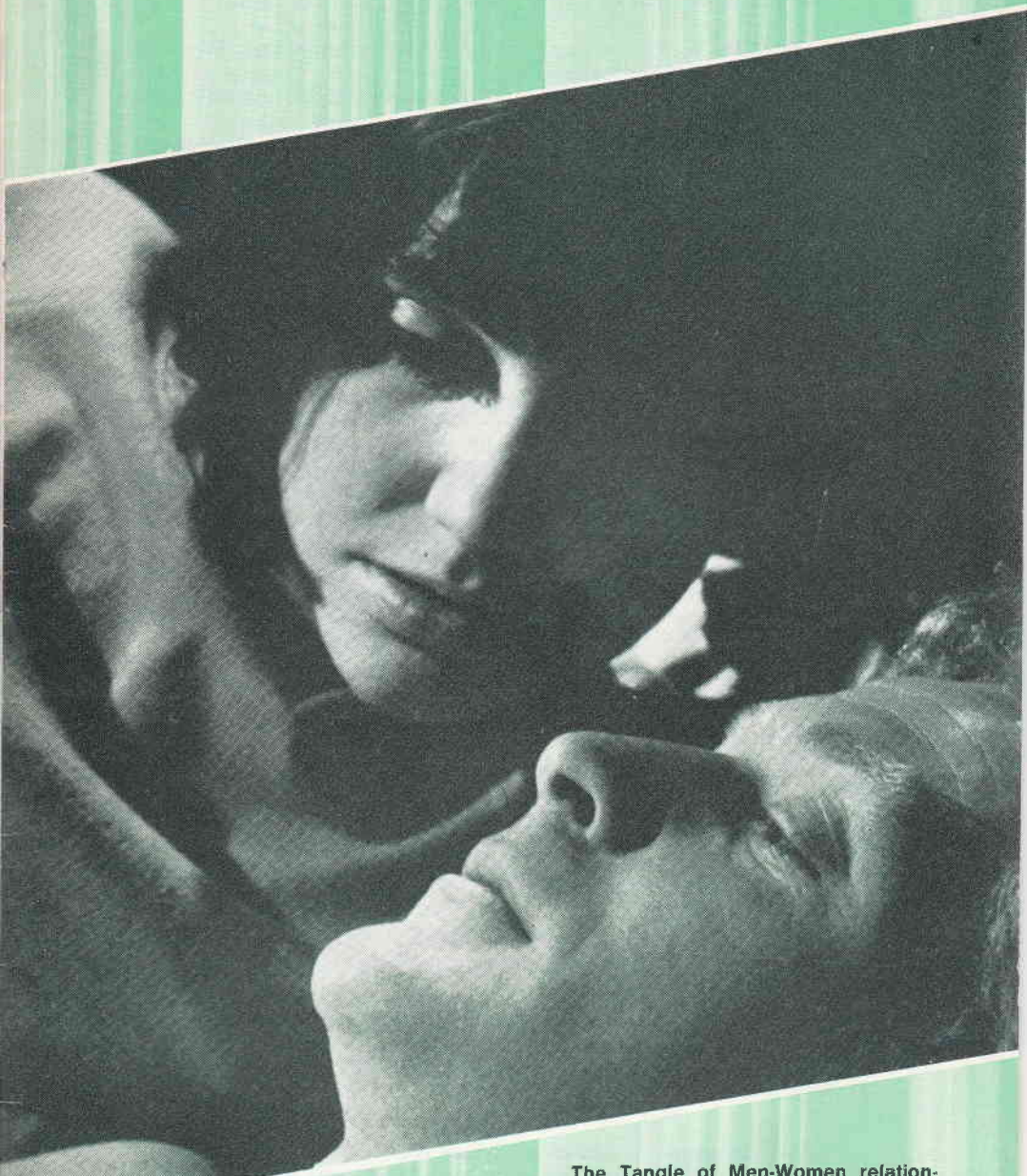


ST. NICHOLAS CHURCH

MARSTON NEWS



The Tangle of Men-Women relationships.—What has the Church to say?
B. B. C.

