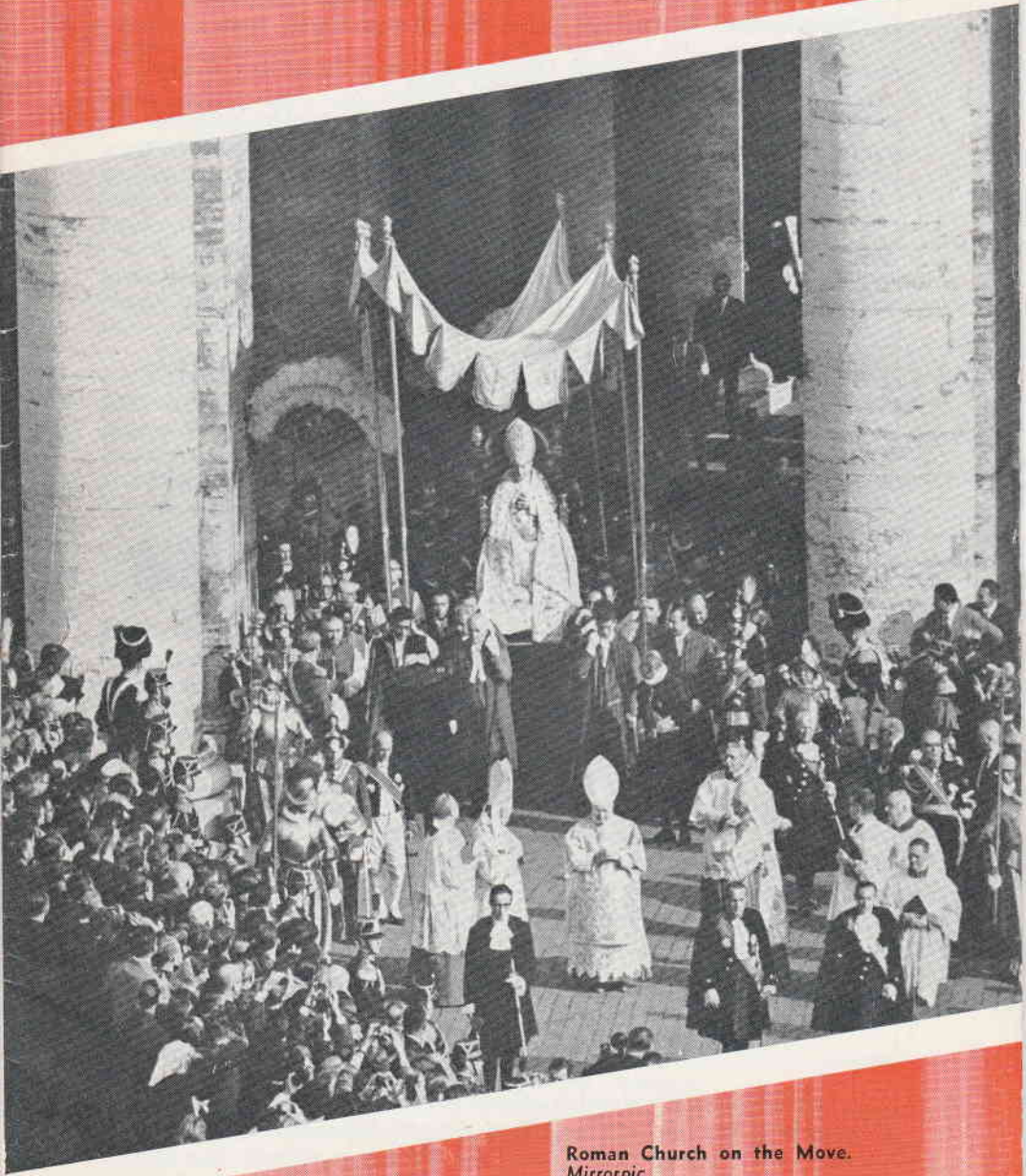


ST. NICHOLAS CHURCH

MARSTON NEWS



Roman Church on the Move.
Mirrorpic.

No. 110

APRIL, 1967

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 : Mr. Bernard Oliver, 13 Jack Straws Lane, Oxford.
Tel. : Oxford 47997.
Mr. Clifford Dunkley, 4 Hadow Road, New Marston,
Oxford. Tel. : Oxford 44239.

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).

The Daily Offices of Mattins and Evensong are usually said each day at 7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evensong is at 4 p.m. Wednesday : Mattins is at 9.15 a.m. but it is advisable to consult the notice board in the Church Porch.

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 (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,

In his Letters from Prison Bonhoeffer asks the question: "What is the significance of a Church (church, parish, preaching, Christian life) in a religionless world?" By "religionless" Bonhoeffer means a world for whom the religious words and practices have ceased to be relevant and have to a large extent lost their meaning. I don't think he necessarily means an evil world.

The more I read parish magazines, and hear of the multitude of Christian meetings, evangelistic and otherwise, the more I feel that we are failing to answer this question. "The old time religion" may be a great comfort to those who, have been nurtured in a Christian environment, or, have accepted a blindly fundamental approach to Christianity, and have refused to think. These people are content to bask in their little conservative coracles and shut their eyes to the approaching storm.

But for thinking people, who intend to use the mind that God has given them, the failure of the Church (and this does not mean only the clergy but includes them) to make any real impact on the world at large must give cause for alarm.

There are many who turn to the Church "for a nice white wedding," for a christening, or for carols, but are they often unaware that if every Church building was closed, every clergyman in prison, and every meeting prohibited, the Church would still exist, just because the Church is greater and more penetrating than all these. The Church is the Body of the Risen Christ, and as a famous Christian of long ago said: "The Church is, wherever the Spirit of Christ is."

Our task is show the man leaning on his spade, the woman who loves her Bingo, that the Spirit of Jesus Christ is living and active here and now, in contemporary situations, and relevant modes.

"I should like to speak of God" says Bonhoeffer "not on the borders of life, but at its centre, not in weakness but in strength, not therefore in man's suffering and death but in his life and prosperity."

It is most necessary that we point people to the "God who is a very present help in trouble," but let us remember that He is also "the Lord and Giver of Life," who is relevant to a world in which men spend the major part of their time at Pressed Steel, or B.M.C., and where the sound of the "songs of Zion" are to a large extent drowned by the more familiar and, to our young folk more attractive sound of the "Monkees."

Yours sincerely,



EASTER VESTRY & ANNUAL GENERAL CHURCH MEETING Thursday, 16th March.

The following were elected to serve as Churchwardens for the ensuing year:—Mr. Bernard Oliver and Mr. Clifford Dunkley.

The Vicar gave tribute to the devoted and faithful work of Dr. Cyril Carter who had been his Warden over the past years and as a mark of esteem and affection presented him with a briar pipe and his favourite tobacco on behalf of the Parish. Gratitude was also expressed to Mr.

Bernard Oliver who had served as People's Warden for the past fifteen years and he was presented with a brief case by the Vicar as a token of our gratitude for all his untiring work.

The following were also elected to serve on the Parochial Church Council :—Miss Baker, Miss Cahill, Dr. Carter, Mr. Cardy, Mr. Casterton, Mr. Day, Mrs. Garner, Mrs. Harlow, Miss Lodge, Mr. Marsh, Mr. Maund, Mr. Porter, Mrs. Rimmer, Mr. Sheppard, Mr. Sergeant, Mr. Sleightholm, Miss E. Warburton, Mr. Webb, Mrs. Williams, Miss J. Wren, Mr. S. Wren.

