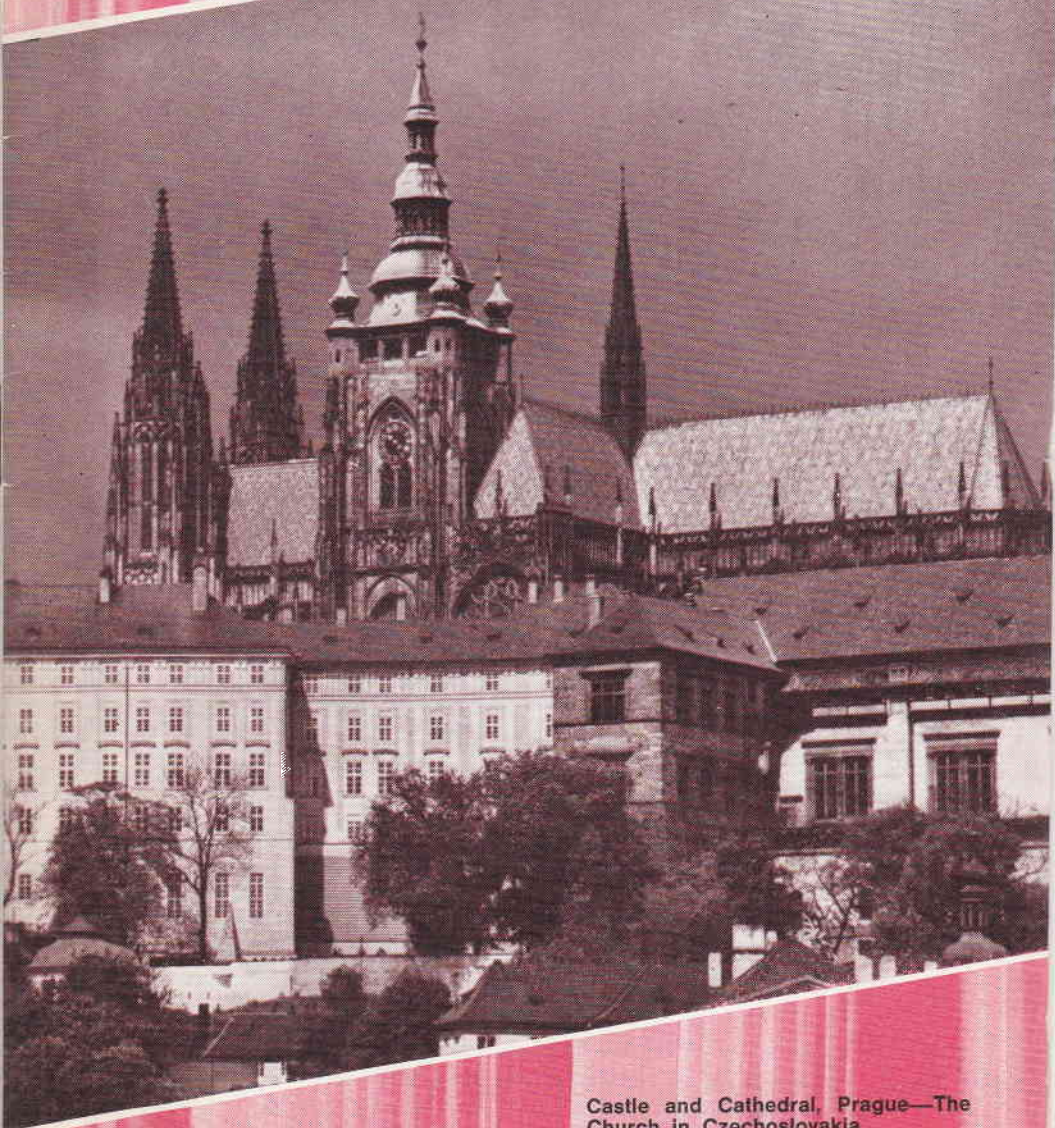


ST. NICHOLAS CHURCH

MARSTON NEWS



Castle and Cathedral, Prague—The Church in Czechoslovakia.

MARCH, 1969

No. 133

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

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

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion : 10 a.m. New Communion Service, followed by Coffee in Church Hall on 2nd and 4th Sundays.

Morning Prayer and Sermon : 11.15 a.m. : 1st and 3rd Sundays.

Evening Prayer 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 Services of Morning and Evening Prayer are usually said each day at 7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evening Prayer is at 5.15 p.m. Wednesday : Morning Prayer 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, 11.15 a.m.

Nursery : Sundays, 11.15 a.m. in Mortimer Hall.

Mothers' Union : 4th Thursday.

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, 7.30 p.m. in Scout Headquarters.

Cubs : Tuesday, 6.15 p.m. in Scout Headquarters.

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

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.

PARISH CALENDAR : MARCH

- Mar. 2. LENT II
 8.00 a.m. Holy Communion.
 10.0 a.m. Parish Communion.
 11.15 a.m. Morning Prayer.
 6.30 p.m. Evening Prayer.
- „ 5. Wednesday. Holy Communion 7.15 a.m.
 “School for Christians” in Church Hall at 8 p.m.
 “The Bible in Perspective” — 1. The Old Testament.
- „ 7. Friday. Women’s World Day of Prayer.
 (Not as mentioned in February Magazine).
 See notices in Church Porch.
- „ 9. LENT III
 8.00 a.m. Holy Communion.
 10.0 a.m. Parish Communion followed by Coffee in the Church Hall.
 3.0 p.m. Holy Baptism.
 6.30 p.m. Evensong.
- „ 12. Wednesday. Holy Communion 7.15 a.m.
 “School for Christians” in Church Hall at 8 p.m.
 “The Bible in Perspective.” 2. Colour Films on Biblical Archaeology.
- „ 13. Thursday. Mothers’ Union Quiet Half-hour, 2.45 p.m.
 At 60 Oxford Road by kind invitation of Mrs. Green.
- „ 16. REFRESHMENT SUNDAY : MOTHERING SUNDAY
 8.00 a.m. Holy Communion.
 10.0 a.m. Parish Communion.
 11.15 a.m. Special Mothering Sunday Service for Parents & Children.
 Preacher : Rev. Richard Askew, Chaplain to Oxford Pastorate.
 6.30 p.m. Evensong.
- „ 19. Wednesday. Holy Communion 7.15 a.m.
 “School for Christians” in Church Hall at 8 p.m.
 “The Bible in Perspective.” 3. The New Testament.
- „ 21. Friday. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- „ 23. PASSION SUNDAY. LENT V
 8.00 p.m. Service in Church.
 10.0 a.m. Parish Communion.
 3.0 p.m. Holy Baptism.
 6.30 p.m. Evensong.
- „ 25. Tuesday. Festival of the Annunciation of the Blessed Virgin Mary.
 Lady Day. 7.15 a.m. Holy Communion.
- „ 26. Wednesday. 7.15 a.m. Holy Communion.
 “School for Christians” in Church Hall at 8 p.m.
 “The Bible in Perspective.” 4. Ways of Personal and Group Study.
- „ 30. PALM SUNDAY
 8.00 a.m. Holy Communion.
 With distribution of palms.
 10.0 a.m. Parish Communion.
 6.30 p.m. Evensong.
- „ 31. Monday in Holy Week. 7.15 a.m. Holy Communion.
- Apr. 3. Maundy Thursday. 8 p.m. The Lord’s Supper.