No. 138

AUGUST, 1969

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

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Tel. : Oxford 41838.

SUNDAY SERVICES

- Holy Communion** : 8 a.m.
- Parish Communion** : 10 a.m. New Communion Service (followed by Coffee
in Church Hall on 1st Sunday of month and festivals.).
- 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. 7.45 p.m.
- 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 : AUGUST

- Aug. 3. TRINITY IX.
8.0 a.m. Holy Communion.
10.0 a.m. Parish Communion.
6.30 p.m. Evensong.
- „ 6. Wednesday. The Transfiguration of Our Lord
7.15 a.m. Holy Communion.
- „ 7. Thursday. 8 p.m. to 8.30 p.m. Prayer Group in Church.
- „ 10. TRINITY X
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion.
3.0 p.m. Holy Baptism (after prior notice).
6.30 p.m. Evensong.
- „ 13. Wednesday. 7.15 a.m. Holy Communion.
- „ 15. Friday. 10.20 a.m. Holy Communion with laying on of hands for the sick.
- „ 17. TRINITY XI
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion.
6.30 p.m. Evensong.
- „ 20. Wednesday. 7.15 a.m. Holy Communion.
- „ 24. TRINITY XII
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion.
3.0 p.m. Holy Baptism (after prior notice).
6.30 p.m. Evensong.
- „ 27. Wednesday. 7.15 a.m. Holy Communion.
- „ 31. TRINITY XIII
8.0 a.m. Holy Communion.
10.0 a.m. Parish Communion.
6.30 p.m. Evensong.

N.B. MONDAY, 1st September. Bank Holiday.
W.I. Coffee Morning in the Church Hall.

HOLY BAPTISM

- June 22. Lisa Ann Collacott, 40 Beechey Avenue.
Christine Anne Foreman, 119 Ferry Road, New Marston.
Jason David Crick, 28 Horseman Close.
- July 13. Paul Michael Coombes, 5 Ewin Close.
Emma Margaret Whetham, 20 Haynes Road.

HOLY MATRIMONY

- June 28. Robert James Pope and Wendy Frances Biddle.
- July 12. Keith Turner and Diane Hawkes.
Leslie Mitchell and Christine Lewedon.

ALTAR FLOWER ROTA

- Aug. 3. Mrs. Tomlinson.
- „ 10. Mrs. Green.
- „ 17. Mrs. Silk.
- „ 24. Mrs. Washington.
- „ 31. Mrs. Jennings.

VICAR'S LETTER

My Dear Friends,

Well, its all over — the Methodist/Anglican voting, I mean. And as I am sure you well know, the results of the referenda on July 11th were that, much as the partners love each other, the marriage has been postponed — to the sadness of many of us.

The Radio Programme afterwards exposed the somewhat unhealthy alliance of those who opposed the scheme, and it is doubtful if we shall ever have a better one, or at least one that makes it possible for two denominations to unite, without feeling compromised in any way. And let us remember too, that we cannot blame the Bishops for the failure of the scheme. Some of us may have raised our eye-brows at seeing the names of certain Evangelical Bishops in the North who voted against it, but the great majority were entirely in favour of it.

At the time when the clergy and ministers were raising their hands to say "Ay" or "No," I found myself sitting down to an Agape meal with a group of Anglicans and Roman Catholics, to whom I had been asked to speak on a hardy annual: "The Church of South India and Insights into Christian Unity." It is strange sometimes to discover that one, at times, feels an even greater depth of communion with wide-thinking Christians of another communion than one does with narrow-thinking people of one's own denomination! But then it forces me to the conclusion that Unity is a fluid concept. It will not come automatically, just because we have signed the documents and agreed on a theological basis. That is like expecting a couple to live happily ever after just because they have been married in Church! St. Paul told his friends to "Endeavour to keep the unity of the spirit in the bond of peace," and the Greek word for "Endeavour" means "to strive eagerly."

