. Bing the village was a runner-up in the Tidiest Village Competition.

Mrs. Bing, who was in hospital recently for a long time, and is now heavily committed with other responsibilities, regrets that the sole volunteer gardener for the Mortimer Memorial Garden, opposite the White Hart—namely herself—has been forced to give up. If there is anyone who possesses the necessary strength of arm, and “stickability” to take on the task of raking up a little grass and caring for the borders of this public garden, please will they contact Mrs. Bing who will provide them with adequate tools and encouragement.

As a village we are still very lax in our disposal of cigarette packets, iced lolly wrappers and potato crisp bags.

Please, good folk, remember LITTER is a mortal sin
Don't throw away the wrapper, but put it in the bin!

ST. NICHOLAS' CHURCH HALL, ELSFIELD ROAD

The Directors of Marston Church Properties Ltd. very much regret that as from the 1st September, 1966 the charges for the hire of the Hall will have to be increased as follows, owing to the rising cost of repair and maintenance:—

Church Hall — including Kitchen and all equipment and over-night preparation:

Wedding Receptions, Private Parties	... ..	£5. 10. 0.
Private Children's Parties and Christening Parties (not exceeding 3 hours) including use of kitchen...	... ..	£1. 10. 0.
Jumble Sales with use of kitchen	... ..	£1. 0. 0.
Coffee Mornings with use of kitchen	... ..	£1. 0. 0.

Committee Room:

Private use without use of kitchen	... ..	15. 0.
Meetings with use of kitchen	... ..	£1. 0. 0.

Special rates for Church gatherings given on application to Miss Lodge, to whom all applications for the Hire of the Church Hall should be made.

PERSONAL

As a temporary measure Miss Lodge has moved into The Manor House. Would all callers please come to the back door of The Manor House which is now the entrance to her flat.

HOLY BAPTISM

- Aug. 14. Rachel Elizabeth Grant, 61 Arlington Drive.
 Claire Louise Haley, 29 Elms Drive.
 Darren Peter Simpson, 129 Oxford Road.
 Paul Michael Tong, 9 Gordon Close.
 Roger Stephen Heaton Denny, 23 Conniston Avenue.
 Andrew Stuart Watts, "Sunnyside," London Road, Wheatley.

HOLY MATRIMONY

- July 30. Martin Bacon and Joanne Purrett.
 Aug. 6. Andrew Lyford-Smith and Maureen Jennifer Martin.

IN MEMORIAM

- Aug. 13. Annie Matilda Green, aged 87 years.

COLLECTIONS AND COMMUNICANTS

				£	s.	d.	Communicants
July 17.	Trinity VI	...	...	30	18	7	73
July 24.	Trinity VII	...	...	22	0	3	34
July 31.	Trinity VIII	...	...	18	18	3	18
Aug. 7.	Trinity IX	...	...	40	5	5	90
Number of weekday communicants —				48			

PARISH CALENDAR — SEPTEMBER

- Sept. 4. Trinity XIII. Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.
CHILDREN'S INSTRUCTION RESUMED at 11 a.m.
- „ 7. Wednesday. Holy Communion, 7.15 a.m.
- „ 11. Trinity XIV. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
- „ 14. Wednesday. Holy Communion, 7.15 a.m.
 Young Wives. Village Hall. 2.30 p.m. — 3.30 p.m.
- „ 16. Friday. Holy Communion, 10.30 a.m., with special prayers for the sick and short address.
- „ 18. Trinity XV. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
 Preacher: The Reverend Bruce Larson (U.S.A.) of "Faith at Work."
- „ 21. Wednesday. **Festival of St. Matthew**, Apostle, Evangelist and Martyr.
 7.45 a.m. Holy Communion.
 7.45 p.m. Young Wives' Group, Church Hall.
- „ 23. Friday. 7.30 p.m. Decorating for Harvest Thanksgiving.
- „ 24. Saturday. 9 a.m. Decorating for Harvest Thanksgiving.
- „ 25. Trinity XVI. **HARVEST THANKSGIVING**
 8.00 a.m. Holy Communion.
 11.0 a.m. Mattins. Offering of gifts by the Children.
 Preacher: Rev. Dr. F. W. Dillistone (formerly Dean of Liverpool).
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong. Preacher: The Rev. L. Arnold, R.D., Vicar of St. Mary & St. John, Cowley.
- „ 27. Tuesday. M.U. Service, 7.45.
- „ 28. Wednesday. Holy Communion, 7.15 a.m.
- „ 29. Thursday. **FESTIVAL OF ST. MICHAEL & ALL ANGELS.**
 7.15 p.m. Holy Communion.
 7.30 to 8.30 p.m. Church Hall. Tickets for Outing.
- „ 30. Friday. 7.30 to 8.30 p.m. Church Hall. Tickets for Outing.

STOP PRESS !

Our congratulations and best wishes to Mr. & Mrs. Frank Smith of Mill Lane who have just celebrated their Golden Wedding. We wish them every blessing and many more happy years together.

THE NEED FOR THANKFULNESS

Canon Cecil Rhodes

"MAN THAT IS BORN OF A woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay."

"We give thee hearty thanks, for that it hath pleased thee to deliver this our brother/sister out of the miseries of this sinful world."

These phrases from the Prayer Book Burial Service represented the facts for most people in England from the time when the Prayer Book was written up to the early life-time of older people today. Life (except for the wealthy few) was harsh: poverty, drabness, long and weary working hours and little pay, illness with little skill to deal with it, suffering, death all too soon. Men and women felt their weakness and insecurity. Their one hope was God. Self-abasement, the sense of being miserable sinners, was real.

Meeting Our Situation

How changed our day! I would not argue that the present world is full of sin and sinners—if we want to see it that way. The fact is, however, that these circumstances do not now press in on people constantly and personally. It is only when a disaster hits a particular home that they become aware of their feebleness and insecurity.

Happily we have other feelings and pressures—our comforts, our health and strength, our work and our rewards, our leisure and pleasure, our food and clothing, our homes



and holidays, our motor cars and money. Do we crib at them? Would we wish the old days back?

What people need today is the sense of their many blessings and gratitude for them. Yet in our worship in church we are still there in the days of misery. No wonder most people feel out of tune with what we are about, that they feel hypocrites calling themselves "miserable sinners".