IN MEMORIAM

Jan. 25. Frederick Gomm.

HOLY BAPTISM

- Jan. 26. Russell Nicholas Brown, 28 Nicholas Avenue.
 Stephen Tony Barson, 11 Larch End, Garsington.
 Jane Marie Giles, 19 St. Nicholas Park.
 Christopher John Tuffrey, 11 Wick Farm, Barton Estate.
- Feb. 9. Anthony Nigel Horwood, 52 Cherwell Drive.

HOLY MATRIMONY

- Jan. 25. Ronald George Ward and Christine Gwendoline Boyes.
 Feb. 15. Richard George Stowe and Mary Jean Bridges.

VICAR'S LETTER

My Dear Friends,

A student once asked his professor : " Could you please recommend me a ' Life of Christ ' ? " He received the reply : " Have you tried the one by St. Luke ? "

In this sophisticated age, what a joy it is to turn from some of the abstract philosophisings, and theological meanderings to the simplicity of the Gospels ! Listen to these words of Jesus :

" Is there a man of you who by anxious thought can add a day to his life ? " (Matt. 6. 27 N.E.B. Mgn.).

Yet how many of us worry about things over which we have no control.

Someone once said that if the cardinal sin of the Old Testament is Pride then the cardinal sin of the New Testament is Worry.

Many of us need to put our life into top gear. We rush through the day with no time for people, always in the " grip of the next thing. "

We wake up early and worry about everything from the children to the cat, from the curtains to the coal bill. When the dawn comes—(and we get depressed because we haven't seen it much recently)—things don't seem half so bad, but we face the day exhausted from our early morning worry-session.

That is why its so very worthwhile thinking again this Lent about so much that we've taken for granted in the past. Every morning can be a new day — " Behold, I make all things new " says Jesus. Every Communion service can be a fresh experience. " Come unto me, all ye that travail and are heavy laden, and I will refresh you. " The words are so familiar, that often they fail to dawn on us.

We say we believe in Christianity, but we carry round with us the load of yesterday's, last years, even a decade's sins. If the Cross of Christ means anything, if Lent serves any purpose at all, it is to make us aware that

...even could I see Him die,
I could but see a little part
Of that great love which, like a fire,
Is always burning in His heart."

Here is the answer to those anxious thoughts, and worries. God's grace is not primarily for good people, but for those who need Him more than anything else.

Yours sincerely,



PERSONAL

As this month's magazine goes to press, we are delighted to learn that the Bishop of the Diocese has asked our Vicar to serve as Rural Dean of the Cowley Deanery. He will succeed the Rev. A. L. Arnold, Vicar of St. Mary & St. John, Cowley who has been Rural Dean for the past 10 years.

In extending our warmest congratulations and good wishes to the Rev. Paul Rimmer, we would also assure him of our thoughts and prayers that he may be given strength and guidance as he takes up this additional responsibility in the Deanery.



Dorothy Kellett
tells the story
of **THAT**

Mrs. Kellett

OCCASION

A digest from "Niagara Anglican"

I WAS IN PRAGUE AT THE time. Our hotel was the Europa, on St. Wenceslas Square, in the heart of the city.

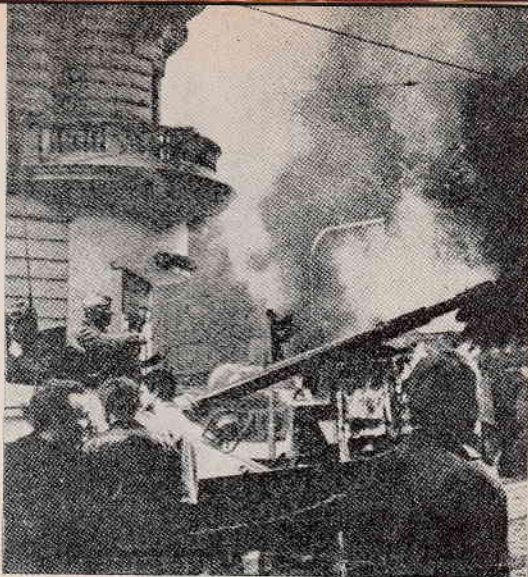
On August 21st at 1.45 a.m. the peaceful night exploded. We were awakened by the drone of aircraft, dive bombing until 5 a.m. I got against the wall and covered myself, and lay there shaking and wondering. I thought I could hear men's voices on the cobblestones, and voices and guns in the distance.

Suddenly the planes left. The rumbling in the streets was unmistakable—the Russians had taken control.

By 5.30 a.m. we were all assembled in the lobby, looking out on a scene of utter chaos. Tanks, gun carriers, vehicles of the invaders were rumbling up and down on the far side of the square.

Young people were packed on trucks bearing flags. Motor cyclists and trucks were roaring up and down... the whine of tanks, the constant chant of "Dubcek" from students. Soon the square was packed with elderly, middle-aged and young people, simply walking up and down. The men would shake their fists at the Russian and Polish soldiers.

About 10 a.m. we were in the coffee house at the front of the hotel when bullets started flying on the street outside. People were running in all



Soviet gun pointing into Wenceslas Square and burning overturned bus.

directions and men were yelling "get under cover". No one needed to tell me. When I heard the guns I dived for cover. This was to be the pattern many times that day.

That night we were advised to stay dressed and try to rest, but all hell broke loose on the street outside.

Next morning by 5 a.m. things were quiet. We discovered many people had been killed, and ambulances were still screaming back and forth.

The Russian "visitors" set up a tank with the guns pointing into our hotel. It looked as though one could touch the guns from our second floor. It was frightening.

We were told a train might be allowed to cross the border. We decided to try and get it. It meant walking through the centre of it all, and crossing the river—sealed off by tanks. We started off in the rain, stumbling over the cobblestones. I was scared stiff, cold, wet and hungry. Just when I began to feel we would never make the train, the driver of a truck delivering cucumbers agreed to try and get us—six of us—to the station.

He raced through the streets. As we approached the river we could see three tanks guarding the bridge. He slowed down, yelled at the Russians and

pleas of Thomas Masaryk, a philosophy professor, and his one-time student, colleague and successor, Eduard Benes. During the troubled 1920's and 1930's while other governments gave way to dictatorships they established parliamentary democracy, pursued moderate policies and found fair economic stability.



Masaryk
and Benes.
1935

Czechs, Slovaks and 3 million Germans made up the nation. All too soon Hitler stirred the Sudeten Germans to demand to return within Germany. Benes sought international support to sustain his small nation—and Neville Chamberlain's response—why should England go to war "because of a quarrel in a faraway country between people of whom we know nothing." Then Munich, whereby France and England forced Czechoslovakia to cede her border—destroying her defences, handing over her armaments factories, and six months later, in spite of Hitler's promises, to be swallowed into the German Reich.

Their restless independence created fury with the Nazis and in one of their cruel retaliatory acts the Nazis obliterated the entire village of Lidice. Well may we in Britain feel a deep anxiety for this oppressed people.