That does not just mean that we have to agree with each other, or keep silent if we are in disagreement on the point at issue. I think it could mean quite the reverse. We have all been to meetings where the whispers at the back burst into flame when the meeting is over! Any worthwhile working together means the airings in the open of our own convictions — even if we get warmed up about them! — so that in the heat (and there can still be love at that point) there is a fusion of ideas, and the creative God-given thought comes through that means real unity, and the avoidance of issues that hurt.

May I ask you to do two things :

1. Keep on praying for Unity. Pray for the Clergy and Ministers of the C. of E. and the Methodist Church in Oxford as they meet together on September 23rd.
Pray for those who will be taking part in the debate on Intercommunion in the Convocations in October. Great things could come out of this. I'm sure they will.
2. Give thanks for our Archbishop of Canterbury, and for our own Bishop of Oxford, for their strong lead in the matter of Anglican—Methodist Union.

TESTAMENT TO YOUTH

CANON CECIL RHODES

I WRITE, SITTING AT MY desk, looking out on the rich Suffolk countryside. It is early summer. One thing shouts gaily and powerfully aloud—the ferment and vitality everywhere—fields, gardens, woodlands. The crops surge upwards, shrubs and plants flaunt their gay colours, the thrush sings, the blackbird rushes madly along with its scolding warning call, chubby sparrows preen themselves, squabble noisily and dash away. Even drowsy sheep seem to have unusual vigour and purposefulness. All proclaim a vitality, a will to live, a joy and purpose in living.

As in nature, so in human nature. The young have a steaming vigour to live, to do something, to make something of life, to find something in life. There's desire and there's eagerness — And there's lots of splendid things done and aims achieved and promises kept and follies cast aside.

Of course as in nature there can be and there are heartbreaking grimness, and blight, some disasters—stupidities, tragedies, destruction. There are newspapers which seem to be glad to tell the world of the seamy side, the alarming goings-on of some young—and of some old. There are thousands of words poured out in print and in pulpit about the waywardness and wickedness in our fellow men—drugs, thieving, sex, sin.



Jane Jowers in ABC T.V. series *New Tempo*.

May we not get it sometimes a bit out of proportion? Isn't the real thing the thrust to be, to live, to make something of life, to find something in life? And there's drive and there's eagerness—and there's mistakes and follies.

But we who are Christians need to see the splendour (Do you remember Jesus beholding the rich young ruler and Mark tells us "He loved him"), the possibilities, the potentialities of the young and not so young. You may spend your life deploring their sad little nasty mistakes. You may sour your life and sour other people's lives also. Certainly you will not I think find the Christ in these gloomy forebodings, nor uplift the Cross for anyone to follow. We may, on the other hand, be overwhelmed by the splendour of life, the power that is in it, the good that can pour forth out of lives when they catch the vision seen in some ideal or person or cause. And one tremendous power a Christian can hope to be—to let the light of example and hope and the splendour which is Christ so shine through him that others may see—and follow and find.

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CHURCH MISSIONARY SOCIETY

157 Waterloo Road, London, SE 1



Qui Nhon Convalescent Home



In a mixed-up world there are endless young people who show a splendid idealism—Ruby Burkill is one of them.

Told by Marjorie Barrett.

RUBY BURKILL, a young nurse, returned last summer from Vietnam. For a year she had worked as Senior Nurse at the Save the Children Fund Convalescent Centre at Qui Nhon.

Only a few weeks previously with no more than barbed wire and sandbags for protection, she and two other young British nurses were all that stood between 100 sick and injured children and the Vietcong guns. Although there was fighting all round in the streets of Qui Nhon they refused the Americans' offer to arm them.

"I must admit I was tempted to accept a revolver, but it might have provoked the Vietcong to attack," she said. "We were cut off for 5 days and they came right up to the wire and peered into the enclosure, guns at the ready. It was absolutely terrifying. What we would have given for the sight of just one English Bobby on the gate!"