GATHERING FOR SIDESMEN

All sidesmen are invited to a glass of sherry and a meeting to allocate duties, and discuss other relevant topics, immediately after the 11 a.m. service on Sunday, April 2nd. It is hoped that all will make a special effort to attend.

THE LATE REVEREND HUBERT OLIVER

The news of the passing of the Reverend Hubert Oliver, the brother-in-law of our Churchwarden, and brother of Mr. K. Oliver, whose firm prints our magazine, came as a great shock. Full of abundant cheerfulness and enthusiasm, and a scholar of no mean standing, the Reverend Hubert Oliver was a leading Congregational Churchman. It was a privilege to have him present and sharing in the marriage service for his niece, which took place at St. Nicholas' Church not very long ago. We send to his widow and all members of the family our sincere and deep sympathies. We shall long remember Hubert Oliver as a personality who loved life to the full, and whose personal sympathy for those in need and trouble was genuine and deep. May He rest in Peace.

THE VISIT OF HER ROYAL HIGHNESS : PRINCESS MARGARET to Highfield, Headington

I am sure that all the Guides and Guiders who took part in the Guard of Honour for Her Royal Highness on Friday, 24th February will agree that it was a wonderful thrill to be able to stand so close to Princess Margaret. She arrived at the new Church House at two minutes past three, dressed in a lemon tweed coat, close fitting lemon cap with brown accessories. Her lady-in-waiting wore a green coat with black accessories. Having stood in the biting wind for some considerable time before H.R.H. arrived, we were so delighted at her appearance that we forgot all about the cold.

Princess Margaret and all the other dignitaries of the party went into Church House—the Guard of Honour then had some time to wait. This time was spent with a camp fire in another hall nearby which was most enjoyable.

When the party was due to re-appear we all assembled outside Church House to see them off. I think I can say for all of us that it was a most memorable occasion and one which we will remember most certainly for the rest of our life.

J. U. Clarke, Captain : 2nd Marston Guide Company.

THE NEW VICARAGE

The New Vicarage is steadily rising from its plot in the former vegetable garden. Designed by Mr. Michael Drew of the Oxford Architects Partnership it incorporates many interesting features, and has been designed specifically as a Vicarage, and in accordance with the rules laid down by the Diocesan Board and the Church Commissioners. It is hoped that it will be completed by September.

R. C. CHURCH ON THE MOVE?

by Lancelot Sheppard

Editor in Chief—"20th Century Catholicism"

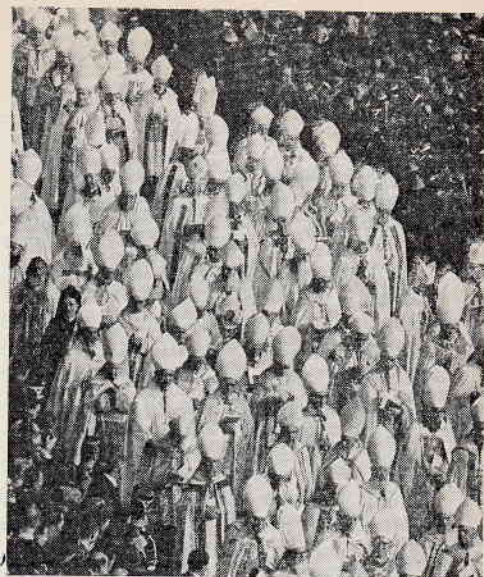
ALTHOUGH IT WOULD BE ALTOGETHER TOO SANGUINE TO LOOK FOR QUICK results from the talks between Anglican and Roman Catholic theologians which began on January 9th last, these discussions can be seen as one more straw to indicate how strongly the wind of change is blowing. Indeed, the phenomenon is now so obvious that we no longer need indications of this kind.

The strength of the movement within the Roman Catholic Church became obvious at the beginning of the Second Vatican Council, but before this there were many signs of the trend that was to become general. Examination of the documents that were issued by the Council reveals very clearly how different in temper it was in comparison with the First Vatican Council held in 1870.

One English Roman Catholic summed up the achievement of the Second Vatican Council as "the Mass in English and making friends with Anglicans". Despite the obviously superficial nature of the remark, if we look at what lies behind the matters mentioned we can discern how pervasive they are of the whole life of the Church.

Worship

First, then, worship. When the



Some of the 2,200 Archbishops and Bishops attending the Vatican Council processing to St. Peter's, Rome

Council, after much preparatory work and several meetings and discussions finally at the end of the session produced its first constitution, that on worship, quite a few critics remarked that, at a time when so many urgent and obvious problems needed solution, it was lamentable that all the Church could do was to produce something about the details of what went on in Church services. They forgot that, on a final analysis, the worship of God is what the Church is about and that our Lord came on earth to lead the true adorers to the Father.

The translation of the liturgy into the vernacular reveals the concern of the Church that the teaching function of worship should once again be effective, that rites, in addition to what is required for validity, should be easily understood by those for whom they are intended, and so on. Then, the whole of the liturgy is to be reformed with a view to simplification and adaptation to the needs of modern man. This is a change hardly conceivable 30 years ago.

Attitudes

The new attitude towards other Christians is equally an enormous change. The scars left by the events of the sixteenth century (it is true to say that all Christians bear them to some extent even now) and the mental attitude, the defensive position, adopted as a result must, for the good of all, be abandoned.

A well-known French Roman Catholic theologian (Henri de Lubac) once remarked on the damage done by learning one's catechism in opposition to some-one. For too long Roman Catholics have learned their catechism in opposition to Luther, to Calvin, to the Church of England, and the negative attitude engendered, the assumption of possessing all the answers, have not always acted for the good of the Church.

The recognition that those who are separated from us are brothers by virtue of our common baptism, the acceptance that those of other, non-Christian religions do hold certain truths which we too acknowledge to be valuable, the realization that if we are to love our fellow Christians we must begin by knowing them, are immense steps forward. Of course the movement must be a two-way one, but in general it is Roman Catholics who have the most ground to cover.

There are other changes too which should be discussed at a deeper level than is possible here; they can at any rate be listed

as evidence of the forward movement we have been considering. Thus there is the process of decentralization very gradually being brought into operation, the realization that though the faith is one and the same for all, its expression may differ in accordance with the various mentalities of people and nations.

But what gives greatest hope for the future, is the picture of the assembled Roman Catholic bishops at the Vatican Council asking forgiveness for the mistakes of the past in their Church's dealings with fellow Christians. There we can see the Spirit of God at work.

A DEFEATIST'S LAMENT

Latin's gone,
Peace is too;
Singin' and shoutin'
From every pew.

Altar's turned 'round,
Priest is too;
Commentators yellin'
'Page 22'.

Communion rail goin',
Stand up straight,
Kneeling's suddenly
Out of date.

Processions formin'
In every aisle;
Salvation's organised
Single file.

Rosary's out,
Psalms are in;
Hardly ever hear
About sin.

Listen to the lector,
Hear how he reads;
Please stop rattlin'
Them rosary beads.

Padre's looking puzzled,
Doesn't know his part;
Used to know the whole
In Latin by heart.

I hope all changes
Are just about done!
That they don't drop
BINGO
Before I've won!