Though Britain allowed Benes to form an exile Government in London, not this time at the end a free Czechoslovakia. Stalin demanded at Yalta, when victory was in sight, that this small nation come within his "sphere of influence"—and Roosevelt and Churchill assented—even though U.S. troops were mounted ready to free

Masaryk, the first President of Czechoslovakia. "Moral uplift and personal freedom are the very foundations of national rebirth. The place on which a nation should build a stable progressive life in a world community is as the father of our nation (Palacky) and our historical past alike enjoin upon us — pure Christianity, the teachings of Jesus and his law of life."



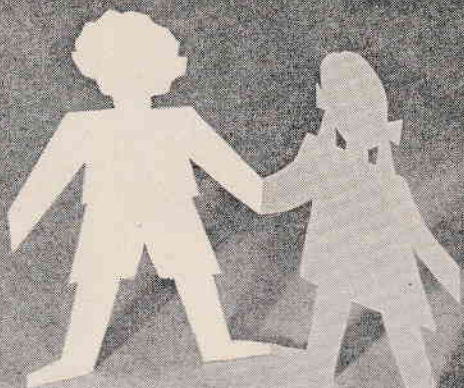
Dubcek and
Svoboda

Photos: Time Magazine and Paul Oestreich.

Prague; they were held back, to allow Russian troops the dubious, but politically important, "fixed" honour of that liberation.

Fifteen months ago, but starting originally from Khrushchev's more liberal policy which had given writers, artists, thinkers, planners, the gleam of a new and free world, Czechoslovakia led by Dubcek and their respected President Svoboda erupted towards religious, intellectual, economic, political freedom within the communist states.

No nation has suffered greater oppression. Their strength is their ability not to be broken, not to give up, not to bow. Their hope now, say informed persons, is partly their total possible effect towards freedom on the intellectuals and students in Warsaw Pact countries and partly the strengthening of this within their own country, between students, workers, intellectuals. Not now here and there the few burning patriots—now the nation as a whole feels and believes in their right to freedom and to their own destiny.



**'Give a little love
to a child and you
get a great deal back'**

John Ruskin

Love... care... a happy family life. These are all important to a child. Please help us give our children the love and care they need to grow into useful Christian citizens.

Send your donation today!

**To: Dr. Barnardo's 478 R
Stepney Causeway, London E.1.**

*I enclose a donation for the work Dr. Barnardo's
are doing for children.*



NAME _____

ADDRESS _____

BARNARDO'S



Prague sky line.



Paul Oestreicher writes:

WHEN John Wycliffe was laying the groundwork of the English Reformation Jan Huss was preaching the Gospel in Bohemia and beginning the tremendous religious and social upheaval which, in many ways, ended the Middle Ages. Huss preached the Gospel not only to men's souls: he knew that society itself must be transformed by the truth of Christ. He was a social and political reformer in the best evangelical tradition. And he paid with his life.

Today he is respected by Catholics and Protestants alike as, in many respects, the father of Czechoslovakia.

And he is not the only historic figure to whom the Czech people can today look back in pride as they struggle to live truthfully and freely. There is Comenius (Jan Komensky), pioneer of education for the people and, more immediately relevant, the great Thomas Masaryk, the philosopher-president who was the creator of the modern state of Czechs and Slovaks. Its democratic traditions are at least as well founded as our own.

A Deprived People

But the love of freedom of this nation is greater than our own, as is the passionate dedication to truth of its fourteen million people. When people have been deprived of independence and liberty, only then do they fully

appreciate it—having once known it. For three centuries the Czechs lived under Austrian, that is Germanic, rule. These were humiliating centuries for this Slav people—and yet the best of the German tradition became part of the way of life of the people of Prague. Even today, in the winter snow, one half expects to meet Mozart in its beautiful, unspoiled 17th and 18th century lanes and squares.

Self-Liberation

Hitler came and—with our agreement—destroyed the young Republic. There followed a period of perverted Communism which meant continued suffering and privation for all the people, and above all a diet of lies and deceit. And then, quite unexpected in the outside world, came the great self-liberation of the Czechs and Slovaks, led by self-confident and freedom-loving Communists.

For the first time in Eastern Europe a ruling Communist Party restored total freedom to the people and won their wholehearted trust. A tremendous spirit of national unity carried forward the peaceful fulfilment of a revolution which was more profound than the initial Communist take-over twenty years before.

Christians and Marxists, Jews, Catholics and Protestants and the many more people of no particular faith were one—and still are—in working for the fulfilment of what their charming and

dedicated leader describes as "socialism with a human face".

Power of Non-Violence

All this, on the part of a little Slav nation, was such a threat to the autocratic power-structures upheld by the rulers of the Soviet Union that on August 21st the tanks came to put an end to it all: and failed miserably. A small determined people in a week of unprecedented heroism defeated one of the world's super powers—not by force but by their unity, their dedication to truth and by the refusal of their leaders to be turned into puppets. Unprecedented? Yes, because for the first time it was proved that tanks can be useless in the face of people who lose neither their humour nor their nerve. Tyrants, it is now possible to say, can possibly be defeated more easily by non-violence than by the type of force which is the one thing they understand and to which they can respond.

The Struggle

But can it be counted a victory to remain under Soviet influence, to have Russian troops encamped round one's cities, to have censorship inflicted on one's Press? Yes, if, with all this, the integrity of the nation remains unimpaired, the rule of law remains intact, human rights are respected and, above all, the people are not told lies. All that remains true as I write these lines at the end of 1968. The President whose name *means* freedom remains president: Dubcek, whose face is the face of what is best in the new Czechoslovakia, remains at the helm. All that is a great victory with which to enter 1969.

The struggle goes on. It will be long and hard with no guarantee of victory. It is not a struggle against Communism but for the fulfilment of the very ideals

which the Soviet leaders have betrayed. Nor is this a struggle against the people of Russia, for these are the very people who tomorrow, learning from their Czech brothers, will demand more truth and more freedom. It is this that their leaders fear. When that tomorrow will dawn no one knows. Meanwhile we have cause to watch what goes on in Prague and in Bratislava with a mixture of fear and hope. Above all, we have cause to be grateful for a people who, deep in their hearts, believe in their national motto, given by Thomas Masaryk: *truth will prevail*.

Paul Oestreicher

Paul Oestreicher, born in Germany, refugee in the 30's to New Zealand, of Jewish-Quaker stock, student of international affairs, till recently Anglican Associate Secretary, International Dept. British Council of Churches—has with James Klugman, leading English Communist, produced a fascinating and valuable book on the Christian and Communist ideas and concepts—Where they meet, where they differ—"*What Kind of Revolution*" Klugman-Oestreicher (Panther Publications 6s.).

Letter to "The Times"

Are we justified in sympathising with the Czechs and Slovaks in their agony or in bewailing the sufferings of Vietnam while within the Commonwealth itself we are ashamed but acquiescent as we watch the children of Biafra suffer and die. How many of us as individuals have tried to analyse "why?" and having done so reckoned with our own consciences and responsibilities in the matter, making our conclusions known? Unless we do this *now*, we may well consider whether the liberties we treasure as our inheritance and the moral leadership we could have given the world in this tortured age are not already lost.

Yours sincerely,
ROBERT BIRLEY. MARGARET
DIXON. RUTH HICKS. JOYCE
PEARCE. CHRISTOPHER WOODARD.

From Hope to Patient Struggle

Czechoslovak Church Information, June 1968, spoke enthusiastically of that country "experiencing a renewal process," of suspicion and lack of concern previously, that congregations had been restricted, but now "the democratisation of the nation gives an opportunity to take part in the new programme of socialism"; "that the false ideological conception, the so-called 'frontal suppression of religion' is being abandoned, and democratic principles introduced between Church and State."