The children are mainly casualties of Vietcong raids on villages. "Nhieu, aged 10, had seen his house burned and his family killed simply because his father was Headman," said Ruby. "The Vietcong lined them up, fired, beheaded Nhieu's father and left them all for dead. By some miracle, Nhieu survived, though when he arrived at the Centre we thought he was paralysed. He only had fragment wounds. The paralysis was shock and he is now recovering. When I left he was ready for discharge—but to where?"

"In war it is always the children who suffer most," said Ruby. "Yet these were a happy, friendly little group. I suppose because in spite of unavoidable limitations, life at the Centre is better than anything they've ever known. One little girl, aged seven, the sole survivor of her family, lost both legs when the vehicle she was travelling in struck a mine. Up to the time I left we didn't know if it would be possible to fit artificial limbs. But she was a delightful child and one of the happiest there. We called her Smiley."

Nursing is only part of the S.C.F. team's duties. Water is drawn from a well and has to be boiled on a kerosene fire. Dousing the fire was a challenge. The only way was to hurl water at it and run like mad!

"The children's diet is mainly rice and the Americans kept us pretty well supplied with canned foods, and Coke to drink," she said. "They are incredibly generous."

The Americans also gave them an old generator for electricity supply which was wonderful when it worked, but had to be serviced daily.

"We were entirely dependent on the day-to-day movements of American troops. A routine patrol or a suspicion of Vietcong and we were back on candle!" Ruby said.

But what is the future for these children who have never known peace in their lifetime? Teenage boys conscripted into the army or killed by Vietcong. And the girls?

"Who knows?" said Ruby. "I can't see any future for these children unless the war ends."

Before going to Vietnam Ruby spent two and a half years working among refugee children in the Middle East at Irbid in north Jordan, Algeria and Tefileh. Now, after a short leave, she is working at the newly opened Kennedy Home for handicapped children in Grenada in the West Indies, a Centre supported by the Sainsbury Trust for the S.C.F. Far from the terrors of war she lives in her own tiny flat; in her garden is a mango tree and three banana trees.

"Nothing more startling happens than a daily visit from a dozen hens from next door," she said. "But there is a great deal of malnutrition to deal with. Not surprising as the diet of many children consists mostly

of bread with watered down milk, rice and little else."

A scooter has solved Ruby's transport difficulties and she is encouraged by a local group of V.S.O.'s who are "falling over themselves to help at the Home."

Still in her twenties, Ruby Burkill is a young woman with the heart of a lion and a gentle, appealing sense of humour. Some time in the future she hopes to marry, but she would never wish to cut herself off entirely from the work of the S.C.F.

"I believe in what we are doing," she said. "There is so much to do. We've hardly started in Africa and not at all in South America."

One day she will return to Vietnam.

"I must," she said. "It's the most beautiful country I've seen. And more important, they need us to help them . . ."

Confession of Faith—by Malcolm Muggeridge

"I am convinced that the life which Christ came into the world to preach and died to sanctify remains as true and as valid as ever, and that all who care, young and old, healthy and infirm, wise and foolish, may live by it and, in our troubled, confused world, as in all other circumstances and at all other times, find thereby an enlightenment and a serenity not otherwise attainable.

"Even though our civilization may flicker out, and institutional Christianity with it, the light of Christ shines as brightly as ever for those who seek to escape from darkness; the truths which He spoke will answer their dilemmas and assuage their fears and bring hope to the hopeless, zest to the despairing, and love to the loveless, precisely as they did two thousand years ago and have done in every century since then."

Spoken when announcing his retirement from being Rector of Edinburgh University. Just published: Articles, broadcasts—"Jesus Rediscovered" (Fontana 6/-).



Holidays with a Difference

Majorca—The week at the New Year at Casa Verde, Dec. 28-Jan. 4, near Anglican Church and Cathedral. £32.

Majorca January 11-18 at small coastal village, for the Feast of St. Anthony; torchlight processions; excursions, etc. £28 17s. 0d.

Hammamet, N. Africa Jan 25, 8 days £40, 15 days £48.

Holy Week in Malaga March 24-31. Seats for Holy Week processions. £50.

Oberammergau: 3 Church News Parties, in conjunction with Church Travel Ltd., leaving May 16, June 14, August 29.