Called from R.C. publication, "SEARCH"

I HAVE A FILE OF PRESS CUTTINGS OF THE 1940's concerning Roman Catholic attitudes and actions of that time. I give a few samples: The Holy Office, June, 1948, warned against Ecumenical activity. The Ecumenical Press Service stated it feared that meetings with R.C. priests and laity then taking place in various countries would doubtless come to an end.

The R.C. hierarchy in England let it be known that they deprecated Catholic mayors and councillors attending non-Roman Remembrance Day Services. "They should attend Mass."

The Italian Jesuit review *La Civiltà Catholica*, April 1948, had an article stating "The Catholic Church, convinced of her divine prerogatives that she is the one true church, claims for herself alone the right to freedom. Where other religions are concerned she will not take up the sword against them, but she will by all lawful means seek to suppress them." This lengthy article led to Macaulay's saying of Rome's calculated intolerance being often quoted: "I am right, you are wrong. When you are the stronger you ought to tolerate me; for it is your duty to tolerate truth. But when I am stronger, I shall persecute you; for it is my duty to

CHANGE

— as seen by the Editor

persecute error."

About this time the then Apostolic Delegate criticized the Archbishop of York's (Dr. Garbett's) new book, where he had stated that non-catholic bodies and individuals were part of the catholic church—"these are attempts to defend an untenable position".

Also about this time Cardinal Griffin wrote "Unity was destroyed by the Protestant Reformation . . . our Church is the one true Church . . . Reunion means submission to the authority of the Holy See."

There was then, as since, great outcry about mixed marriages. But the tone was harsh and petulant, if not arrogant. Archbishop Garbett took up the issue. Dr. Downey, Roman Archbishop of Liverpool, was asked to comment on Dr. Garbett's remarks. He brushed it aside, saying that he did not think Dr. Garbett's words were worth commenting upon.

Sufficient, I hope, to convey the atmosphere and spirit then existing. As has been said, the Roman Church still remained in the thrall of the Council of Trent and the Counter-Reformation. A position fortified by Vatican Council I of 1870, which produced the dogma of the infallibility of the Pope, to which was added in the period now considered the dogma of the Assumption of Mary.

POPE JOHN

To this Church, strongly entrenched and vigorously seeking to sustain itself, secure within its dogmas and doctrines, maintaining a firm and inflexible front and an iron discipline, keeping its dissident voices under control, to this church was duly elected aged Pope John XXIII. By all outside voices at least, regarded as a caretaker pope. Soon, in spite of his great years, the warmth and charm and vigour,

Pope Paul receiving Anglicans last year when he was presented with a copy of Dom Gregory Dix's "The Shape of the Liturgy".

Photo: Dom Godfrey Stokes of Nashdom Abbey and the Rev. H. Fearn speaking with the Pope.



“full of love for God and full of love not only for his own Church and churchmen, but for the whole world of mankind” started a glow of hope and expectancy. To the astonishment of most keen observers, in view of the 19th century infallibility dogma, and so it is told, to the apprehension of those at the heart of the Roman Church, he proposed a Vatican Council with an agenda showing the widest concerns. Along the way he issued a few important encyclicals. And the world knew that a vigorous and fresh and disturbing breeze was astir within the Roman Church.

Until then it had seemed so shrouded in the past that nothing would ever change it or stir it, but dinosaurlike, it must in due time perish, because it was increasingly incompatible within the world in which it still survived.

CHANGES

Since those days of Pope John and the beginning of the Vatican Council how many and various have been the changes: Most of the Mass in the vernacular; the forming of a college of bishops to advise the Pope; the strengthening of bishops in their own areas; elected clergy and laity to have a far greater say in the life and work of the Church; the considerable and willing entry

into discussion and even worship with non-Roman Christians; the quiet acceptance of a few married men into the priesthood; the hope that elderly priests and clergy would retire willingly; the disappearance of the index (list of books censored); ecumenical discussions at the highest level; the public receiving of the Archbishop of Canterbury; the healing of the ancient breach with some part of the Orthodox Church; the allowing of Roman theologians to question and discuss, even write books about, views and doctrines of the Church for centuries regarded sacrosanct.

DIFFICULTIES

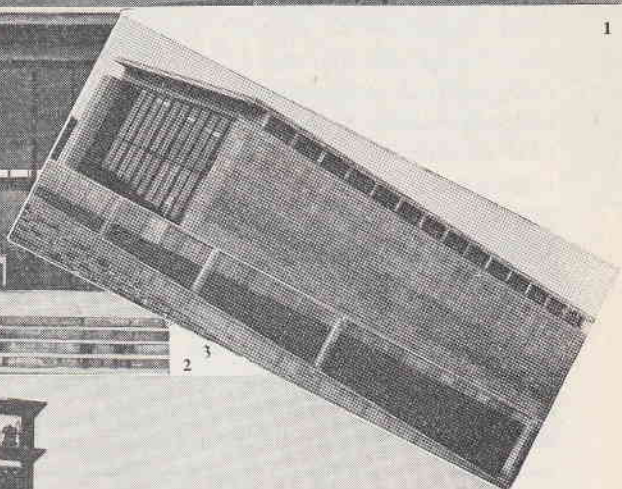
Needless to say, this opening of windows and doors, this willingness to discuss rather than continue monotonously monotonizing supposed dogmatic truth which the rest of the Christian world doubted or argued, is having and will have all sorts of side effects. Fear and anguish by some aged Roman leaders, and a desire and will to put back the clock; anger and restlessness by some younger leading Romans, as instance the resigning of his orders and withdrawal from the Church of their leading English theologian, Charles Davis, with similar happenings in other countries; the cry for larger and quicker changes, particularly over celibacy; confusion and loss of direction in theological teaching; some radical theological works on the sacraments, on the ministry, even on the Trinity (Professor Dewart's "The Future of Belief").

The Roman Church is certainly on the move, and in a momentous way. "Before", said English Benedictine Abbot Christopher Butler, after Vatican II, "the Church looked like an immense and immovable colossus, the city set on a hill, the stable bulwark against the revolutionary change. Now it has become a people on the march—or at least a people which is packing its bags for a pilgrimage". And real pilgrimages are always hazardous journeys.

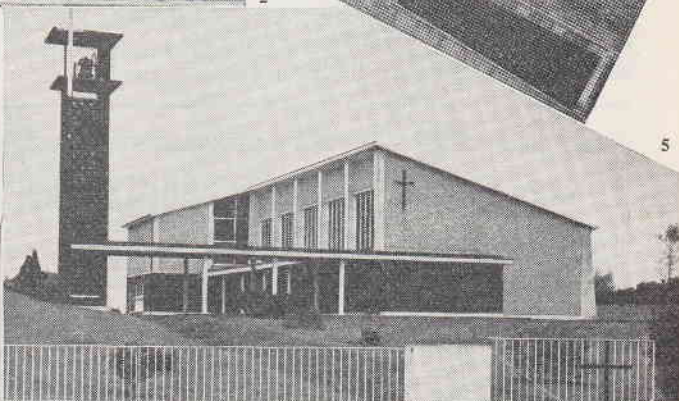


"When people don't have to eat fish on Fridays, how will we know who's Catholic and who is not?"—*Time*

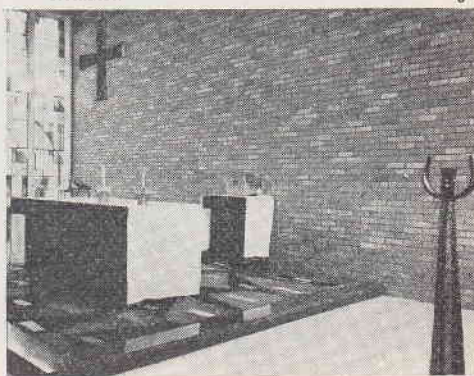
MODERN ROMAN CATHOLIC CHURCHES



- 1. *Athy, Co. Kildare*
- 2 and 3. *Knockanure, Co. Kerry*
- 4. *Turner's Cross, Cork*
- 5. *Killyon, West Meath*
- 6. *Tully, Connemara*



The impressive feature of these R.C. churches in Ireland—Photos kindly lent by the Editor of "The Word"—is their modernity and freshness.