Aid to Real Worship

The 1928 Prayer Book moved in the right direction in allowing Morning and Evening Prayer to begin "O Lord, open thou our lips . . ." The service keynote is praise. If our worship is in any way going to become relevant and meaningful in our day the act of thankfulness and praise must ring out. Penitence—far more realistically seen and interpreted—must remain. Yet thankfulness can be a far greater positive aid to dedication and goodness and the awareness of God—and it finds

a genuine response and meaning in our hearts today.

Aid to Truer Living

We are all disturbed that people who now enjoy so much still seem to be dissatisfied and disgruntled and often unhappy. If only they could appreciate the benefits they enjoy, they would be far more content. The one way to appreciate is, of course, to have a deep gratitude. To have a grateful heart means that we open our eyes to what we receive. Yet how little thankfulness and gratitude is there in the worship of the Church? Praise, yes. But that is quite different.

We need to bring into our Churches thankfulness for all the blessings of life—for health and strength, for minds to think and understand and hearts to love, for will to endeavour and eyes to see and ears to hear and feet to walk and hands to work. These are basic things for which to God alone can we give thanks. And if this is constantly in our worship, then as day follows night, mind and heart would go further and be thankful for the more obvious material blessings.

People have starved themselves of thankfulness—and are the very great losers.

Thankfulness must be expressed. You can't be truly thankful without making some fuss about it. Someone may give you a lovely gift and you may say, "I'll not express my gratitude, even in my eyes. I will keep it dark within me." But it will not work. The giver is left outside and confused. The receiver chills the warm feelings which arise. Instead of mutual affection being kindled, a chill coolness and suspicion blows.

Perhaps you are alienated from richness and a believing to our lives. God, because you have never had a deep thankfulness for all He has given to you? To train ourselves, better still just allow ourselves, to be thankful to God for all our blessings brings a warmth and
I believe the hymn line is right—
"What Thou most desirest—a
humble thankful heart." And
harvest time is a good time to begin.

NEW BOOKS AND PAMPHLETS

★ **Youth Praise.** Words, Music and Guitar Chords (Falcon Books, 7s. 6d.). Sufficient to say that the compilers of this collection of Christian hymns, songs, choruses and spirituals have tried to meet a need which does exist.

The introduction admits that the quality of music, as well as of words, shows considerable variation from page to page. This is all too evident as the pages are turned. Differing needs are not met by good and bad, whatever the style. This is regrettable especially as much thought has obviously been given to the layout and format. The plastic binding is splendid. Many who have struggled with cumbersome hymn books will certainly welcome this innovation.
—R.A.S.

★ **Religious Faith and Twentieth Century Man** by F. C. Happold (Pelican, 4s. 6d.). The retired Headmaster of Bishop Wordsworth School, Salisbury, offers a review and analysis of the major influences and thought trends of our time and where and what is religious faith in all this. "What is the nature of God, of the universe and of ourselves; what is ultimate reality; what is the 'Is'?" Wide-ranging. Eminent thinkers potted.

★ **Questions at Issue**—A series of pamphlets—Editor: J. C. Daney, Master of Marlborough. (S.P.C.K., 1s. 6d. each).

Are We Free to Act as we Will?
Are the Gospels Historically Reliable?
Humanism. Is there a God? etc. etc.

I wish they had had more appealing covers and I am not sure for which section of the community they are intended. If for the casual person, I would think they are too highbrow; if for the more instructed, then I fancy such persons would want a fuller discussion of each particular subject. The material, however, I thought, quite excellent.

THANK YOU, LORD,
THANK YOU—

Thank you for all the gifts that you have given me today.

Thank you for all I have seen, heard, received.

Thank you for the water that woke me up, the soap that smells good, the tooth-paste that refreshes.

Thank you for the clothes that protect me, for their colour and their style.

Thank you for the newspaper so faithfully there, for the comics, my morning smile, for useful meetings, for justice done and for big games won.

Thank you for the street-cleaning lorry and the men who run it, for their morning shouts and all the noises.

Thank you for my work, my tools, my efforts.

Thank you for the metal in my hands, for the whine of the steel biting into it, for the satisfied look of the foreman and the load of finished pieces.

Thank you for Jim who lent me his file, for Danny who gave me a cigarette, for Charlie who held the door for me.

Thank you for the welcoming street that led me there, for the shop-windows, for the cars, for the passers-by, for all the life that flowed swiftly between the windowed walls of the houses.



Thank you for the food that sustained me, for the glass of beer that refreshed me.

Thank you for the car that took me meekly where I wanted to be, for the fuel that made it go, for the wind that caressed my face and for the trees that nodded to me on the way.

Thank you for the boy I watched playing on the footpath opposite.

Thank you for his roller-skates and for his comical face when he fell.

Thank you for the morning greetings I received, and for all the smiles.

Thank you for mother who welcomes me at home, for her tactful affection, for her silent presence.

Thank you for the roof that shelters me, for the lamp that lights me, for the radio that plays, for the news, for music and singing.

Thank you for the bunch of flowers, so pretty on my table.



Thank you for the tranquil night.

Thank you for the stars.

Thank you for the silence.

Thank you for the time you have given me.

Thank you for life.

Thank you for grace.

Thank you for being there, Lord.

Thank you for listening to me, for taking me seriously, for gathering my gifts in your hands to offer them to your Father.

Thank you, Lord.

Thank you.

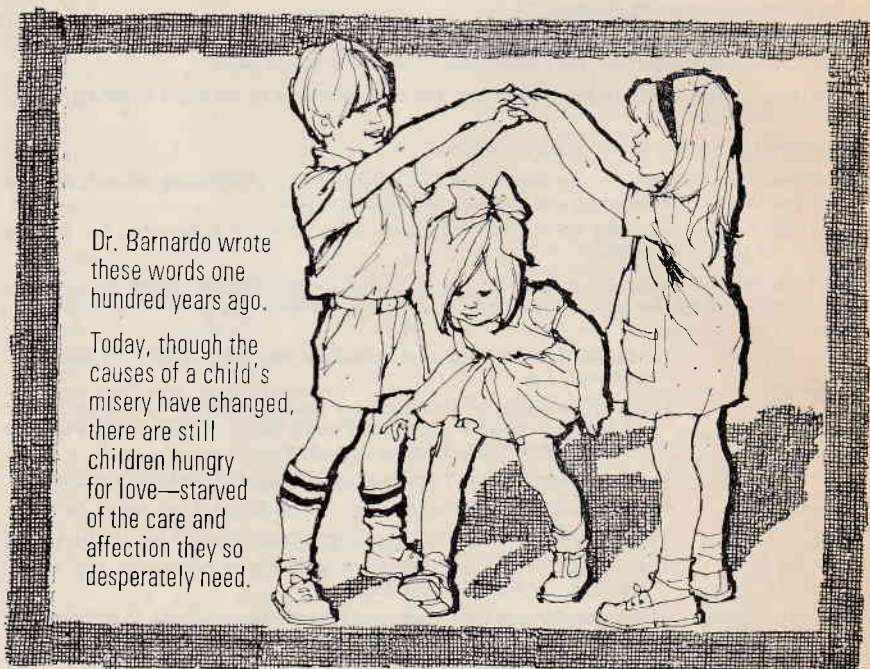
(Prayers of Life. Michael Quoist).