The October 1968 Czech Church Information strikes a sad note—"the plea that all, with Christian patience and firm faith in God's help, conscientiously perform their duties . . . preserve discretion and peace and be strengthened in Christian love". Elsewhere it states "We understand our struggle . . . the resistance of an unhumiliated people who persist in their rights and become instruments of justice. The victory belongs to David, not to Goliath."

Understanding Russian Morality

"Marx (interpreted by Lenin) re-wrote completely the concept of morality. For classical communism that alone is moral which furthers the workers' revolution. Immorality is that which impedes the progress of dialectical materialism . . . A man in Russia may make a mess of personal morality; hold up a bank, for example. This is serious and deserves a prison sentence. But let a man deviate from the State's interpretation of progress. This is a crime worthy of death. For the Russian hierarchy their invasion (of Czechoslovakia) is highly moral . . . Yet Czechoslovakia is a Communist country. They claim they have not deviated . . . It is the rigidity of Russia . . . Thus the problem in all Communist States is the correct interpretation of their 'Bible'."

"Here is their chaos—And from the point of view of truth as we see it, here is the hope. Russia, China, Czechoslovakia, Hungary, Yugoslavia, Poland—the intended Communist monolith increasingly looks more like a Tower of Babel. We cannot afford to crow . . . Even less if we claim our morality stems from a Christian thesis, remember our past imperialisms, our present economic imperialisms . . ."

George F. MacLeod.

So . . .

The Patriarch of Moscow and All Russia, supporting the invasion, declared "We regard the event as an expression, though



Castle and Cathedral, Prague

in extraordinary form, of solidarity of the brotherly nations" . . . The purpose of the step was certainly not the occupation of Czechoslovakia, but the prevention of a ripening crisis . . . The Patriarch hoped that his Czechoslovak Christian brothers would not have feelings of bitterness.

Bishop Kenneth Sansbury, General Secretary of the British Council of Churches, replied firmly that he found it impossible to accept the Patriarch's opinion.

Unity and Growth

Paul Oestreicher says that the Christian Churches of Czechoslovakia in the past have suffered a great deal of distrust among themselves fostered by the Communists. Under Dubcek's benevolent rule they were finding a common purpose, now faced with Russian pressure they show a complete solidarity. The Czech Ecumenical News Service reports of increase of students at the Comenius' Theological Faculty and more children enrolling for classes in religion in the current school year.

Student Appeal

£300,000 is being sought to meet the essential expenses of Czech students who have opted to stay in this country and for whom places have been found in Universities and Colleges of the United Kingdom.

Lord Murray of Newhaven, Chancellor of Southampton University, chairman of the appeal, asks that many thousands of people will see this appeal as an opportunity to show in a practical way their concern. Contributions should be sent to 13 Sheet Street, Windsor, Berkshire.



Nave Altar?

The now familiar spectacle of the holy table in the nave with the celebrant facing the people I am told is a return to primitive Christian practice. It helps the laity to realise that they are taking an active part in the central act of Christian worship. It re-creates in some degree the atmosphere of the Upper Room. One bishop commended it with such enthusiasm that one might have thought the reconversion of England depended on its general adoption.

Most laymen I have talked to are luke-warm or stone-cold. Particularly in churches built for eastward-facing worship they find it odd to see the celebrant turning his back on the high altar. To have him facing them is more of a distraction than an aid to concentration. They believe that in the Eucharist the positions taken and the ritual used should have the effect of drawing them away from the contemplation of their puny selves towards the ineffable light of God's presence. Hopelessly old-fashioned, of course, to look for their Creator anywhere other than in the depths of their own being.

M. Kunz,
Church Times, Nov. 1968

Ancient Churches into Hotels

A controversial plan to convert three of York's ten redundant churches into hotels has won the support of the city's architects. The scheme has been drawn up by Dr. Brian Morris, a university lecturer.

The York and North Yorkshire Society of Architects say they "support in principle the broad recommendations, and in particular the comprehensive approach to the problem.

"Our members regard the report as a serious attempt to suggest uses for the ancient city churches, which are collectively the most important architectural and historical element in any overall conservation plan for York.

"The report deserves careful consideration by the Redundant Churches Commission."

Down with Barriers

The New Zealand Dominion Mothers' Union Council, while affirming their support for the basic principles of M.U. in

terms of upholding Christian marriage, awakening parents to their Christian responsibilities and to unite in prayer and service, have ratified their two-year-old resolution to allow divorcees to be admitted as members: without demur those who have not remarried and not lost their communicant status; those who have remarried, providing they have been admitted to communicant status by their diocesan bishop.

In the Lincoln Diocese nearly three-quarters of the 235 M.U. Branches favour a change in M.U. rules—by secret ballot—to admit divorcees and women married to divorced men who have been readmitted to Holy Communion by the bishop. Only 14 branches wish to retain the rules as they now are.

Married R.C. Priests?

Seventy Dutch priests have warned their bishops that many Dutch priests have definite marriage plans for "the near future". One, Fr. Jos Vrijburg, aged 36, has announced his engagement and requested his bishop's permission to continue his work as a priest after marriage. This is being used as a test case by priests and theologians in the hope that it will give the Dutch bishops the chance to experiment with married priests without forcing a break with Rome. A poll among R.C. students in Amsterdam where Fr. Vrijburg works shows 97 per cent would accept him as a married priest.

The bishops and Cardinal Alfrink have let it be known they will not be stampeded. Yet there is great concern at the increasing exodus of young priests. In 1967 115 left. It is reckoned double that number will have left in 1968—yet nearly all, if the celibacy rule were changed, would be content to return to their ministries.

There are in fact two married priests in Holland—both former ministers of the Dutch Reformed Church—and one of them has four children. Conservative priests view with horror these moves and have recently appealed for support in full-page advertisements in two national dailies.

Observer, 28 Dec. 1968.

Empty-handed

A rich man died and there was much speculation over the extent of his wealth. After the funeral one lady tackled the vicar. "How much did he leave?" she asked.

His reply was short and accurate. "He left it all."

Magazine of Christ Church, Hendon.

GENEVA and the ENGLISH CHURCH

P. E. Anderson



IN the middle of this very busy, cosmopolitan city and on one of its main roads, Rue du Mont Blanc, stands the unmistakable Anglican Church of the Holy Trinity. The link is really very long standing . . . During the reign of Queen Mary in the 16th century, some exiles from England and other places found shelter in Geneva and were given a warm welcome there by John Calvin and the townspeople. The city council lent them the Church of Notre Dame, which they shared with Italian refugees.

These exiles, Coverdale, Knox and Scory among them, worked on what became known as the Geneva Bible—finally produced in 1560. Taken by the Pilgrim Fathers to America, it became their “standard” bible for two centuries.

It was also the first bible to recognize the division into verses and the first to omit the Apocrypha. This Bible is known as the “Breeches Bible” because as against the A.V. Genesis ch. 3 v. 7, “they sewed fig leaves together and made themselves aprons”, in the Geneva Bible it is translated “made themselves breeches.”

Though an excellent relationship existed between the Swiss and the English, these exiles happily returned to England shortly after Elizabeth I came to the throne.