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Flash points

The Church is entering a dynamic phase in her history; her whole organism is being set in motion in order to increase her apostolic efficiency. This immense effort, far from exhausting the Mystical Body of Christ, renews its life and its youth.—

Pope Paul VI

Mixed Marriages

The Roman Catholic theologian Hans Kung has suggested that the Catholic Church recognise the validity of mixed marriages in non-Roman Catholic churches and that it give parents full freedom to determine the religious training of their children.

The German scholar, commenting on mixed marriages in an interview with the German news magazine, *Der Spiegel*, said the Roman Catholic Church can solve the problems regarding mixed marriages by taking three steps: (1) excommunications levelled against Catholics who marry outside the Roman Catholic Church, even those married in civil ceremonies, should be revoked; (2) marriages in non-Roman Catholic churches should be recognised as valid; (3) the question of baptism and training for children born of a mixed marriage should be left entirely to the parents.

—*New Christian*.

Holy Communion

At the spectacular marriage of President Johnson's daughter, who had previously become a Roman Catholic, both she and her husband received Holy Communion in both kinds, now permitted at "Nuptial Mass".

In Assisi, Italy, recently a Presbyterian bride, marrying Italian writer Fortunato Pasqualino, was permitted to receive Holy Communion, by Vatican permission—for that occasion only.

Woman Priesthood

Last autumn St. Joan's International Alliance, a Roman Catholic women's organisation, adopted a resolution asking for a revision of Canon 968—that only a baptised man is eligible for the priesthood.

The Apostolic Delegate, Archbishop Cardinale, told them not to let up in their agitation for equal rights in the Church.

Jesuit Father Fichter of Harvard Divinity School told the National Conference of Diocesan Vocation Directors that the Roman Church should consider ordaining women and married men.



March 24, 1966—A Moment in History: A Moment of History, Courtesy: "The Universe".

He hasn't left

Cardinal Heenan began his address in pleasant vein when he was the chief guest of the Religious Weekly Press Group luncheon.

Returning to breakfast from Mass "because it is a day of penance I picked up the *Church Times*, as I always do on Friday—it is a great relief after the *Catholic Herald*," he joked. "So I propped up the *Church Times* against the loaf, and I opened it at the middle page, and there in the place usually reserved for Anglican dignitaries I saw a picture of our Apostolic Delegate, and I thought: 'My God, he hasn't left the Church!'"

He has left

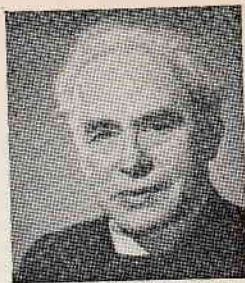
Professor Charles Davis, aged 43, regarded as one of their ablest and sanest theologians, has left the Roman Church. "The official Church is racked by fear, insecurity and anxiety, with a consequent intolerance and lack of love . . . the perpetual dominance of the system over the person . . . is destructive of human personality."

Professor Anthony Stephenson, 59, of the McMaster University, Canada, long-time Jesuit priest, has likewise withdrawn—and becomes an Anglican clergyman—"I retain the deepest affection for the Roman Catholic Church, but—..."

These are but two of a number of eminent Roman Catholics who recently for one reason or another feel compelled to withdraw. As the Editor of *New Christian* points out—this feeling of the irksomeness of institutionalism is invading all Churches.

PEOPLE IN THE NEWS

DEAN MATTHEWS: At the age of 85 the Dean of St. Paul's, London, is retiring. He was appointed to succeed Dean Inge in 1934, achieved a reputation as writer and journalist, though he has never had the same following or flare of his predecessor. His memorial is St. Paul's itself, wonderfully restored and beautiful after its nightmare and scars in the bombing and blasting of London.



BISHOP WAND: St. Paul's encourages long life! Bishop Wand, formerly Bishop of London, and since then for many years a residentiary Canon of St. Paul's, has recently celebrated his 80th birthday.



THE REV. ELSIE CHAMBERLAIN: For sixteen years the voice of Elsie Chamberlain has been familiar in B.B.C. religious broadcasts. A Congregational minister, married to an Anglican incumbent, member of the Mothers' Union, her service to the B.B.C. has just ended. She was once honoured with the chairmanship of the Congregational Union of England and Wales. Fortright in her opinions, she describes the new report on "Women and Holy Orders" as "ghastly" and some of the reasoning found in it as "aboriginal".

MISS JACQUELINE BRENNAN: For nineteen years a nun, Sister Jacqueline, Head of Webster College, Missouri, with 900 students, the only woman on the U.S. President's Educational Advisory Council, has been given permission by Cardinal Archbishop Ritter: (1) to renounce her vows as a nun, "Under the vow of obedience, I had given someone else the authority to limit or veto my decisions . . . I could not live as a responsible and productive human being for the rest of my life under the vow,"; yet (2) to remain Head of the College; (3) to begin to transform it from a purely religious college to a secular institution—"it is my personal conviction that the very nature of higher education is opposed to juridical control by the church".



LYNDON OSCAR PINDLING: Aged only 36, with a London University degree, and now a very prosperous lawyer, he has surprised all opinion by sweeping his Progressive Liberal Party into power in the Bahamas as a wholly Negro Party. Married, with two sons, he is a devout Anglican, who is reported to give a tenth of his £10,000 law income to the Church, and one-third to his Party.

ROMAN CATHOLIC BISHOP FRANCIS SIMONS of India: in an article in *Cross Currents*, expresses the revolutionary view that the source of modern Christian morality should no longer be the Bible or natural law but "the consensus of what constitutes the good or welfare of mankind in society and individually". He rejects Bible-based morality on the grounds that Jesus himself imposed no detailed code of behaviour but rather gave a general injunction that man should live according to the highest standards and seek perfection through love. He feels also that the traditional Catholic approach to natural law is too abstract and impersonal. From his consensus theory ("when the general convictions of mankind and the insights of its wisest men agree") many changes would be effected in outlook. There would be a new attitude for instance towards abortion, birth control, even sterilisation, towards divorce and even what is regarded as Church membership.



Before the Gospels

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

III YOU NEED A SYSTEM

The way in which the teaching of Jesus was organised to serve the needs of Christian teachers.