Drawings by Paul Sharp

“Fill your hearts with love
for little children and
you will never grow old”

THOMAS JOHN BARNARDO



Dr. Barnardo wrote
these words one
hundred years ago.

Today, though the
causes of a child's
misery have changed,
there are still
children hungry
for love—starved
of the care and
affection they so
desperately need.

... please

HELP BARNARDO'S HELP A CHILD

Every donation small or large will
be gratefully acknowledged

DR. BARNARDO'S • 478L Stepney Causeway • London E.1

HARD NIGHT

By Rex BOOTH

THE MAY ISSUE OF "Church News" contained these words of Janet Lacey, Director of Christian Aid. "This year . . . we have tried to bring a new look to much of our work. If we are to raise more interest in the needs of men, and produce more money, we will need to have a wider circle of friends".

That new look and the wider circle of friends both came for Christian Aid at Halifax this Easter.

The same issue of "Church News" reported that it was the film "The Long March" which moved folk singer Julie Felix to offer her help in the Christian Aid cause. This film moved the Halifax Council of Churches to promote a venture which looks like having brought in well over £4,000 for Christian Aid.

A Long March of 30 miles was organised and all entrants were sponsored by people who guaranteed them a certain sum for each mile they covered. Every participant had to have at least ten sponsors and was encouraged to try to have 50. Each sponsor had to give at least a penny a mile. Many were giving at 2s. a mile and one person had 300 sponsors. The sponsors came from many parts, even beyond Yorkshire.



"one thousand four hundred and eighty five . . ."

Mrs. Jean Taylor, Area Secretary for Christian Aid, had as one of her sponsors Canon G. R. Berriman, Vicar of South Shields and Rural Dean of Jarrow.

One thousand four hundred and eighty-five people set out from the Odeon Cinema, Halifax, at midnight, Easter Day, after seeing "The Long March". Seven hundred and eleven completed the full 30 miles and many others did over 20. Naturally young people formed a large part of the contingent but were by no means the only entrants. The oldest person to complete the course was 62.

The Mayor of Halifax and the town's Chief Constable both took part, earning between them nearly £50. Canon Hardie, the Vicar of Halifax, also walked 12 miles.

Full provision was made for the welfare of the marchers *en route*. A staff of 300 catered for their needs, manning the two refreshment centres and the 200 cars provided to take home those who left the march at various points during the night. A doctor and a nurse were available. Police co-operation was excellent.

Halifax's own Long March not only brought in much money to swell the coffers of Christian Aid but brought the organisation and the local Churches much favourable publicity. At least in this part of the West Riding Janet Lacey's words have proved true.

"The Mayor took part . . ."
Photos: Halifax Courier and Guardian





FATHER GEORGES PIRE

WHEN HE WAS AWARDED the Nobel Peace Prize in 1958, Father Georges Pire, a Belgian Dominican priest, could look back on years of work for displaced people stranded in the refugee camps of Western Europe: friendly contacts, gift parcels, homes set up for old people and even European villages, where whole families could find independence in a new community. The prize was accepted, Father Pire said, not as a reward but as a responsibility.

THE FOLLOWING YEAR he founded the association known as "The Heart Open to the World". The purpose of this movement is "fraternal dialogue". According to Father Pire this is the only way towards true peace. In conversation with Doctor Schweitzer the latter remarked: "The first thing one can do towards peace is to fight against preconceived mistrust." And Father Pire's lectures and writings elaborate the theme: "Peace is nothing more nor less than a constant effort towards mutual understanding and love . . . Each individual should be sufficiently free and detached from his own interest to be able to understand the other's interests as well as he understands his own."

FROM HIS EARLIER experiences, including those as a member of the resistance during the war, Father Pire knew that doing useful work together is a way of uniting people.

The "Island of Peace" at Gohira, a rural area in East Pakistan, is one such project. A five-year plan was begun in 1962 to help local inhabitants and, more important, to encourage them to help themselves. A Belgian agricultural expert, a French nurse and an Italian social worker went to live there.

Fishing has been introduced as a source of much needed protein. New kinds of vegetable and fruit are cultivated to implement the limited diet. The dispensary copes with numerous patients and a small maternity unit has been added. Proper ante-natal care is difficult, particularly

amongst the Moslems, where pregnant women are regarded as unclean and therefore not supposed to make their condition publicly known. The social worker, with an invaluable knowledge of Bengali, visits homes, teaching cooking, sewing and elementary hygiene. Thus she is able to collect vital information about family life and traditional patterns of behaviour.

A **NOTHER ASPECT** of the "fraternal dialogue" is developing in Belgium itself, at Tihange-lez-Huy—the University of Peace. There is room for 50 people to stay in the simply designed one-storey building. They listen to and question speakers from many different occupations, faiths and countries. They return home to put ideas into practice.

"World Friendship Scheme" enables people to make contact by letter with others of different countries and races, for example with negroes in the southern states of America. The "World Sponsorship Scheme" includes links through correspondence, but offers the chance for a "God-parent" to sponsor the needs of refugees such as those from Rwanda, Angola and Tibet. The headquarters of both of these schemes is at: 35 rue du Marche, Huy, Belgium.

So this great man of God serves the particular and special needs of our time.

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—And Johann Sebastian Bach

Because Johann Sebastian Bach hymned religiously in dozens of soaring masses, magnificats, motets and fugues and developed the contrapuntal organ that still accompanies the Gregorian chant, three pious Venetian music lovers wrote the Vatican's weekly *Osservatore Della Domenica* that he should be considered for sainthood. Alas, replied Theologian Benvenuto Matteucci—a Protestant is a Protestant, however sublime his music. "There is an esthetic and artistic religious sentiment in his musical expressions," Monsignor Matteucci sympathised, "but it is only through the true and only church of Christ that salvation and sainthood come." So Lutheran Bach must remain unbeatified except to secular ears.