During the following century there were enquiries about setting up an English Church in Geneva. Nothing materialized until 1685 when James II sought to restore Roman Catholicism in England. At that time a Rev. Gilbert Bernet was granted permission by the Genevese authorities and lent a Church for services according to the Liturgy of the Church of England.

Little is heard again of the Church until

1814, when a petition was presented to the Council for a grant towards the building of an English Church. The request was met by allowing the English Community to take over the Criminal Court of the Palais de Justice in the Bourg de Four!

In 1847 Sir Robert Peel wrote to the government asking for a site for a Church. This was provided and with funds raised by subscription the Church of the Holy Trinity was built and consecrated on August 30th, 1853.

Much adornment and improvements have been added over the years. In 1884 the beautiful stained glass east window was put in, given by Mrs. Jephson, wife of the Chaplain. She was a great benefactor.

The choir gallery, which tended to darken the nave, and was very draughty, was also conveniently found to be unsafe, and so was removed in 1904. The organ was given in 1896. Sir Robert Peel gave in 1853 the Communion Plate. The clock in the tower was presented by the “Marchands Horlogers de la ville de Geneve” in 1854 and bears an inscription highly complimentary to our nation and people.

Times change. In 1920 the Church committee was forced to apply to the Colonial and Continental Church Society for a grant. This was given and has helped to form a link between the English church in Geneva and the Society.

So today, this little Church with its very mixed congregation meeting at Communion, Morning Prayer or Evensong not only binds together many of the English speaking people of this very cosmopolitan city, but it carries forward this long Anglican Church connection with the fair and famed city of Geneva.

How I Found a New World

by Roy
McVicar

There are two reasons why people stop praying. One is that they have no sense of the presence of God. They feel as if they were speaking into empty space, that there is no one who hears. The other reason is that nothing happens. They do not receive any clear answer to their prayers. They do not even feel that they are any better for the attempt.

It has been my own experience—and for years as a minister I was as careless of prayer as anyone, and could no more have taught others to pray than to fly—that I had to find a new kind of prayer which one correspondent called “the joy of simply being before God even if we have nothing to say”. This is not a vague or mystical thing, but a method which is simple, practical, realistic and effective.

Let me outline this method, though any such outline gives no real impression of its power and richness. It is based on the great sentence, “Be still and know that I am God.”

1. We must be still; sit comfortably and relaxed in body and mind. The whole aim is to forget self and become centred on the being and reality of God.
2. To help us achieve this God-centred stillness, we take a word or sentence such as “My peace I give unto you.” We repeat this slowly and gently, keeping all other thoughts out. As these words fill the mind, the promise becomes experience. In communion with God we receive His peace.
3. The same method can be used with other words which denote the Being of God—His wisdom, strength, love, etc. In this experience, we share in the very life of God Himself, and our whole being is transformed.

No outline such as this can adequately convey what this experience of prayer really is. But it does show a way of prayer which is not “just asking”. It gives us a way by which we can “grow in prayer”; for as we practise it faithfully our experience of abiding in Him deepens every day.

And it is something we can learn as a group. In my church we have a group which meets regularly to learn and practise

this way. It has brought an experience which has enriched and changed my ministry more than I can say.



.....

I appreciate greatly this advice by the R.C. Archbishop of Cardiff on “How to be a Christian”.—By not trying to influence, I hope. There

are too many people marching up and down the country these days determined to influence everybody else, and demanding their attention by sitting down on their doorstep. I never liked this self-conscious type of witness. No need for Catholics to turn themselves into Jehovah’s Witnesses. I never really felt that Jehovah needed that type of witness.

I would be very alarmed if Catholics interpreted the new call to the apostolate as a sudden call to make a global nuisance of themselves. It does mean that, but not in that self-conscious or global way. First things first. Let’s clean up at home. Let the conscience strum inside us, before it strums outside us. Let’s have something to witness about.

Admittedly, one mustn’t put one’s light under a bushel, but we do need to trim it first to make it a good light. I like those lay apostolates like the St. Vincent de Paul Society and the Legion of Mary, who were very careful to make their first object the sanctification of their own members.

Bearing all this in mind, therefore, and remembering too that the first duty of every Catholic is to be conscientious and good at his job, there is a way for a Catholic to make his influence felt on British life. It’s quite simple. Every time you see something, hear something, read something on T.V., radio or newspaper that you agree with, whether the author be a Catholic, a non-Catholic, a Communist, a pagan, or even the devil himself, drop him a line. There are many good people in public life in Britain, but in the midst of all the secular cackle they lie a little thin on the ground. They need a little fertiliser.

“THE WORD” Magazine



THE WIDER FELLOWSHIP

Notes, news, reports, opinion from Roman & Free Churches

This Month: The Rev. Kenneth Slack, Minister, The City Temple

THEOLOGICAL COLLEGES

Controversial proposals for the theological colleges of the Church of England are much in debate at the present time. Free Church colleges are not only being threatened with change; they are having to face it. The number of such colleges is rapidly shrinking. Partly this reflects the diminution of the student numbers of the past. This experience every denomination, not excluding the Roman Catholic Church, is having to face. The ever-mounting costs of maintaining all institutions, the difficulty of staffing smaller colleges, not least on the domestic side, compel rationalisation.

Westminster and Cheshunt

One virtual union of colleges, within Cambridge, may be a preface to the actual union of the two denominations which they have served. Westminster College and Cheshunt College have come together in the buildings of the first-named college which stand on a fine site at the end of the Backs, a part of Cambridge which has been called "the best man-made view in Europe."

The Cheshunt College buildings were modern but the college traced a notable past back to the Countess of Huntingdon's seminary at Trevecca. (The hymn "Guide me, O Thou great Jehovah" was written for the dedication of Trevecca). Westminster College seems quaintly named for a building on a Cambridge site. It is in fact called after the great Presbyterian theological statement, "The Westminster Confession of Faith", and the college is the official training place of all English Presbyterian ministers, as well as acting as a home for Presbyterians from many parts of the world who come to the University.

Yorkshire and Lancashire

Cheshunt was not strictly a Congregational college, but certainly has borne that aspect in modern times. It is not the only Congregationally-affiliated college to abandon its buildings and separate life in

recent years. Some years ago the Yorkshire Independent College at Bradford closed and its staff and students moved to the Lancashire College in Manchester. In 1968 Paton College, Nottingham, and Western College, Bristol, also amalgamated with the Manchester college which now bears the title of the Congregational College, Manchester. The seven colleges in England in which Congregational ministers were trained have been reduced to three.

The Baptists, too, have closed their Yorkshire college, at Rawdon, near Leeds, and the Methodists have amalgamated their Headingley, Leeds, college, with the college at Bristol. There is something serious for Free Church life on the eastern side of the Pennines that all the centres of theological study have gone in a few years.

Often these regional colleges acted as stimulating focal points in their areas. Some of the teachers who served within them were of great distinction. One, Dr. Vincent Taylor (who died in December), for many years Principal of Wesley College, Headingley, Leeds, was a New Testament scholar of world-wide repute.

Plans are far advanced for a joint Anglican-Methodist college in Birmingham using the buildings of Queen's College, which is Anglican, but continuing the life of Handsworth College, which is Methodist.

Surprise

The uniting of Mansfield College and Wycliffe College in Oxford is being officially explored. Anglican-Methodist joint training may seem obvious with the growing relations between the two churches. There is no such relation between the Congregational and evangelical Anglican traditions which Mansfield and Wycliffe represent.