Details from Church News Holidays, Cathedral Office, Bury St. Edmunds, Suffolk.

Dr. Prudence Tunnadine, Consultant in psycho-sexual problems to the Family Planning Association, writes on

Christian Insights ***in Sexual Problems***



IN TREATING SEXUAL problems, one soon learns how important is the unconscious. Most people who behave tiresomely, or anti-socially, or "immorally", do not do so because they are just plain nasty. They are driven by deep inner unknown prejudices and fears and longings and can express themselves only in awkward and unlovable ways.

To acquire deep enough insight to help them to change requires training which is long and technical. But to see our fellows not as wicked but as troubled; not deserving punishment but deserving understanding and help; this is something every Christian can and should try to do.

Churchmen are often uneasy about this approach. They fear it gives licence to all sorts of undesirable behaviour. I can only remark that nineteen centuries before Freud, Jesus of Nazareth acted always in understanding and never in condemnation of human failings; it was stiff-necked, self-righteous hypocrisy which provoked his ire.

How does this apply to the sexual behaviour about which the Church is so anxious today? We fear that the institution of marriage is falling into disrespect when pre-marital and extra-marital sexual affairs, marital breakdown and divorce, are all apparently increasing. Promiscuity, V.D., abortion and illegitimacy fill the headlines. We are right to be anxious. But we can help more by regretting them as personal tragedies to be understood and prevented, than we can by regarding them as wilful wickedness to be punished, particularly if that punishment involves turning them away from the Church, and such loving pastoral care as we may have to offer.

Promiscuity

I am often challenged as to how I, a Christian, can offer contraceptive advice to young women who are apparently "sleeping around" just for kicks. Of course they should be prevented from cluttering society with unwanted babies, people say, but surely to encourage them to exploit their sexual lives is anti-Christ? I believe not. This advice buys time for them to grow up emotionally and learn to know themselves. It also buys a trusting doctor-patient relationship which can help this maturing process to happen. To turn her away as wicked; to order her to stop it; this is easy and takes literally three minutes. It doesn't work!

The alternative takes hours of painful concern, the risk of failure and rebuff, with no pious security in my own virtue. But the reward when it comes is tremendous. To meet a girl sluttish and frigid, brazen, cynical and untrusting, at risk of V.D. and abortion; and to leave her warm, responsive, self-respecting, perhaps in love for the first time and saving for marriage? This is reward indeed for the simple acceptance that here is not someone wicked, but someone in trouble. These people—men too—are rarely the irresponsible sexual tyros one might think. They are frightened, immature, seeking for something they have somewhere along the line been deprived of learning—the capacity to love—to relate warmly to another human being.

Pre-marital intercourse

This is another vexed question of our time. In our moral code, the betrothal—the committal in trust and promise to another to love and to marry—is not apparently licence enough for sexual union to begin.

We stress not the relationship thus hallowed, but the formal ceremony in church or register office. This is a cultural habit. Many hold engagement to be a proper time of trial of loving. Our young people feel more free and less guilt-ridden about it on the whole than earlier generations. It is vital to see this in terms of its meaning for the individual. Some can rejoice that they put no legal price on the total self-giving expression of their mounting feelings for each other. Their courage is rewarded by the physical and spiritual—yes, spiritual ecstasy which the one-flesh concept of marriage should surely be. Others wait for marriage for unfettered moral reasons and are similarly rewarded, glad to have saved something special until they felt morally secure and blessed by society and their church.

But it is by no means so simple for everyone. I meet dozens whose feeling of the "wrongness" of intercourse does not magically leave them even when the licence is signed! They cannot achieve intercourse even in marriage; sometimes not even physically; often, and this may be worse, **only** physically, so that the act of love becomes not the true sacrament of their relationship in the spiritual sense, but an unloving, guilt-ridden animal duty. If these marriages survive at all, they are gravely disabled in terms of the total self-joining ideal. We must remember as a church that to harp upon the evils of intercourse outside marriage adds one more difficulty for those who fear to give themselves in love; who already see it as frightening or bad, rather than as one of God's most precious gifts.