NEWS VIEWS

Headlines

President de Gaulle made headlines during his recent extended visit to Russia by expressing his wish and intention to go to Mass at the one Roman Catholic Church in Leningrad. It was a quiet and important



witness to the Faith. It is reported that all the roads around, previously in poor state, were well repaired and flower beds laid! Photo: Leaving the Church with his wife.

Hopeful Scheme

To get members of different denominations to meet and discuss and co-ordinate their activities lies behind the programme "The People Next Door". The aim is to train quickly this autumn a great number of group leaders who can run and control groups which will run through the early part of next year. It is hoped something like a million people of the various churches will take part.

Hopeless for Reunion?

The Roman Catholic Church expects to build nearly 1,000 new churches in England and Wales during the next ten years, and also 200 small chapels in rural areas. At present there are about 3,500 R.C. churches in England and Wales.

Confirmation

Bishops in the Church of England will in future not use the Service of Confirmation contained in the 1928 Prayer Book.

This follows the refusal by the House of Laity to authorise the service for general experimental use. The Service has been used extensively throughout the Church for the past 38 years.

The Archbishop of Canterbury states that the bishops had discussed the House of Laity's decision and "will not make use of the Service, and the clergy have been informed accordingly."

The Bishop of Lincoln, Dr. Riches, says: "It is a healthy corrective to us clergy that what seems obvious to us is not so obvious when the laity come to think of these things." There is now anxious speculation as to how the House of Laity

will vote when on September 24th they come to consider the Burial Service and the Service of Holy Communion.

Hospital Chaplains

At NALGO'S annual conference it was decided to send a deputation to the Church authorities to ask for a change in the five-year appointment plan as being unjust to clergy surrendering their parishes and their having to leave hospital service after five years.

Resigned

Dr. James Pike, probably the best known and certainly the most controversial bishop in the U.S. Episcopal Church, has resigned from his Bishopric of California—where not long ago he dedicated their magnificent new Cathedral. His restless and searching and penetrating spirit has led him into many inner personal conflicts—from Roman Catholicism to agnosticism and back to Anglicanism, and to many conflicts within the American Episcopal Church because of his views.

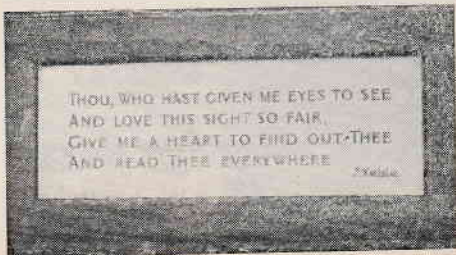
Appointed to California in 1958, he now intends to devote himself to study and teaching at the Centre for the Study of Democratic Institutions at Santa Barbara.



John Keble

An inscribed stone let into the churchyard wall of St. Aidan's church, Gillamoor, Yorkshire, is worth mention this year. It bears a verse by John Keble who died just one hundred years ago.

The stone was given by a York corn merchant some 38 years ago and the words are indeed appropriate, for just beyond lies an extensive view of the Farndale moors.



THOU, WHO HAST GIVEN ME EYES TO SEE
AND LOVE THIS SIGHT SO FAIR,
GIVE ME A HEART TO FIND OUT-THREE
AND READ THEE EVERYWHERE

John Keble



Kuwait

Feeding the Hungry

Oil rich Kuwait besides building a modern city is also taking good care of the children. In 1936 only 600 children went to school, now more than 90,000 go—and are fed as well! Each day they are provided with breakfast, lunch and tea, prepared at a vast depot "Nutrition Centre" employing 1,000 persons: it has all modern equipment to feed this vast army of children.—*UNESCO News*.

Unhappy

M.R.I. asked for £5,000,000 new money in five years. During the first year (1965) there was no overall increase in live giving for missionary work over Gt. Britain as a whole. Nor would it seem that the other important part of M.R.I. that "Every Church must seek to evaluate every activity of its life by the test of mission and of service for others" both at diocesan and parochial level has really been seriously contemplated. Nor unhappily is there any sign of increased man and woman power forthcoming for work overseas or at home.

Women Ministers

The Moderator of the United Church of Canada has stated that there is no possibility of union between his church and the Anglican Church of Canada unless provision is made in the new church for the 50 women ministers at present serving in the United Church. The Moderator has also stressed that provision must be made for the ordination of women in the future.

Well Done

Lord Runcorn,

Chairman of the National Assistance Board (seen with Prebendary Donald Lynch, Head of the Church Army), was the fitting opener of the Church Army's new Women's Emergency Hostel in London, when he paid glowing tribute to the good work done by the Church Army in its 30



hostels for men and women homeless and distressed. "It is great credit to you," he said, "that you are able to have a budget of over a million pounds annually and to go on extending your services". This new hostel is to be open 24 hours of the day.

Mixed Marriages

The Archbishop of Canterbury has advised Anglicans to "stick to their consciences" when asked to make promises concerning the upbringing of the children of mixed marriages. He also said that the recent Instruction from Rome is no more than a "temporary directive" and that the question of mixed marriages will have its place in future inter-church dialogue.

Not Everything

Money may be the husk of things, but not the kernel. It brings you food, but not appetite; medicine, but not health; acquaintances, but not friends; servants, but not loyalty; days of joy, but not peace or happiness.

Henrik Ibsen

QUESTIONS IN PRAYER BOOK SERVICES (June Church News)

Correct answers to what I regarded as a fairly stiff selection of questions were received from:

Hilary Cocke, (whose reply came in first and she has received the prize. Congratulations); Sarah Whitfield, Herne Hill; Hilary Grosvenor, North Harrow; Mrs. Georgina Andrew, York; Miss E. Whalley, Chipping, Lancs; Mr. N. A. Ashwell, Newmarket; Miss H. N. Moss, Sutton Coldfield; Miss K. Mills, Bengo; Mrs. Greenwood, Rochdale; Miss Yate-Lee, Tunbridge Wells; Miss Joyce Ausden, Watford; Miss G. M. Hatton, Hall Green; W. H. Good, Ringmer; Miss G. I. Sandall, Seaford; John L. Murray, Oxford; Miss M. Milford, Reading; Miss Ivy Ludlow, Bleasby; Miss J. Proddam, Hull.