Of course, theological training is more ecumenical than separate colleges may suggest. Colleges of different denominations share a great deal of teaching, while students form many friendships with men training for different ministries.

**Who cares that a
1 year old weighs
only 9 lbs?**



Church News Readers

This is Leci. She suffers from protein malnutrition. When she tries to cry or protest—she opens her mouth, but is unable to make a sound.

Oxfam is helping children like Leci every day. Oxfam provides high protein foods, vitamins and medical supplies. And Oxfam helps hungry families to create new futures for themselves in their own way.

This work can only continue with your help. Please send a donation to Oxfam. Futures— young futures—depend on it.

OXFAM Room 35,
c/o Barclays Bank Ltd., Oxford.

Please help us to FIGHT CANCER

In the up-to-date laboratories of the Imperial Cancer Research Fund, every weapon of modern science is being used to fight all forms of cancer, including leukaemia. Founded in 1902 on the initiative of the Royal Colleges of Physicians and Surgeons, the I.C.R.F. is now playing a role of major international importance in this great work. But research is costly. Over £1 million is needed annually. Will you please help — now?

Please send your donations now to:
A. DICKSON WRIGHT, ESQ., MS, FRCS
IMPERIAL CANCER RESEARCH FUND
(Dept. 257)
LINCOLN'S INN FIELDS, LONDON, WC2



Patron:
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The I.C.R.F.
Laboratories in
Lincoln's Inn
Fields

IMPERIAL CANCER RESEARCH FUND

David

Attfield



Refugees at the time of the Revolution in Hungary

ENDLESS REVOLUTION

WE CAN ALL REMEMBER the rape of Czechoslovakia last August. The Czechs had hoped to build a better life in their country. The old Communist police state would go, press and radio would be free, greater prosperity would follow. The nation had a new future, free from the stranglehold of Russia and her allies. Communism would be reborn. And the Church, young and older Czech Christians, supported their leaders in this Communist reformation.

Then the tanks rolled in. Russian troops occupied Prague and the rest of the country. Freedom and independence were crushed, hopes dashed and there only remains a future of uneasy compromise under foreign control. Czech young people now have little chance to build a brave new world.

What should the Church do? What part should Christian young people play? Despair of politics is a great temptation for Christians. Leave the world to its own devices, return to prayer, Bible-reading and Church services, convert individual people to Christ? Or go on trying to squeeze concessions, be loyal to comrades and nation, gain something by compromise, hope against hope that the Kremlin will relent?

The same situation confronts us here. What is the use of giving to Shelter, when the number of families rehoused is so small compared with the length of the queue? What is the use of giving to Oxfam, when we know that despite all private efforts the politicians will not yield, thousands of Biafran babies will starve and millions throughout the world remain permanently undernourished? What is the use of protesting against war, when Jew and Arab, North and South Vietnamese, will continue to hate and arms pile up in every land?

Despair is a great temptation. Some young people, some students, see endless revolution as the only hope. Tear down everything, beginning with the nearest

authority. Find purity and a new start through action, through violence even, if need be. Yet the endless revolution only hurts people, damages things and invites authoritarian reaction.

What shall we do? Turn back to Jesus and stop thinking about the world? Or go with Jesus to the Cross?

If our faith is true, Christians are part of the endless revolution. God invaded the world to overthrow evil. He called men to save them from themselves. His Son was Jesus, the Man who answered God's call and began the revolution. So well did Christ live and die that victory was won and success promised in this world and the next, despite the worst man can do.

The revolution is already going on in the 'people of God', the Church, however incredible this may seem. We as Christians are men in revolt. Protest begins at home, in ourselves. That is why conversion and prayer, Bible-reading and worship matter. Look up the Collect for Ash Wednesday.

When we are on fire with God's purpose and as firm as Our Lord on the road to Jerusalem, we may fight back despite the slums of our cities, the hunger of children and the hatreds of nations. Our part is certainly to go on giving intelligently: to protest in ways and by means that further the cause of love; and above all to be confident because our God "has sounded forth the trumpet that shall never call retreat . . . His truth is marching on!"

And I think you will find the Church in Czechoslovakia is giving us a lead.



Mary Andere writes on:—

FRIENDS OF THE GALILEAN

This time they were no longer seekers, but people with a mission. Early 1961, after many adventures and some setbacks, the Friends of the Galilean opened their home at Bethany, in Jordan, for crippled refugee children.

EARLY IN 1956 A GROUP OF

young people saved up sufficient money to enable them to spend their two weeks annual leave in the Holy Land. Each was seeking, in his or her own fashion, for spiritual enlightenment and a deepening of faith. Whilst they were in Jerusalem two major, transfiguring experiences came their way. From them they gained a new and fuller understanding of Jesus of Nazareth.

These two mystical experiences inspired them to give up their normal work and to found a small community at Glastonbury, in Somerset, based on communal living, whilst they waited on the Lord to know, as Paul on the Damascus Way, "What wouldst Thou have me to do?"

THE story of their Jerusalem experiences and the outcome is told in "Where Jesus Stood", by John Morris, the founder-member, costing 4s. from The Friends of the Galilean, The House of the Galilean, 275 Main Street, Shadwell, Leeds 17, Yorks.

Gradually it became clear to them that they should return to the Holy Land and seek to help the thousands of unhappy Arab refugees and crippled children there. In January, 1960, the Founder and one community member set out once more for the Holy Land.

THE house is bright and cheerful, and built round a family atmosphere. Here come the pitiful little wrecked lives of Arab children who have been living, often, in squalid refugee camps or cheerless cave dwellings, and they are given post-hospital care and treatment which they could never have in their own surroundings. Some have lost parents, some suffer from severe shock after current harrowing war experiences.

Conditions in refugee camps can be appalling. Skin and chest diseases, trachoma, conjunctivitis, puerperal fever, T.B., and poliomyelitis are not unknown. Food can be short, as also milk for children. Often they endure little protection against the scorching sun by day, and against the bitter cold of Palestinian nights. It is not surprising so many children are ill and crippled.

In Palestine there is no free health service and most treatment, operations, blood transfusions, etc., have somehow to be paid for. But these refugees have lost their all. Here the Friends are trying to provide some funds from their slender resources and offer their own blood for transfusions to save a child. There is of course a strict limitation to how often this can be done!

CRIPPLED children outgrow leg-braces, calipers, crutches and other surgical fittings. All these cost money to renew. £4 helps buy a child's pair of surgical boots, £10 pays part of the cost of a leg-brace, a small regular contribution "adopts" a child and

helps pay for its keep, making less headache, less heartache for both the organizers and the parents!

IN this world where misery seems on the upgrade and starvation and sickness face millions, we often feel frustrated and helpless; but "It is better to light a candle than to curse the darkness." God may lay it on some hearts to "provide a small candle" and lighten some of the darkness in this unhappy part of the world. The Friends of the Galilean seek to follow in the footsteps of Him Who said, "Inasmuch as ye do it unto one of these the least of my brethren, ye do it unto Me!"