What of our attitudes to failing marriages?

I have suggested it is vital to regard sexual difficulties not as virtues, but as emotional disabilities needing skilled treatment in just the same sense as do mental disturbances or infectious illnesses or broken bones. Indeed their effect upon marriage and upon society may be far more damaging. The therapist also has to learn to avoid making judgments about one partner on the word of another. Of course, judge not, we say. Yet I still often have to remind myself, faced by a barrage of criticism of a (supposedly) erring husband

from the lips of an anguished wife, that the only thing I know at first hand about the relationship is which one is the grumbler: she is not even necessarily the one who is prepared to try to change.

It is difficult in marriage counselling to avoid praise and blame; to see instead difficulties and failures and pain. Yet each of us who talks over the garden fence, or hears coffee morning gossip, is in a sense a marriage counsellor. The non-judging view—the determination only to try to understand—is the only way not to aggravate an already tragic situation. Surely it is Christian also.

Finally, what of divorce?

It is comparatively easy for the church to help those who wish to keep trying. Love in the "neighbour as thyself" sense can always be supported by prayer and good counsel. Achieving true sexual union helps too. But where the will to love is gone, beyond repair, some so-called "Christian" marriages can be living hell—literally living in sin—for partners and children alike.

In contrast, I have met extra-marital relationships and second marriages of such stability and radiance that one cannot but feel that God has indeed joined them together. How do we really believe He joins two together so that no man can put them asunder? Is it by some legal formality of church or state? Or is it by the love in their hearts, and the capacity he has given them to express this in total sexual union—physical, emotional, spiritual? It is a question we need as a church to answer.

If we recognise that some legal marriages, unloving, tragically mistaken failures, are a travesty of the Christian ideal, then their passing will be welcomed in forgiveness, and not deplored. If we recognise that other "unhallowed" relationships are indeed true to this ideal, then we shall welcome them ungrudgingly into the church, where they can be helped to "sin no more," and do better this time. In this perspective the Christian ideal of marriage—one flesh, loving, forgiving, generous to human failure and fallibility—will again shine forth as something worth trying. Our young have open arms and searching souls. It will be sad if in our own fears and prejudices we should fail them.

"Free Love" is a complete contradiction in terms, for real love is never free. When I love I give myself away.

You can have Free Sex—but not Free Love, and it's love that makes the world go round, not sex. In fact by itself sex often makes it go wrong.

"The 'in-thing' today is to knock marriage, yet it is only within this framework that real freedom to love and be loved are experienced." Youth Magazine Buzz

OVERPLAYED

Two sociologists, William Simon and John Gagnor, writing in U.S. magazine "Transaction" argue that Freud overplayed the inevitable urge and force of sex, and that ever since it has been increasingly overplayed and exploited. Generations before Freud dealt with it in a more balanced and natural way. And millions of celibates lacking sexual stimulation either of necessity or of choice have lived full and unhindered and useful and often creative lives.

NEUROSIS

Any steady reading of newspapers and magazines today shows, from young students who *must* have the pill and contraceptive advice to the horrors of abortion and on to the agony columns of girls and women suffering all sorts of distress and dreads because of unwanted pregnancies, that the last thing one can honestly say is that we are reaching a wholesome and healthy mental state in regard to sex.

In melancholic vein Cecil King wrote in "The Times" "man has in all ages established ceremonies to give dignity to people at the great moments of their lives—birth, marriage and death. But we have so downgraded these great moments that sex has been reduced to little more than a scuffle in the bushes: marriage is a rather sordid

"The Secret", by Joume Pemberton-Longman.

LIVING AND LOVING



episode in a register office or else merely an opportunity for a girl to wear a long white dress: the glorious miracle of birth is a hurried period on the production line in the labour ward and death now presents little more than a refuse disposal problem. But to treat these events thus is to deny man dignity, purpose, and significance, for which 'economic growth' is no substitute. No wonder our young people feel they have been born into a society which is just not good enough."