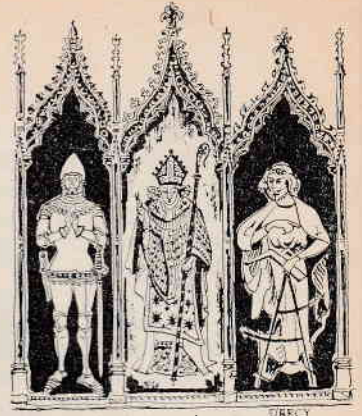
Several of these, including Hilary Cocke, are young people in their early teens. It was most encouraging to find that this number of persons apparently really knew their Prayer Book.—Editor.

THE MAKING OF THE ANGLICAN LITURGY

by the Rev. H. A. L. RICE

Author of *Thomas Ken; Prayer Book Heritage; The Bridge Builders, etc.*

II. The Second & Third Prayer Books



THE PRAYER BOOK OF 1549 was not allowed for very long to exist unchallenged. Its general tone was far too "Catholic" for the returning exiles from the Continent who had become imbued with Reforming ideas—Calvinist and Lutheran.

Those bishops—such as Gardiner, Tunstall, Bonner and Heath—who stood for the old ways in faith and worship were deprived of their bishoprics and imprisoned. The extreme Reformers were in the ascendant, and the Council—dominated by the Duke of Northumberland—which governed in the name of the boy-King Edward VI gave them every support. The Prayer Book of 1549 was doomed almost from its publication.

The Second Prayer Book

On April 14th, 1552, a second Act of Uniformity was passed by both Houses of Parliament, legalising a revised Book of Common Prayer. In this Book we see the pendulum swinging in a markedly "Protestant" direction. The eucharistic vestments are forbidden, and in place of them a bishop is to wear a rochet and a priest or deacon a surplice. The titles of "Mattins" and "Evensong" are changed to "Morning and Evening Prayer". Scriptural sentences of a penitential kind, a long and verbose exhortation ("Dearly beloved brethren"), confession and absolution are prefixed to both Offices,

and Psalms are inserted as alternatives to the Canticles.

From the title of the Communion service the word "Masse" disappears, "Table" is substituted for "altar", and the celebrant is directed to stand "at the north-syde". There are many changes in the eucharistic office itself: the omission of Introit, responses before and after the Gospel, *Benedictus qui venit*, *Pax* and *Agnus Dei*; the substitution of the Ten Commandments for the Kyries; the switching of the *Gloria in excelsis* from the beginning of the service to the end; and the breaking up of "the Canon"—its original components now appearing in separate parts of the service as "Prayer for the Church Militant", "Consecration Prayer" and "Prayer of Oblation." The German Lutheran "Order of Communion", which in 1549 was to be said immediately before the priest's communion, is now intruded before the *Sursum Corda*, while the connection between the *Sanctus* and Consecration is obliterated by the insertion of "We do not presume . . ." etc.

The words of administration are altered, and a rubric inserted requiring the laity to communicate, as a minimum, three times a year instead of as formerly, at Easter only. In the other services, too, there were sweeping omissions and transformations; among them the discontinuance of the blessing of the water and the anointing of the child in Baptism, of the sign of the Cross in Confirmation, and of prayers for the departed in the Burial service.

Five days before the book was to come into use the Council, as a result of violent agitation on the part of John Knox and other extremists, ordered Goodrich, bishop of Ely and Lord Chancellor, "to have joined unto the Book of Common Prayer, lately set forth, a certain declaration, signed by the King's Majesty." This was the notorious "Black Rubric", which stated that by kneeling at communion it was "not mente that any adoracion is doone, or oughte to bee doone, eyther unto the Sacramentall bread or wyne."

This bleak statement, aimed principally at the mediaeval theory of transubstantiation, was equally intended to exclude Lutheran theories of consubstantiation and of what subsequently became official Anglican acceptance of our Lord's Real Presence in the Blessed Sacrament without definition of the manner of that Presence. The "Black Rubric", in its original (i.e. 1552) form, stamps the second Prayer Book for what it was—the low-water mark of Anglican liturgical usage and sacramental doctrine. The Book's main redeeming feature was that it probably never came into general use!

Edward VI died on 6th July, 1553. He was succeeded by his much-wronged sister Mary, under whom all ecclesiastical legislation of the previous reign was repealed. The old Latin service books were brought back into use, and under wise and tolerant rule would no doubt have regained their former acceptability. But Mary, alas, was neither wise nor tolerant, and the fires of Smithfield burnt into English hearts so fierce a hatred of the ancient ways that when her short and tragic reign came to its end, in November 1558, a further reversal of the pendulum's

swing was all that could reasonably be looked for.

* * *

When Elizabeth succeeded to the throne, one of her first official acts was to appoint a committee of divines to draw up a new Prayer Book, or rather to revise the Book of 1552. The Queen herself would probably have preferred a return to the religious situation as it was during the last years of her father, Henry VIII, or at least a restoration of the first Prayer Book of 1549. But things had gone too far.

The Third Prayer Book

And so yet another Act of Uniformity was passed through Parliament in 1559, authorising and indeed enforcing the use of the third English Prayer Book in ten years. This revision was to remain in use and substantially unchanged for the next ninety years.

The changes of 1559 were all of a conservative nature. Its "Ornaments Rubric" stated that the dress of the clergy be that in use in the second year of the reign of King Edward VI, so cope and chasuble were once more legalised. Proper lessons were provided for holy days as well as Sundays, the suffrage for deliverance from "the bishop of Rome and all his detestable enormities" was deleted from the Litany, and the "Black Rubric" was omitted.

Many of the unfortunate features of the second Prayer Book were perforce retained, but the alterations were a step away from the influence of the Continental reformers and their English counterparts. It was even suggested at the time that the Pope would be prepared to sanction the Book if the Queen would acknowledge his spiritual supremacy and accept papal authorisation of the Book. John Knox, on the other hand, violently condemned the Book and its "corrupt, lifeless and liturgical services"!

With all its blemishes and shortcomings, the third Book of Common Prayer at least does not appear to have been regarded as uncatholic by contemporary opinion!

(To be continued)



SPREADING THE GOSPEL

It is the task of the Church to take the Gospel to all men. She cannot fulfil her vocation if she neglects those whom the business of seafaring takes from Home and Church.