JESUS WROTE NONE OF HIS teaching down. No modern teacher would place such reliance upon the memories of his pupils. The very existence of the Gospels shows that the memories of the disciples were worthy of the trust. But the disciples did not burden themselves with unnecessary detail. Very few recollections have survived of where and when Jesus gave His teaching. Occasionally there are notes giving the approximate time and place of a parable or a group of sayings, but these are few and may not always be accurate. What Jesus said was more important to remember than where or when He said it. This means that the order of the teaching in the Gospels is not to be regarded as chronological. There is order—but an order dependent upon subject matter rather than upon time.

CLARITY

The need to organise the traditions about Jesus into some coherent system must have been felt at a very early stage in the Church's life. Stimulus to this process came from the requirements of Christian teachers. New converts were coming into the Church, sometimes in large numbers. As soon as Christianity spread beyond Palestine new Chris-

tians had no previous knowledge of Christ and His teaching. It seems from the Acts of the Apostles that people were often baptised after only a very short period of instruction. There was an urgent need, therefore, once people were members of the Church, to give systematic instruction about the Christian way of life. We know that there were men in the New Testament Church whose job it was to teach. These are the men who were responsible for arranging the teaching of Jesus in a systematic way.

COLLECTIONS

Sometimes we find sayings of Jesus which were obviously spoken separately, but which have been grouped to assist the memory. "For everyone will be salted with fire. Salt is a good thing; but if the salt loses its saltness, what will you season it with? Have salt in yourselves; and be at peace with one another." (St. Mark 9, 49, 50). Here are three independent sayings, all employing the metaphor of salt. This little collection is attached to the previous verse in the chapter by the link-word "fire".

This collection is very small. Much larger ones are to be found in the Gospels. For instance, St. Mark chapter 4 consists of five parables about the Kingdom of God. At the end of the chapter St. Mark writes: "With many such parables He would give them His message, as far as they were able to receive it." The chapter is a collection, and a

selection from a larger number of parables which Jesus was known to have told, some of which we now read in the other Gospels. We can imagine a Christian teacher, before the writing of St. Mark's Gospel, using the parables now in St. Mark chapter 4 and explaining to his hearers: "This is how Jesus used to teach."

THE TEACHER'S GOSPEL

The Gospel which above all is organised to suit the needs of teachers is St. Matthew's. This Gospel was the most popular in the early Church, because it is compre-

hensive, and because it presents the teaching of Jesus systematically. There are five long sections of teaching in a narrative framework: Christian Discipleship (chapters 5-7); Instructions for Mission (10); Parables of the Kingdom (13); the Christian Community (18); and the Coming of the Son of Man (24-25). The over-all scheme is the evangelist's; but into it he has incorporated collections which teachers before him had used. The Gospels sprang from the life of the Christian community. They have been shaped by the work of many unknown hands.

prayer for thinking people

The Rev. R. P. FLINDALL

Read the collect and ask, read the epistle and give thanks, read the gospel and praise God. Let God speak through your thought in reading the Prayer Book collect, epistle and gospel for the week.

Easter 1 (April 2)

Ask God to rid our characters of malice and wrong intent.

Thank God for the prospect of eternal life with him.

Praise God for the peace of his presence and the peace of sin forgiven.

Easter 2 (April 9)

Ask God to make us like Jesus, ready to sacrifice all for God's purpose.

Thank God for the personal care He bestows upon each of us.

Praise God for the Gospel of Peace with which He breaks down racial, political and social barriers.

Easter 3 (April 16)

Ask God to ensure that our Christian faith will be seen in our words and actions.

Thank God for the well ordered and stable world we know in this land.

Praise God for His gift of perfect joy which triumphs over human failure.

Easter 4 (April 23)

Ask God that the demands of life will not divert us from our intention of serving Him.

Thank God for His unchangeableness, and the strength He gives us to fulfil His own commands.

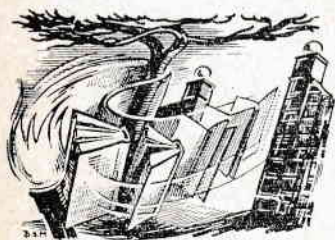
Praise God for His Holy Spirit who develops our characters and directs our wills.

Easter 5 (April 30)

Ask God without any hesitation, for the necessities of life.

Thank God for the freedom to choose how to put our faith into practice.

Praise God for the perfect communion we have with the Father through His Son.



★ An Order for Holy Communion

Proposed by the Liturgical Commission. (2/- S.P.C.K.)

★ A Guide to the New Communion Service

C. O. Buchanan.

(4/-). Church Book Room Press, 7 Wine Office Court, London E.C.4.

I had not realized what a fascinating and exciting and liberally planned service is the New Communion Service, which order can be had from S.P.C.K., until I read C. O. Buchanan's Guide along with it. While he is a leading Evangelical and a member of the Archbishops' Liturgical Commission, there is little if any, party axe grinding, but in simple words explaining, pointing out the purpose of each step. You need both to make a proper study, but every churchman, lay and ordained, should do it.

★ **The Church in the Thought of Bishop John Robinson** by Richard McBrien. (S.C.M. 30/-).

Everybody recognizes that the Bishop of Woolwich is a disturbing influence. For that reason many welcome him—and many scorn him. That an orthodox Roman Catholic Theologian has researched into nearly everything the Bishop has written, carefully classified it and stated it, and then approved or disapproved, lucidly giving his reasons—and been awarded a Doctorate on his work by The Gregorian University at Rome, is a remarkable tribute to Dr. Robinson and suggests that there are those careful Christian thinkers who feel the Bishop of Woolwich deserves attention. And in this book he has done a very great service in elucidating and clarifying much of what the Bishop has written and about which many of us were lost or confused. A book really for clergy and those familiar with current theological thinking.

★ **A Time for Christian Candour** by Bishop James Pike. (Hodder & Stoughton 16/-).

It must be said that it was some of the opinions expressed in this book which aroused such a furore in the Episcopal Church of America. If one is a very orthodox person then the estimate of this book will be that it is destructive of belief. And yet on the other hand, if one is groping and unconvinced, one may well find in these pages help and a basis for belief, written by one of the sharpest and most brilliant minds in the U.S. Episcopal Church. Bishop Pike represents the toil and turmoil of our time. And though he has now resigned his high office as Bishop of California and retired to private study and research, it is on record how greatly he advanced the witness and life and work of the Church during his ministry and specially during his episcopate.

The Art of Enthusiasm

By Dr. NORMAN VINCENT PEALE

ON a train trip during a period of gloomy weather I went into the diner for breakfast. The steward seated a man across from me. He shook out his napkin vigorously, put it on his lap, leaned across the table and smiled at me, "It's a great morning, isn't it?" "Well, it's raining," I answered. "What's wrong with rain?" he asked and gave me quite a dissertation on the benefits of rain.

Then he said, "What's your line, friend?" "I'm in kind of a religious line." He assured me it was a fine line to be in, and then I had to ask him what his line was. He reached down into a briefcase he had carried in with him and pulled out, of all things, a fly swatter and put it on the table.

"This isn't an ordinary fly swatter," he pointed out. "You've never seen one like this before. That swatting end is smooth; it won't tear the curtains or the furniture fabric. But the great thing about it is this . . ." and he pointed to a place where there was a little tank. "This is filled with perfume and every time you swat flies, you fill the air with perfume." He went on to tell me how well he was doing making the world a sweeter-smelling place with fewer flies. By the time he got through with me, I was all set to buy one myself. When he left, I thought to myself that here we had talked, a minister and a fly-swatter salesman, and our subject had not been the



greatness of God but the greatness of a new kind of fly-swatter. And I asked myself what was wrong with me that rainy day that I hadn't witnessed to the power of God.