THE KIND OF CHURCH I WANT

- I do not want a bunch of "agreeable" people, where everyone is "nice and friendly,"
 - I do not want a church where we hide our true feelings: feelings of anger or even hatred, or hurt; especially feelings of spontaneity, feelings of depth, feelings that may indeed heal.
 - I do not want a place where people feel comfortable; where only certain viewpoints are tolerated, where only the "liberals" or only the "conservatives" think "their side" is the only way.
 - I want to be a part of a group of people who recognize that they are called to be receptive to the will of God.
 - I want a place where I can be redeemed in my need to change again, when I need a very deep need met, when "professionals" cannot heal me.
 - A family—that's what we all need: not *only* a chapel to worship *in*, not *only* a preacher to listen *to*, but a few committed sinner-saints learning obedience together, following His Lordship in life.
- from *Faith at Work*



FOOD—A meal in a moment

Whether in a hurry or entertaining at home, you'll find the following tips useful and delicious.

Mock Souffle

Crumble remnants of white loaf (no crusts) into boiling milk, or milk and water. Half a minute should absorb the liquid. **Remove from heat** and stir in grated cheese, plus a ready-beaten raw egg. Transfer to ovenproof dish. Brown under grill.

This can be garnished with chopped chives, raw onion, parsley, or sliced tomatoes. Or you can use a little celery salt individually.

A Simple Curry

Use a tin of Heinz curried beans with plain boiled rice. Sprinkle grated cheese over, plus raw apple or onion. The sultanas are in the tin. This dish can be used to accompany odd scraps of meat or fish instead of using cheese.

Breakfast Muesli

This makes a good sweet too. If you find the packeted variety too expensive, use porridge oats—there's a new one on the market that needs absolutely **no** cooking. Mix in your own bowl with thinly sliced apple, a few raisins or dates (chopped), a sprinkling of brown sugar and a squeeze of orange or lemon juice. Then add some Russian milk (Top-off!).

Mock Chips

Cut up the crust of a loaf into "chips" and fry.

Salads

Use a potato peeler for speed in shredding raw carrots, cheese and beetroot. Saves torn fingers, and also washing-up time.

Popovers

When you find mushrooms—or buy them small, like buttons—dip them in batter and fry quickly in deep fat. They come up like puff balls, crisp outside, juicy inside. Make your batter with flour, egg and milk in the usual way, or substitute plain flour and a little milk. You'll need it thicker than for a pancake batter. (By the way—don't **ever** use puffballs from the fields—these are poisonous).



Editor's Table

Intercommunion

Dear Canon Rhodes, Scarborough
I was pleased to read C. E. Tritten's letter, and your reply.

At the final meeting at Louth, Lincolnshire, of the Ecumenical Lent Course, 1967, each group asked for Intercommunion. This was not at first agreed to, but on being pressed, the Chairman took a vote, overwhelmingly in favour. The Bishop of Lincoln gladly gave his consent, and an open Communion Service in the Parish Church was shared by the Rector and the Methodist Minister. As J. B. Phillips writes: "It seems a truly terrible thing that this Sacred Appointment, which was surely meant to unite, in actual fact divides Christians more sharply than any other part of their worship".

Yours sincerely,
Gwendolen M. Franklin.

Feeding the Five Thousand

Dear Canon Rhodes, Kings Lynn.
Sad to read in the December issue that many people doubt Christ's power to feed the five thousand. Why cannot Jesus, who is God, do a minor feeding in any way He chooses, to give evidence of His divinity if He so wills?

Nowadays, it is almost impossible to read a paper or periodical issued by even religious organisations representing one or other of the Churches, without coming across some attack on the Churches, on their beliefs, on Christ, or even on God Himself. At one time the enemies of Christ were avowed atheists or "rationalists", now it is the "wolves in sheep's clothing", the false shepherds against whom our Lord so earnestly warned us. But we are confident,

Yours faithfully,
John V. Anderson.

(There have been periods in history when Christ's divinity, rather than His humanity, has been emphasised, and therefore the importance of miracles. In our day the emphasis is on the humanity, and therefore the questioning of miracles as denying the essential oneness with us. But Christ remains, different, supreme, still the Light of the world and the Light of our souls.—Ed.)

Vivisection

Dear Canon Rhodes, Cheltenham.
I believe there are other less cruel methods to benefit medical research than to experiment on live animals. I also believe that most of man's afflictions are brought about by his own misuse of his body. Why should innocent animals be tortured in a vain attempt to try to heal?

But if we cannot get rid of vivisection, then for God's sake why are not these pathetic creatures more fully protected by law?

At present the same law applies which existed in 1876, when I believe the first experiments were carried out.

Yours sincerely,
(Mrs.) Gladys Packer.

Dear Canon Rhodes, Churt, Surrey.

As one who is alive and well many months after death seemed certain, thanks to an operation perfected on animals, I simply cannot agree that research should cease—nor that cancer research should be singled out for particular opprobrium.

Yours sincerely,
(Mrs.) Diana Wylie.

Dear Canon Rhodes, Sittingbourne, Kent.

There are many dreadful diseases which we all fear and for which we hope there will soon be a cure.

All habits harmful to our health should be avoided for our own sake and for others.

No reasonable person should expect to find permanent and complete cures by cruel experiments on the humbler creatures.

As Christians, we cannot believe that a loving Creator would hide the secret of healing in cruel experiments on beautiful, innocent, and often lovable creatures. How can we expect mercy if we are merciless?

Yours sincerely,
A. Luman, June Luman.

(The Revd. and Mrs. A. Luman on behalf of the Canterbury Branch B.U.A.V.)

Public Schools

Dear Canon Rhodes,
Either David Atfield has no personal experience of a Public School, or a very large chip on his shoulder. When everybody is trying to give their children an education as good or better than their own, are the few to be censured for wishing their children's education to be no worse?

As to Public School men not being at ease with those of another scholastic background—at my own school a completely united "Commonwealth" existed between Staff, Boys, Servants, and "Locals". My own earliest Christian experience derived from a personal friendship with the school porter, a dear old Cornish Methodist, who sang in the School Choir (C. of E.) Our half holidays were often spent, not self-consciously "slumming" like left wing intellectuals, but visiting socially in the humbler homes in the town, splendid training for parish visiting!

There is a word to the wise in G. K. Chesterton's lines:—

"He who has been a servant knows more than priests or kings,

But he who has been an ill-servant, he knows all earthly things."

It is in the Public Schools that one learns the hard lesson that one is "saved to serve", not that one belongs to a privileged elite. The ex-Secundary School boy who adopts a "Public School accent", and learns to despise the rock from whence he was hewn, is often far more snobbish and insufferable, when he becomes an Officer or goes to the University. He has risen too quickly to learn grace and fact. Too much student unrest comes from such "first generation educateds" who have neither learned to give or to "take it".

Rev. Dr. Michael Dewar.

Euthanasia

Dear Sir, Birmingham 5.
The easing of death because of an incurable and painful disease is a debatable topic among laymen and members of the medical profession.

An unpleasant subject, but humane if correctly interpreted in specific cases, and when the patient pleads for it.

To have needlessly to suffer in vain when euthanasia would bring everlasting peace is surely a cruel cross for anyone to have to bear.

Yours faithfully,
Francis B. Willmott.

Layout

Dear Canon Rhodes, Reading

The latest issue of "Church News" looks "overcrowded". There is no sufficient margin at the top and bottom or the sides. I am sure a margin enhances appearance; and attractive layout is an incentive to reading!

After being critical, I think the contents are excellent.