This Society, now working in more than 80 ports throughout the world, urgently needs the help of missionary-hearted people.

General Secretary.

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

THE MISSIONS TO SEAMEN

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YOUTH IN TOUGH

— WHY SHOULD WE THANK GOD ?

THE OTHER DAY I WAS excited to read that an edible protein has been made from *natural gas*! Protein is the body builder in meat and eggs and fish. Thus food can come from methane in the form of a white powder, tasteless and with no smell.

Should we put a dish of this "crop", do you think, on the table in Church for harvest festival? Such a discovery suggests maybe we need not thank God at all! Why not sing hymns to the scientists, technicians and workers who have produced such a synthetic food?

But the same goes in fair measure for ordinary crops. It is the farmers and gardeners who feed us. Man's hard work and sweat, his toil and his brains make the ploughs and combine-harvesters, the fertilizers and weed-killers without which our race would starve.

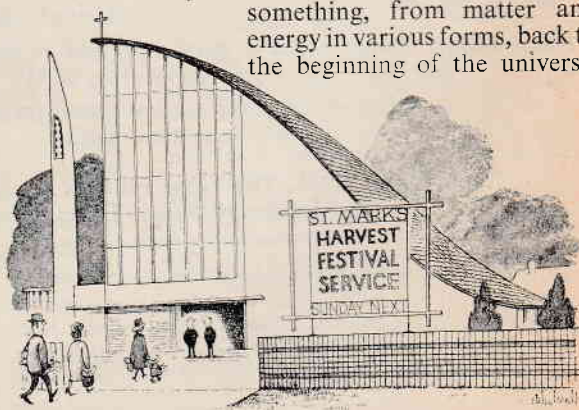
"Yes, but the ground comes from God, the seeds and even the farmer are created," someone will reply. Just suppose, however, farming and gardening will one day be unnecessary—if protein can be extracted from natural gas. As for the human worker, may he not in the future grow from a baby made in a tube? A far-fetched, crazy idea? Yet in your life-time as an under-twenty in 1966, this dream may come true. Would your great-grandfather have believed a prophet who told him about TV, computers and space ships?

Then think of all the other articles in daily use: clothes and furniture, pots and pans and plastics; soaps, detergents and polishes; radios, gramophones and cars and thousands of other objects which are made by men in factories. The worker, the engineer, the scientist, man himself is the creator. Why not thank him in a harvest festival?

Perhaps services in Church are on the way out. Is harvest-thanksgiving just a pretty superstition which we enjoy in a country Church on a sunny September evening? What do you and your friends really think? As Christians you must work out this poser for yourselves as those who will live in the twenty-first century. Here is a key issue to discuss in your club with the Vicar, or at school with both the science and the divinity teacher!

Two points you can explore are these.

First, everything comes from raw materials of some sort: methane, which has produced the protein, is deposited in the earth's crust. All products used in daily life come from something, from matter and energy in various forms, back to the beginning of the universe.



"So far we've had ten boxes of cornflakes, two dozen packs of frozen vegetables, five lots of instant potato and umpteen bunches of plastic flowers." —Courtesy of "Punch"

Maybe it is a lucky accident that nature is so rich in the materials men need. Or might there be a Creator? In that event God would be the giver to thank for every object from tomatoes to transistors, from cabbages to cars.

Secondly, do we really enjoy food, do we really appreciate records and tapes? Then we will want to thank someone for them. Meet the workers who today make the articles you prefer. Try thanking them and praising them for their creations! Try it!

And is this enough, especially when these *creators*, these *men* are also products of the universe? May we then praise mere material men for nuts and nylons? Or should our praise go to a Power behind the universe, whom Jesus called Father?

Harvest today asks us whether we believe in the Creator. If we do, then every good thing is a gift of God and we rightly thank Him for more than flowers, fruit and vegetables. And if we don't believe in God, why bother with thanksgiving?

Yours Sincerely
David Atfield

Worth Considering

"*Infidelity* does not consist in believing or disbelieving; it consists in professing to believe what he does not believe."

—*Thomas Paine.*

Two little birds in a wood
Sang hymns whenever they could.

What the words were about
They could never make out,
But they felt it was Doing Them Good.

Author unknown

HOW TO SAY NO TO A STARVING CHILD

Tell him half the world is hungry. And since you can't help them all what's the point in helping one.

Tell him the problem is far too big for any organisation. And that he must wait until the governments of the world can solve it all.

Tell him how sorry you are. How wrong you feel the whole thing is. That it's cruel. But you're so busy.

Or say **YES** with a gift to Oxfam—
because you know nothing can ever justify needless human suffering.

OXFAM

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MARY ANDERE

LAST MONTH WE WERE THINKING ABOUT READING THE NEW TESTAMENT—not just sentimentalising it. We found ourselves faced with certain facts.

TAKE THE FACT OF OUR Lord, we perceive that the picture of the “loving Jesus” who will accept or condone any sin in order to get men in the end, who will accept them at their own valuation, is quite false. Instead, we realise that men came to Him accepting Him and His standards, not their own. We see them coming, as Zacchaeus, acknowledging themselves as sinners in need of forgiveness, not as worthy comrades in a crusade for righteousness. His way of life made stiff demands. And when expressed He required that they give up all, carry the cross, die to self, and other (by our way of thinking) unpleasant disciplines, in order to follow Him. Some turned away, and He *let them go*, even though He grieved that they should go. Yet there is no running after them, or trying to argue or persuade, and He made no effort to lighten the terms. We are all quite free to accept or to

reject, and He will in no way force that freedom, not even “to save us from ourselves”.

Some stern words came from the mouth of Jesus. We build a false image of “gentle Jesus, meek and mild,” when we forget that He also showed moral and righteous indignation, a fierce anger against those who mocked or cheated God, and a scathing contempt for those who lauded evil. “Go to that fox, Herod . . . You generation of vipers . . . an evil and adulterous generation . . .” Hardly polite at all, and certainly not restrained. Used today, He would probably be sued for libel! Used then, the fierce denunciation lashed the hearts of those He upbraided and made them seek to destroy Him. There was nothing “diplomatic” about Jesus when the truth of God was in question. There was nothing conciliatory where hypocrisy and self-righteousness were found.

But don’t take my word for it; check and see.