It is time we once again rediscovered the profound and mysterious as well as the physical and obvious in these things.

TWILIGHT GIRLS

A new report "Rootless in the City" (National Council of Social Services 10s. 6d.) tells the frightening story of those girls from inadequate, unhappy or broken homes who go to London believing it to be the place of life and light. Drifting into Soho night life, working in clubs or strip-tease, or as photographers' models, without morals or stamina, exploited, abused, promiscuous, producers of illegitimate children, sinking into a twilight existence and many attempting suicide. And who can do anything about it? The grim wreckage from our supposedly educated, welfare, affluent society.

A strange survival in S.W. London. The notice at the entrance to Palace Road, S.W.2. The ban on hawkers and heavy traffic seems reasonable enough, but whatever happens when a resident of the Victorian houses departs this life?

Sent by R. M. Tyrell





Cy Grant, recently appearing on Thames TV, is one who has greatly popularised the guitar.

See Music in Church

CHRISTIAN HERITAGE

Former Prime Minister Harold Macmillan, addressing pupils and parents at Archbishop Tenison's Grammar School, Kennington, after declaring open a large new extension, suddenly switched from an easy jocularity to declare that "a moral and intellectual nihilism" would happen if children were brought up without knowledge of the Christian Faith. There was urgent need to preserve the great Church schools. They mean something more than teaching the Bible, more than religious instruction, or attendance at services; but an atmosphere that had something precious in it, in which consciously or unconsciously children could absorb the traditions of Christian life and civilization.

MUSIC IN CHURCH

With a large party from St. Edmundsbury Cathedral on holiday in Spain this summer we were guests at a remarkable ecumenical service at Cordoba. The Church was packed—and with vast numbers of young people. The local Bishop gave a lengthy address in Spanish, there were scripture passages in English and Spanish—but the thing to my mind which kindled, almost electrified the occasion was the music—a base guitar and two girl singers. There was joy in it, there was praise in it, at times there was pathos—and in a remarkable way the congregation responded to it. Here was lively communication of the faith through music.

Dr. Helmut Hucke of the Liturgical Institute of Trier has made the appeal to allow the younger generation to strike its own modern note in Church music. That happened for us at Cordoba and its effect was quite overwhelming. We need it freely here in England.

A THOUGHT

Membership of the British Humanist Association is under 4,000, out of a population of 53 million—therefore its success in undermining faith, the Church, and proven standards of behaviour is staggering. It can be accounted for by their never ending pressure—and by the apathy and indifference of those within the Church who have allowed these issues to go by default . . . The Home Secretary recently drew attention to the heavy "pro-pot" lobby which influenced the Wootton Report out of all proportion . . . And though the present Minister of Education has made it clear Religious Instruction will stay as long as he is Minister, Humanists are joining various committees looking into the Education Act and building up their position until such time as the Minister is changed. What are we Christians doing?

Norwich Churchman, March 1969

THE REV. MARTIN NIEMOLLER

The Rev. Martin Niemoller, German pastor: In Germany, they first came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the (Roman) Catholics, and I didn't speak up because I was a Protestant. Then they came for me—and by that time there was no one left to speak up.

APPEAL

The Provost of Coventry is launching this autumn an appeal for £250,000 over the next 10 years—not for buildings, but to sustain the Cathedral's pastoral and educational ministry. Already they are reaching over 50,000 young people a year.

You can make more friends in two months by becoming interested in people than you can in two years by trying to get other people interested in you.

—Dale Carnegie.

LYLE EDDAR

tells the strange tale of the

GOODWIN SANDS

and their connection with the village of Tenterden in Kent.

SINCE THE DAWN OF HISTORY, environment and climate and natural phenomenon have influenced men and their activities. Prevailing winds and geographical locations have been responsible for the growth and prosperity of ports and cities. Rarely has it been the other way round, for there are very few instances of a town or village being held responsible for the existence of a geographical feature.

The village of Tenterden in the Weald of Kent, or to be more precise, its church, is an interesting and probably unique example of such a cart-before-the-horse state of affairs. Ancient records make the astounding allegation that the steeple of St. Mildred, the parish church of Tenterden, was responsible for the formation of the Goodwin Sands.