Good wishes,
A. C. Fryer.

This inset, entitled "Church News", incorporating the inset "Outlook", is edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk, and published by Home Words Printing and Publishing Co. Ltd., 11 Ludgate Square, E.C.4. Printed in Great Britain by The Trafford Press Ltd., Manchester M16 9HP. March 1969.

CHILDREN OF THE CHURCH

SUNDAY, 16th MARCH is MOTHERING SUNDAY. We shall look forward to welcoming all parents and children to our SPECIAL SERVICE at 11.15 a.m.

THE ANNUAL VESTRY AND PAROCHIAL CHURCH MEETING

These meetings will take place in the Church Hall on Tuesday, 25th March at 8 p.m. The first meeting is for the appointment of the Vicar's Warden and the election of the People's Warden. The second meeting will include a report on the work of the P.C.C. over the previous year, the audited accounts, the revision of the Electoral Roll, the election of a third of the members of the P.C.C., representatives to serve on the Ruri-decanal Conference, and the sidesmen for the coming year. During the second half of the meeting, the Rev. David Bishop, the new Rector of St. Clement's Church, will speak on "Lessons from the Church in Africa." The Annual Church Meeting is a priority for Church members and it is hoped that there will be a full attendance. Please see that your name is on the Electoral Roll of the parish (not the Electors list). Forms are available in church.

CONFIRMATION

Congratulations to Sheila Osmond Smith who was confirmed by the Bishop of Durham on February 4th in his diocese, having been prepared whilst at St. Aidan's College. We wish her well in the future.

If there are any adults who wish to be prepared for confirmation in our own parish, they should get in touch with the Vicar straight away. Many are afraid that they will have to join a class with youngsters. This is not so. Adult candidates are prepared on their own, and many have expressed their appreciation afterwards — as well as their relief at this form of preparation!

OVER 60's CLUB

Mrs. Joan Yates the Secretary to our Over 60's Club wishes to say that her new address will be 81 WOODSTOCK CLOSE, WOODSTOCK ROAD, OXFORD, and not as stated in the Magazine Cover.

We wish Mr. & Mrs. Yates every happiness in their new home.

RETIREMENT

To Mrs. Morton we extend our very best wishes on our recent retirement from St. Nicholas County Primary School where she has served on the staff for very many years. We hope that Mrs. Morton will soon be completely restored to health and enjoy many years of happy retirement in Oxford.

IN MEMORIAM

One of our older residents was called to her rest earlier this year,— the year when she would have celebrated her Golden Wedding Anniversary. Margaret Ward suffered ill health for some considerable time. She was always delighted to have a visit and keenly interested in all that went on in the village. We extend our thoughts at this time to her husband Mr. Bert Ward who will always be our "faithful lollipop man" in the village and to her daughter Margaret and grand-daughter Anne in America.

We also remember with thanksgiving the life of Margaret Marsh. Although the family moved to Kennington some time ago, they have always

been very closely linked with St. Nicholas and return on occasions for family weddings or christenings. Though to some her life may have been thought a short one, Margaret lived it to the full and took a interest and joy in everything she did. She has now entered into the joy of her Lord, and to her family we extend our thoughts and assure them of our prayers at this time.

The sudden death of Dr. Hugh Wells was a great shock to many in our parish whom he served as their G.P. or cared for their children at the Clinic. Hugh Wells was a gracious personality, a fine Christian, and man with an impish sense of humour, and a calm and sensitive manner that brought re-assurance to many. He took his Christian faith seriously, and the large attendance at his memorial service in Summertown Congregational Church was ample evidence of the respect in which he was held and his loss to the community. To his wife and family we extend our deepest sympathy and assure them of our prayers.

MOTHERS' UNION AND YOUNG WIVES

A mouth-watering aroma pervaded the Church Hall when Mrs. Russell demonstrated some delicious Continental dishes to the Young Wives Group which were later sampled and approved by all present. Miss Lodge made one of her rare, but welcome visits to the group when she gave an instructive talk on our Children and the Church, followed by some interesting discussion.

A visit to the Ideal Homes Exhibition has been arranged for Tuesday, 18th March and several coffee evenings are being held during Lent.

The Mothers' Union enjoyed a most instructive and interesting evening on South Africa from the Rev. P. Parry Okeden, Vicar of Cowley who visited us in January.

RINGERS NOTES

Ringers are urgently required.

The St. Nicholas Society is desperately short of ringers. At least six more are required to bring the band up to workable strength. Anyone visiting wishing to learn should come to the practice on Fridays at 7.45 p.m. A welcome awaits you. There is no obligation to continue if you discover ringing is not for you.

Ringers Party

A very successful party was held in the Church Hall on Friday, 24th January. Ringers from Headington and Radley joined with the Marston Ringers to enjoy an evening organised by Noel D. Deam. The catering for nearly forty ringers was done by Mrs. Avril Deam and Miss Catherine Cartlidge. Music was provided by Stephen Buck and Martin Bolton.

These parties are organised on a rota by North Hinksey, Radley, Headington and Marston Ringers.

Ringling

A quarter peal was rung on Sunday, 26th January by the following : Miss M. Allen (Radley) ; R. Jones ; Howerd Page ; Stephen Buck ; and L. Porter. A peal attempt was cancelled because of the snow, which made travelling difficult.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies : Brownie Guiders : Mrs. Tong, 9 Gordon Close and
Mrs. Darling, 11 Gordon Close.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs : Cub Scout Leader : Mr. E. R. Roberts, 72 Cherwell Drive.
Girl Guides. Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine : Sec. : Mr. & Mrs. Finch, "Stanmore," Boult's Lane.
Mothers' Union. Enrolling Member : Mrs. R. Vernede, The Manor
House, Old Marston.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House,
Oxford Road.
Scouts. Scout 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 Leader : Mrs. P. Prescott, 22 Ashlong Road.
Secretary : Mrs. R. B. Wells, 14 Raymond Road.

LOCAL

- Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple
Street, Oxford.
The Marston Players. Mrs. Yates, Boult's Lodge, Boult's Lane, Old
Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boult's Lodge, Boult's Lane.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Teacher-Parent Association. St. Nicholas County Primary School.
Mr. J. Sparrowhawk, 23 Ashlong Road.
Teacher/Parent Association : Harlow School : Mr. W. G. King.
23 Nicholas Avenue.
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
- Caterers — Buffets & Wedding Receptions :**
 Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**
 57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**
 Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
 Job's—The Family Dairy, Pony Road, Horspath Road,
 CowleyTel. 77341/2
 R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
 "Lionel" School of Motoring, R.A.C., I.A.M., M.O.T. Approved,
 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 :**
 Joseph Austin. Specialist in wedding bouquets, wreaths and
 all floral designs. Cut flowers, plants. World-wide
 Inter-Flora, 51 George Street, Oxford.....Tel. 42383
 Cumnor Village Nurseries, 79 Appleton Rd., Cumnor. Tel. Cum. 2944
 G. L. & P. Newton, 66 Botley Road.....Tel. 43535
- Funeral Directors :**
 Reeves & Pain, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529
 83 Botley Road, Oxford.....Tel. 42529
 10 Newton Road, Oxford.....Tel. 48817
- 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
- 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
- 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 :**
 W. & A. G. Foote, Salford Stores, 15 Salford Road.....Tel. 43174