The answer was simple. The fly-swatter salesman had practised the art of enthusiasm and I had failed to do so. The result was that he had sold me on his fly-swatter and I had failed even to approach him on my much more important mission.

For this man had been able to take a simple, humble household object and, by his wholehearted approach to the problem of selling it, been able to fill it with glory. He had done this only by means of his enthusiasm.

The ancient derivation of the word "enthusiasm" is, quite literally, "filled with God". There is no better way than the art of enthusiasm to fill your own work with glory and to crown it with success.

How would you like Oxfam to use £5 ?

- Mobile medical clinics
- Training young people
- Feeding schemes for children
- Drilling for water in India

Send your answer together with a cheque or postal order to the address below.

This is no competition and there are no prizes. Only the knowledge that someone's hunger and misery will be ended by your kindness and humanity. Isn't that worth a few pounds?

To: Oxfam, Room 35
c/o Barclays Bank Ltd., Oxford

I enclose £. . s. . d. as my contribution to Oxfam's work. Please use it for the purpose outlined above.

NAME

ADDRESS

.....

.....



IS YOUR PARSON ILL ?

If so, he may be benefiting, not only from the splendid treatment provided by this Nursing Home, but by the absence of a long wait before admission.

This service, which is exclusively for the needs of sick Clergy and their families, is given free to all who need it. It depends entirely on voluntary contributions.

PLEASE SEND A DONATION
NOW

and remember the Nursing Home
in your Will.

All gifts will be gratefully acknowledged. Further details about the work, and admissions, gladly supplied by the Secretary.

ST. LUKE'S NURSING HOME FOR THE CLERGY

(formerly the Hostel of St. Luke)

14 Fitzroy Square,
London, W.1.



YOUTH IN ACTION

WHAT'S THE USE OF LATIN?

DOES 'AMO, AMAS, AMAT' mean anything to you? Or the subjunctive mood and the ablative absolute? Perhaps not, but to many boys and girls in comprehensive and grammar, public and prep schools, these phrases recall Latin.

What use is a dead language like Latin in 1967? (Perhaps your classics master will tell you). There is nowadays a short cut to the fascinating civilisation of Roman roads and aqueducts, legions and galleys, senators and slaves—and the empire in which Christianity was born.

The classics can more and more be read in cheap paperback English translations. Much of Virgil can be enjoyed in the pages of Cecil Day Lewis. We can read widely and quickly in English about the grandeur that was Rome. Think how poorer we should be if we had to learn Latin to read the Bible as men did in the Middle Ages when the Bible was only available in Latin.

Until recently this was roughly the position in the Roman Catholic liturgy. A few years ago you would have to be able to read Latin to understand these religious services—though an English crib was sometimes provided in your Missal! It must have been difficult to worship God if you could not understand what was going on: you could hardly take part! Suppose our Anglican services were in French. We would either have to improve our French or be dumb in church!

In the last few years a great change has overtaken the Roman Catholic Church. Pope John, a very old but revolutionary saint, called the Second Vatican Council to reform and renew his Church. Pope Paul, who succeeded Pope

John, has continued this great work. Roman Catholic public worship has been dramatically altered.

The Mass is now simpler and more like that in the early Church. The priest faces the people across the altar and the congregation gathers round to share with him in doing the work of Christ. The biggest change is that large parts of the service are now in English instead of in Latin—the dead language we learn at school. Ask a Roman Catholic friend to take you along to join in his worship.

You see the Roman Church is on the move. So is the Church of England: everywhere our Holy Communion is developing on similar lines, with the people taking more part, gathering round, standing turned towards a priest who faces them across the altar-table. Our two Churches are becoming more alike since they both are more carefully seeking to follow the same Lord. Perhaps one day, despite the deep differences that still divide us, there will no longer be a part of the Church linked to the Bishop of Rome and another bit linked to the Archbishop of Canterbury, but once again the Church of Christ.

Is there a future in Latin in school or in the Roman Church? Surely we are moving from a dead language to the living word and from outmoded forms to a living and understandable worship.

your sincerely,

David Atfield

WOMEN'S PAGE

Edited by Mary Andere

ALL OVER THE WORLD THE Roman Catholic Church is on the move. No longer can Evangelicals pride themselves on their superior knowledge of the Bible and its interpretation!

On the Continent, in India, Australia and America 'cursillos' are increasing—'little courses', intensified 'shock courses' almost, on doctrine and Bible study. Young men and women meet together weekly under the guidance of a priest or a trained layman and examine and discuss the various tenets of the Faith as it is understood by the Church of Rome. They seek to see also where other branches of the faith have a different understanding of a doctrine.

They read their Bibles daily, with the same joy and delight in discovery that other, protestant, branches of the church have known for so long. They examine the meaning in depth of the Psalms, or one of the prophets, the Gospels, or Epistles, finding a new source of strength and wonder deepening into both worship and ardent evangelism as they do so.

They meet in each other's houses for prayer meetings of a surprisingly "free church" character, and they meet in regular weekly prayer groups in church for conducted prayer and intercession.

During 1966 there was an International Cursillo Conference in Rome, attended by hundreds of young people from different countries all rejoicing together in their new found joy in living 'in depth' in Christ, of knowing spiritual relationships suddenly come alive in a wonderful, unexpected manner.

Here in England also, there is an ever-widening desire amongst Roman Catholics to form discussion groups, prayer and Bible study groups, or, if none are available, to be willing to join in with groups in the Church of England, and learn together to



An unusual church in an unusual situation was discovered recently by Mr. C. H. Johnson, of Birkenhead. He writes: "Touring in Italy recently it came as a surprise to find, when we stopped for refreshment on an autostrada, a small, ultra-modern church. This had been built hard by the restaurant and supermarket. It is worth noting that at a halt for food and drink someone had thought it worthwhile to provide the opportunity for spiritual refreshment."

seek the "inestimable riches in Christ Jesus". This is a most heartening move in the direction of true unity, and it springs from the people themselves, not from top level leaders imposing it upon an unwilling laity!

Recently I was at a conference at a Roman Catholic convent where we lived together for a weekend in perfect Christian amity and fellowship—Roman Catholics, Anglicans, Protestants, Quakers, and even agnostics! We were studying the work of Pere Theillard de Chardin, and discussing, from all our different viewpoints, the implications and relevances of the Christian faith in daily living in the world of to-day.

I shall long remember the words of the Mother Superior to me as I left, saying how greatly they had felt we shared a common bond, and how, suddenly, at the Mass, they had almost wheeled me up to receive Communion, but had suddenly, and with a stab of pain, remembered that we belonged to different denominations! Yet, in a sense, that stab of "separatedness" emphasised the more deeply the feeling of "one-ness" in Christ, and that is all that matters, ultimately—not our differences in doctrine, or interpretation or rite—only our common relationship with Him in Whom we are "all accepted".

Friends in various religious orders tell me of the same sense of re-awakening vitality and love they find with members of Continental religious houses who come over and stay with them.