There are people today who tend to equate Jesus with a fiery revolutionary wanting to set the world to



I FEEL NOT SO MUCH DESIRE FOR THE BEAUTY to come, as a great longing to open my eyes a little wider during the time which remains to me in this beautiful world of God’s making.

I have lost my voracious appetite for books; their language is less plain than scent and song and the wind in the trees; and for me the clue to the next world lies in the wisdom of Earth rather than in the learning of men. I know too much, not too little; it is the realisation that I lack. Wherefore I desire these last days to confirm in myself the sustaining goodness of God, the love which is our continuing city, the New Jerusalem, whose length and breadth, height are all one.

I am most gladly in debt to all the world; and to earth, my mother, for her great beauty. I can never remember the time when I did not love her, this mother of mine, with her wonderful garments of ordered loveliness, her tender care and patient bearing of man’s burdens.

MICHAEL FAIRLESS

rights. What He *did* want was to set men right with God. From this would stem the next step of setting us right with our brothers. But, so far as politics and social revolution goes, there are things He says which would make a good Socialist's hair turn white overnight!

Next month we will consider a few of them, shorn of the gloss of familiarity and the beauty of their prose.

IN THE HOME



Here are some bread recipes. The family should register swift approval when you produce them with their various accompaniments:

QUICK WHOLEMEAL BREAD

(2 small loaves or 12 rolls)

1 lb. mixed plain flour, wholemeal and white, in any proportion you like; 1 oz. fresh yeast, or $\frac{1}{2}$ oz. dried yeast (1 level tablespoon); 2 teaspoons each sugar and salt; $\frac{1}{2}$ pint water.

Using fresh yeast: rub yeast into flour, salt and sugar; add all the water and mix to a soft dough, like scones, using one hand or a wooden spoon. Work to a smooth dough, adding more flour if needed, until the dough leaves the sides of the basin clean.

Using dried yeast: add a teaspoonful sugar to a cupful of the water. (This should be warmed to 110°F. or hand-hot). Sprinkle the dried yeast on top. Leave till frothy (10 minutes or so). Add to the flour, salt and remaining sugar with rest of liquid and dough up, kneading thoroughly on a floured board.

To make the loaves: half fill 2 well-greased 1 lb. loaf tins with the dough and put aside to rise to double size, covering with a damp cloth or a greased polythene bag. (1-2 hours according to temperature of room, etc). 'Knock back' and replace in tins, leaving to rise for about 30 minutes the second time. Bake on middle shelf of hot oven (450° or gas Mark 8) for about 35 minutes.

To get a crusty finish, brush top with salt and water and sprinkle with cornflakes



or cracked wheat, and then bake for 5 minutes longer.

For a crisp, light crust, brush with salad oil. For a soft finish for rolls place them close together on the baking tin, brush with milk and dredge with flour.

APRICOT AND WALNUT BREAD

(Served with celery this is delicious).

12 oz. risen wheatmeal dough (half the previous recipe), 4 oz. chopped dried apricots, 2 oz. broken walnuts, 1 oz. sugar, 1 oz. margarine.

Work ingredients well together in a basin. Turn on to a lightly floured board and shape to size of 1 lb. loaf tin. Put dough in a well greased loaf tin inside a large greased polythene bag and rise to within $\frac{1}{2}$ in. of top of the tin. Remove bag and bake in a hot oven for 30-40 minutes. Brush top with a wet brush dipped in honey or syrup and cool on a wire tray.

CHEESE AND CELERY LOAF

(Green salad is the perfect partner for the 2 small loaves this recipe makes).

1 lb. plain flour; 2 level teaspoons salt; sprinkle of pepper; 1 level teaspoon dry mustard; 4 oz. finely grated Cheddar cheese; yeast liquid; blend $\frac{1}{2}$ oz. fresh yeast in $\frac{1}{2}$ pint water. OR dissolve 1 teaspoon sugar in $\frac{1}{2}$ pint warm water, 110°F, and sprinkle 2 level teaspoons dried yeast on top. Leave till frothy—about 10 minutes.

Topping: 1 oz. grated cheese, 1 teaspoon celery salt.

Mix dry ingredients with yeast liquid. Work to a firm but soft dough, adding extra flour if necessary. Turn dough on to a lightly floured board and knead well, until it feels smooth and elastic. Put the dough to rise until it doubles in size and springs back when pressed with a floured finger. Then turn the risen dough out on to a board and knead lightly again. Divide into two, flatten each piece and roll up like a Swiss roll shaped to fit a 1 lb. loaf tin. Place the roll in the greased loaf tins, and put aside to prove until the dough rises to top of tins. Sprinkle tops of loaves with cheese and celery salt and bake on the middle shelf of a moderate oven at 380°F. or gas Mark 5 for 30-40 minutes, or until golden brown. Cool on a wire tray.



EDITOR'S TABLE

Your Letters...

From Mrs. Charles-Edwards,
The Bishop's House,
Worcestershire,

HARTLEBURY CASTLE
Dear Canon Rhodes,

Your information about Hartlebury Castle is incorrect. Hartlebury Castle has been the home of the Bishops of Worcester for a thousand years. The first buildings were undated, the records both diocesan and architectural go back to the early thirteenth century and most of the medieval Great Hall and Chapel are still standing. The Reformation does not come into the story. The present building was rebuilt by Bishop Fleetwood in 1575 after the Civil War ruined it.

The Restoration in 1964 was of the whole Castle which contains the Bishop's house in the south wing, the State Rooms in the centre, and the County Museum in the North Wing, a very fine modern museum opened this year. The State Rooms are open to the public on Sunday afternoons (the charge is 2s.) and are also used for a great number of activities.

This modern restoration of an ancient castle is unique in the history of the Church today. It has taken ten years to bring to fruition.

Billy Graham

Thank you for the very fine article on Billy Graham.

(Canon) G. M. Guinness Winchester

Evangelist Billy Graham has become an international figure and as such an attractive entertainer, almost the equivalent of a showman with a prodigious group of followers, and yet crusading the word and example of Jesus Christ with a very distinct difference.

It is perhaps unfortunate that as a nation we are prone to dislike the zealous puritan or gospeller who has visited these shores from the States and in consequence belittle the outstanding qualities of Dr. Billy Graham. Francis B. Wilmott. Birmingham 5

Author Unknown Virginia Water,
Dear Canon Rhodes, Surrey,

I was given a version of the poem "Friendship" a couple of years ago by a South African friend and she gave the author as Roy Croft. I haven't been able to find out anything about him. Other readers, any information?