Roman Catholics are often surprised to find how similar our services are—and we are frequently amazed to find how much simpler *their* services are than our own. Ritual and formality are being dispensed with more and more, and only the pure 'shape' of the service remains. In many Continental Roman churches to-day communicants do not kneel. They walk up quietly to the chancel steps, stand there, receive the Sacrament, then turn and walk back to their places. There is a simplicity, a lack of distraction, which is both moving and helpful. It is probably the nearest thing we have to the primitive rite, where the early Christians did not kneel—a custom introduced much later in history.

A Book Worth Reading "THE RADIANT LIFE"

By Nancy B. Zastrow (Concordia 15/-)

This is a book written by a woman for women, and it is certainly worth hearing what she has to say, for she writes as a housewife and mother who knows what it is to try to live the Christian life fully, victoriously in our present-day world.

It is light, easy reading, the sort of book you can pick up and put down at a moment's notice, without feeling you have lost the thread of things! It is immensely honest and also practical, and does not try to camouflage unpalatable truths, as when she says: "Recognising Christ is a little unsettling. We really aren't sure we want more than an ecclesiastical fire insurance policy . . . Must we really live that victorious and unworldly life?"

It deals with life inside the Church, inside the family, and in the world, not opting out of it and all its difficulties and problems. I think this book is worth reading and would help many of us to a fuller life.



COFFEE IGLOO

Sponge Base: 2 oz. self-raising flour; $\frac{1}{2}$ level teaspoon baking powder; 2 oz. caster sugar; 2 oz. luxury margarine; 1 egg.

Coffee Mousse: $\frac{1}{2}$ oz. powdered gelatine; 3 tablespoons cold water; $\frac{1}{2}$ pint double cream; 3 eggs, separated; 2 oz. caster sugar; 2 tablespoons Camp coffee essence.

Decoration: $\frac{1}{2}$ pint double cream; 1 egg white; $\frac{1}{2}$ oz. icing sugar.

For Sponge Base: Sift flour and baking powder into a bowl. Add remaining ingredients and beat well for 2 minutes. Turn into a greased 7-inch sandwich tin and bake in a fairly hot oven, 375°F. or Gas Mark 5, for 20 minutes. Turn out and leave to cool.

For Coffee Mousse: Soften gelatine in cold water. Lightly whip cream. Whisk egg yolks, caster sugar and coffee essence over a pan of hot water until thick and creamy. Remove from heat and continue whisking until cool. Dissolve gelatine in a bowl over a pan of gently simmering water, then whisk into coffee mixture. When mixture is thick, but not set, fold in lightly whipped cream. Whisk egg whites until just stiff and fold in. Turn into a 2 $\frac{1}{2}$ -pint pudding basin and leave to set.

For Decoration: Whip cream until it just holds its shape. Whisk egg white until just stiff, then whisk in sieved icing sugar. Fold egg white into whipped cream.

To Make Up: Place sponge base on serving plate. Dip basin quickly into hot water to un mould mousse. Turn out on top of sponge base. Completely cover coffee mousse and sponge base with cream. Whirl up cream to decorate. Serves 6.

NEW PEDAL BIN

How often have you jarred your shin-bone when opening your pedal bin? Or searched in vain for a miniscule pedal with your toe?

Judge have produced this slim, well-balanced bin, with a perfectly fitting lid which is raised and lowered by depressing a pedal extending along the whole front. It has a full 3-gallon capacity. The hygienic inner container is easily lifted out for rubbish to be emptied.

The ribbed pedal does not protrude beyond the tapering front and pressure on any part of the pedal opens the lid.

There are no metal parts so there is no fear of rust or corrosion. Price 32s. 11d.



Dear Editor

Scargill

The Lady Warden of this excellent Christian Centre in the Yorkshire Dales has asked us to make known that it is open to individuals and families as a holiday home. Scargill is a fine country mansion adapted for its present use, and set in most glorious dale country. Enquiries to Lady Warden, Scargill, Kettlewell, Skipton, Yorks. Phone Kettlewell 234.

Tonic Sol-fa Music

Mr. G. D. Brown, 4 Green Lands, Sole Street, Gravesend, Kent, plays his organ from Tonic Sol-fa—and he very much needs single copies of organ music so published. He particularly is looking for the Bristol Tune Book, and Sullivan's "The Long Day Closes". Any reader help?

Renewed Friendship

Some months ago we published a letter received from Victoria, B.C., Canada. A reader in England spotted the signature of an old friend and wrote us if we could provide the full address. We were delighted to be able to oblige.

Australia

I receive monthly the magazine of St. Stephen's, Coorparoo, Australia, which has a mail posting list of over 2,000 copies a month. Fairly regularly I notice articles from *Church News* included in it—and we are glad of this wider use of all *Church News* tries to be and do.

FLUORIDATION

Department of Preventive Dentistry,
Guy's Hospital.

Dear Canon Rhodes,

I see from your January current issue, you have no technical literature from scientists who support fluoridation.

I enclose a copy of the British Dental Association pamphlet *Fluoridation of Water Supplies*—questions and answers—(13 Hill Street, Berkeley Square, London, W.1. Price 1s. 3d. with post) which, whilst not itself a technical document, answers many questions and gives authoritative scientific reference to support them.

Having studied the question for many years I am convinced that it is an efficient, safe and ethical procedure which reduces considerably the ravages of dental decay in our children.

Yours sincerely,

M. N. Taylor,
B.Sc., B.D.S., Ph.D., F.D.S.R.C.S. (Eng.),
Reader in Preventive Dentistry,
University of London.

This must conclude this correspondence.—Ed.

RHODESIA

Dear Sir,

"A.B." in your January issue believes that "one man, one vote" leading to majority rule can somehow be equated with Christian principle. This is debatable. Nobody should shut their eyes to the consequences of African majority rule. Few of the new African nations have failed to tear up the democratic constitutions painstakingly agreed over the conference table and substituted one-party or dictatorial rule. In Nigeria, in Ghana, in Zanzibar, there has been massacre and bloodshed. Northern Sudanese have murdered non-co-operative Southerners. The Congo debacle is well known: and, nearer to Rhodesia, Lumpas in Zambia have been massacred by the ruling U.N.I.P.

None of these events appears to have caused a raised eyebrow among Christian moralists.

Politicians and moralists are all too ready to ignore humanity—the actual men, women and children on the ground. Surely these, not abstract theory, form the core of a "clear moral problem".

Yours faithfully,

E. P. Heriz-Smith.

Dear Canon Rhodes,

May I correct the false impression your readers received about Rhodesian prisons in Mr. Stock's letter, "detention of thousands of African Christians in the most disgraceful and humiliating conditions".

In August, 17 local and overseas press men, at five minutes' notice, went to the prison in Salisbury. The visit was decided upon as a result of a report by Amnesty International condemning prisons in Rhodesia.

The journalists were favourably impressed. They saw workshops, the library and the cells of all prisoners, black and white. Each cell block is equipped with showers which the prisoners use every day, and flush lavatories, and blankets. Prisoners have three meals a day including one substantial meat meal.

Journalists were told the total prison population of Rhodesia had declined by 2,000 since early 1965.

I trust this account will reassure your readers, as it did the members of the Press.

Yours sincerely,
(Lady) Ruth Cranford.

Headingley, Leeds, 6

Dear Sir,

The black people of Rhodesia, half of whom are seventeen or under, have not, on the whole, shown much interest in Western methods of government. Given time, under the present constitution, they will be able in a few years to dominate Parliament, if they wish to do so.

Yours faithfully,

E. Guy.

BILLY GRAHAM

Sir,

Intellectuals talk nonsense about the Bible needing an intellectual approach to understand it. Our Lord said, "These things are hidden from the wise and prudent and revealed to the babes." These people attack Dr. Billy Graham's success in his campaigns, but I guarantee that they have not had many conversions. What England needs today are converted leaders guided and ruled by the Holy Spirit.

A. J. Moxon.

SAVE THE CHILDREN

Dear Sir,

The Save the Children Fund is crying out for woolies to go to refugee children in Turkey and elsewhere. I do hope kind hearts reading your magazine might start Church knitting groups.

Yours sincerely,
(Miss) L. Flemming.

Carlisle

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.

April, 1967

ST. NICHOLAS FELLOWSHIP FREEWILL OFFERING ENVELOPES

There are still plenty of sets of these envelopes available and anyone requiring them is asked to contact Miss E. Warburton, Cross Cottage, Old Marston, or Mr. John Day, 107 Oxford Road, Old Marston.

THE OLD VICARAGE

The present Vicarage and lawn is to be sold by auction during July, and anyone interested in its purchase should contact Messrs. E. J. Brooks and Son, Gloucester House, Beaumont Street, Oxford (Oxford 44535) who are acting as agents for the sale.

VISIT OF MISSIONARY FROM INDIA

Miss Joan Mallalieu, the missionary with whom our parish is linked in South India, will be visiting Marston for a few days in April. The Vicar and Mrs. Rimmer invite you to an At Home at the Vicarage, on Thursday, April 20th at 7.45 p.m. to meet Miss Mallalieu, who teaches English at the Gell Memorial School for Girls, Ootacamund, South India.

CHURCHWARDENS

We welcome as a new Churchwarden, Mr. Clifford Dunkley, who was appointed at the Annual Vestry on March 16th, together with Mr. Bernard Oliver who has given the Church invaluable service over some 15 years.

By canon 89 of 1604, Churchwardens are to be chosen by the incumbent and the parishioners, or, if they fail to agree, one is to be appointed by the incumbent and the other by the people! The Vicar of Headington, the Rev. Robin Anstey, in a recent magazine pointed out the obsolete reason for this practice and announced that in future both Churchwardens should be the nominees of the parishioners. In common with our mother parish, our own Vicar this year abrogated his prerogative of nominating a Churchwarden, and our two Churchwardens are both now democratically elected.

The duties of Churchwardens comprise the business and financial side of parochial activity, particularly the collection and apportioning of alms, and the care and preservation of the fabrics and furnishings of the church. They have also power to eject unruly parishioners who disturb divine worship!

In welcoming our new Wardens, we say a big Thank you to our loyal friend and former Churchwarden, Dr. Cyril Carter, whose wise council and benevolent manner have graced us over past years. We are particularly grateful for his help in the restoration of the chapel in the South aisle and in the re-leading of the Church roof. It is good to know that he will still be serving on the P.C.C. in the future.

CHURCH OF THE HOLY FAMILY, BLACKBIRD LEYS

The 2nd Annual Service of Thanksgiving and Intercession for Church Unity will be held in this exciting new Church on Monday, April 10th at 7.30 p.m. The Preacher will be the Rt. Rev. Dr. C. Kenneth Sansbury, a truly international Churchman, who is now General Secretary of the British Council of Churches. It is hoped that many people will try to be present.

BOOKS MISSING

A cri de coeur from the Vicar to any people in the parish who have books borrowed from him and with which they have finished. He is especially keen to locate two books by the Prior of the Taize Community, Roger Schulz, if the borrower is still in the vicinity!

CHILDREN OF THE CHURCH

EASTER PARTY FOR JUNIOR CHILDREN — Saturday, 22nd April, 4 p.m. to 6 p.m.

WELCOME TO NEW MEMBERS OF CHRIST'S CHURCH

The following were confirmed by the Bishop of Dorchester in our Church on 9th March :—Keith Allen, Stephen Broster, Stephen Clarke, James Henman, Timothy Purrett, Janet Allen, Jill Aries, Janet Bull, Susan Cardy, Lesley Groves, Sarah Kelsey, Jane Kimber, Clare Rimmer, Jill Sidebottom and Rosalind Starmer-Smith.

Please remember them all in your prayers as they begin their life of full membership within the Church.

PARISH CALENDAR — APRIL

- Apr. 1. Saturday. Bellringers Jumble Sale, 2.30 p.m.
 " 2. **LOW SUNDAY. EASTER I.** Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.
 NO CHILDREN'S INSTRUCTION ON THIS DAY at 10 a.m. or 11.0 a.m.
 " 4. Tuesday. Festival of the Annunciation of the Blessed Virgin (transferred from 25th March).
 7.15 a.m. Holy Communion.
 " 5. Wednesday. Holy Communion, 7.15 a.m.
 Young Wives : Church Hall, 7.45 p.m. "More Points of View."
 " 9. **EASTER II.** Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
 " 12. Wednesday. Holy Communion, 7.15 a.m.
 2.45 p.m. Mothers' Union Prayer Group at 60 Oxford Road.
 " 16. **EASTER III.** Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
 " 19. Wednesday. Holy Communion, 7.15 a.m.
 Young Wives : Church Hall, 7.45 p.m. "Fashion Show," by Dorothy Perkins.
 " 20. Thursday. Visit of Miss Joan Mallalieu to the Parish. 7.45 p.m.
 Vicarage "At Home" for her.
 " 21. Friday. Holy Communion, 10.30 a.m. with special intention for the sick and the "laying on of hands."
 " 22. Saturday. **EASTER PARTY** for the Junior Sunday School, 4 p.m. to 6 p.m.
 " 23. **EASTER IV.** Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
 " 25. Tuesday. **FESTIVAL OF ST. MARK**, Evangelist and Martyr.
 7.15 a.m. Holy Communion.
 Mothers' Union : Church Hall, 7.45 p.m. "Flower Arrangement" by Mrs. Norman.
 " 26. Wednesday. Holy Communion, 7.15 a.m.
 " 30. **ROGATION SUNDAY.** Easter V. Services as for the 4th Sunday in the month. No Holy Baptism.

ALTAR FLOWER ROTA — APRIL

9th—Mrs. King. 16th—Mrs. Harlow. 23rd—Mrs. Sharpe. 30th—Mrs. Bolton.

HOLY BAPTISM

- Feb. 26. Alison Dawn Coombes, 5 Ewin Close.
 Mar. 12. Timothy James O'Keefe, 51 Elms Drive.

COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants
	Number of week-day communicants —	42.			
Feb. 12.	...	30	18	0	27
Feb. 19.	...	25	13	0	67
Feb. 26.	...	34	17	8	36
Mar. 5.	...	29	10	6	72
	Number of week-day communicants —	61.			

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
- Brownies.** Brownie Guider : Mrs. N. Edmonds, 10 Ashlong Road.
- Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
- Cubs.** Cub Scout Leader : Mr. I. Brough, 7 Windsor Crescent, Old Marston.
- Girl Guides.** Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.
- Parish Magazine :** Sec. : Mrs. & Miss Finch, "Stanmore," Boults 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 Leader : Mr. N. Lankford, 55 Crotch Crescent, New Marston.
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.
- 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 Raymund Road.
- Youth Fellowship.** Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mrs. North, 5 Salford Road.
- 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.
- 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. Olive: (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,
CowleyTel. 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