Yours sincerely,
(Miss) F. Nimmy.

Thanks Farnham
Thank you for the poem "Pontius Pilate" (April issue). I have never seen one on him before and I liked it.

(Mrs.) N. Kennedy.

Dear Canon Rhodes,
Your magazine finds its way to me because my old parish, Hemingford Abbots, has it. Thank you for making it so interesting. The Canadian Women's Auxiliary Magazine recently reprinted your article on "Creative Listening".

(Miss) E. T. Ivatt.



profit without honour...

Fluoridation

I have received many letters on this subject. What is the truth? You too probably have received the circular (with the brash drawing on the front page, herewith given) from the Anti-Fluoridation Campaign, which states it is an American aluminium industry racket to dispose of a waste product from aluminium making—sodium fluoride, difficult to dispose of because of its lethal power when dumped in large quantities! Biochemists found it had some teeth preservative value when greatly diluted and put in water supplies. If it has, whatever its source or the history of its usage, then why bother? Does it involve a calculated health risk? Is it robbing us of our freedom to choose what we swallow? Have authorities just been hoodwinked by a massive and clever propaganda? Truth sometimes is very hard to discover.

Christmas Cards

As early as June I was receiving requests from the charitable organisations asking for mention of their Christmas Cards. I do so with pleasure—for in buying their cards one is helping their work as well as sending greetings to our friends. It makes Christmas cards far more justifiable. Most good causes now offer most excellent cards at fair prices.



A Christian Aid Card, in full colour 6 1/4 x 4, 7s. per dozen

Publications recently received

Penguin Classics Series (6s.). Julian of Norwich—Revelations of Divine Love.

Christian Unity and the Anglican Community (C.I.O., 4s. 6d). Brief statement of Anglican links with other churches throughout the world. Useful factual information.

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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.

DIRECTORY

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

- Baby Linen, General Drapery and Shoe Repairs :**
 "Mac's," Cherwell Drive, Marston..... Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**
 "Joyce's," 18 Cherwell Drive, Marston..... Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
 North, 5 Salford Road, Old Marston..... Tel. 41451
- Butcher (High Class) :**
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston. Te. 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
 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
- Funeral Director :**
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's..... Tel. 42529
 83 Botley Road, Oxford..... Tel. 42529
- General Household, Wallpaper and Paints, Paraffin
 and "King Kole" Delivery Service :**
 Simpson, 7 Salford Road Old Marston..... Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
 L. E. H. Hayle, Oxford Road, Old Marston..... Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
 S. T. Greenaway, 402 Marston Road, Oxford..... Tel. 48726
Ladies' & Children's :
 Colin & Pam Booth, 9 Salford Road, Old Marston..... Tel. 41632
 Michael. Hair Fashions, 16 Cherwell Drive, Marston..... Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**
 L. C. Boiteux, 8 Cherwell Drive, Marston..... Tel. 61568
- 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 Bleay..... Tel. 44322
 14 Fairfax Avenue, Old Marston..... Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford..... Tel. 42123
 and 22 Cherwell Drive.
 G. C. Green, 13 Salford Road, Old Marston..... Tel. 48932
- 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 Road..... Tel.43174

FROM YOUR OWN MISSIONARY CORRESPONDENT..... Miss J.Mallalieu.....
C.S.I.Gell Memorial School.

Dated 28th June 1966.....(extract of letter)

"Dear Friends

It is a quiet afternoon here, except for the constant "buzz" of a potato-sprayer..Potato crops are being sprayed extensively in the hope of arresting the blight of the past five years or more. This year's crop looks good, so far; but now there is the threat of total loss, through drought! Three out of the 4 reservoirs that serve this town have run dry! Farmers are begging the authorities to let them use municipal tap-water for watering their crops..but there is barely enough water for drinking.... The need is great..We are praying that God will speedily send the rain that is so urgently needed.

Some of you may now be asking: "Well what about the food situation?. Has that improved? First let me speak of our own local situation and say how wonderful it is to be at the 'receiving end' when consignments of wheat, flour, butter oil and milk-powder (sent through the World Council of Churches, or some other such organization) reach us here, for distribution among certain poor families, and the poor children of a near-by Red Cross Nursery School, as well as our own boarding school. We only wish we could be permitted to distribute them more widely among other very needy people with whom we are in touch, but regulations are necessarily 'tight' and we are not normally allowed to distribute un-cooked food. By special arrangement, we do give a certain amount of un-cooked food to 'Todas'...These are members of a distinct Hill Tribe, who inhabit the Nilgiris Hills only.... They number less than 800 altogether..200 of them are now Christian....21 Toda girls are now in our boarding school...4 are non-Christians. In spite of all these generous gifts, India is such an immense country that the problem of poverty and under-nourishment is ever 'with us'... sights that make one's heart ache. One cries aloud 'But what can I do'?

Schools for the deaf and schools for the blind are perhaps meeting the need in one of the most constructive ways...this leads me on to tell you about an 'old girl' of this school. Miss Swarnam David - now Headmistress of the C.S.I. School for the deaf in Madras. Swarnam is now 36 years old...she has been given a C.M.S. grant to enable her to come to England in September, to do the Deaf School Teacher Training course at Manchester University. Will you pray for her? She is very grateful to God for the privilege of coming to England, and very conscious of His guiding Hand...At the same time, she feels diffident about it all and I know what she will much value is all the prayer-backing that you can give to her.

Here, we have just been "launching" our new school year. We have got changes of staff..lot of new boarders...many people want us to open English Medium Sections (which Government permits, if they are run parallel to Tamil Medium ones) So far we have Tamil Medium only. Generally speaking we are more in favour of improving our boarding facilities and in separating 'the boarding' from the school as such, so that, IF Government decides eventually to take over full control of all high schools, we shall still be able to run a Christian hostel for high school pupils. We want to 'watch and pray' and be prepared. Meanwhile we go on without hindrance...Please pray for all our teachers. Miss Grace Masillamoni (the Headmistress) and I share the Scripture teaching in the top form...It is quite a challenge...for there is a great mixture of pupils in this form. 16 Hindus: 2 Muslims: 2 Roman Catholics and 12 Protestants....We want to know how to make our teaching more relevant to their particular needs and to share with them more effectively the treasures of the Scriptures and the Glory of the Gospel.

I shall look forward to meeting you all when I come on furlough in January.

Yours sincere friend

JOAN MALLALIEU....."