*"Of many people it hath been sayed
That Tenterden Steeple, Sandwich haven
hath decayed."*

Apparently during the reign of Edward the Confessor much of the land in the neighbourhood of the Isle of Thanet was owned by a Henry Goodwin. Now he sold this area, for reasons that are not disclosed, to the Abbot of St. Augustine's near Canterbury.

As he was also the owner of Tenterden Rectory and as the fabric of the church was requiring extensive and expensive restoration, the worthy Abbot was obliged to neglect the sea defences of the coastal boundary of the land he had bought, due to lack of sufficient funds. The result was the formation of the Goodwin Sands, which were brought about by the sea making such heavy inroads into the land.



More recent knowledge of the topography of this well-known hazard to shipping would suggest that this allegation is perhaps somewhat unfounded, because the Goodwin Sands are in a constant state of movement.

However, be that as it may, the attention of many people has thus been drawn to a church that has several other unique and noteworthy characteristics.

This fine edifice which was built between 733 and 840 boasts of twin west doors, a feature found in many cathedrals but in only four other parish churches in England.

Of even more singularity is the roof of the nave, for this is the only one of its kind throughout the land. It is composed of oak shingles.

In 1584 the chancel was covered with pales instead of shingles. This brought so many complaints that several years later the Archdeacon authorised the laying and repair of some 4,000 shingles on the roof at a cost of 25s.!

Interest is not confined to the actual fabric of this church, for it is recorded that the Revd. Philip Ward who was the vicar from 1830 until 1859 was the husband of Nelson's daughter, Horatia. The east window which was subscribed for and put in by parishioners in memory of their noteworthy Vicar was later removed to a church in Suffolk as it was not considered suitable.

Of more recent interest is the peal of

eight bells on which a tune is played every three hours after the clock has struck. The carillon machine which activates the bells was presented by Capt. Geoffrey Baker as recently as 1951.

Tenterden, which comes within the ecclesiastical jurisdiction of Canterbury and the deanery of Charing, derives its name

from the Saxon word *Andred*. This means the "forest area", for at one time this part of Kent was largely forest land as was a very large part of our island. The village's magnificent wide street, attractively lined with trees, is the present day reminder of this bygone verdancy, which must have been so attractive in days of yore.



Knowing God. We describe God in human terms. In prayer we deepen our knowledge of him by rediscovering what these titles mean. This month we think of the Eternal God.

Week 1 Worship God who exists in timelessness, for whom years and centuries have no meaning.

Picture the immensity of the universe we are rapidly opening up and think that it cannot contain its maker.

Remember that God is described in the Bible as the Alpha and the Omega: he has no beginning or end.

Thank God that although he himself is not limited by time or space, he makes himself known to us in a way we can apprehend him.

Week 2 Worship God who is unchanging amidst all the comings and goings of the universe around us.

Picture the qualities of love, righteousness, and purpose which God has made known from the days of Abraham to the present day.



Take care!

Good driving is not a skill; it is a virtue.

St. John's Magazine.

"Another woman driver!" my husband growled as a car cut us off on a busy freeway. Later we drew abreast of the offender and saw that it was a man. Unrepentantly, my husband observed, "His mother probably taught him to drive."

Reader's Digest.

A Customs officer at a Channel port asked a Frenchman arriving for a camping holiday in England what the large

Remember that we too shall become like God and live an existence unbounded by time and space.

Thank God that eternal life is an existence without the limitations of human life as we know it.

Week 3 Worship God whose purpose is to lead men towards a new awareness of themselves and of his world.

Picture the history recorded in the Bible, the history of the Church, and recent history, where God is leading civilization towards that goal.

Remember that God came to live on our plane by becoming man and sharing the limitation of our manhood.

Thank God for the love exemplified by St. Paul's account in *Philippians* chapter 2, verses 5-11.

Week 4 Worship God who has given us men the gift of eternal life.

Picture the first-fruits of eternal life, which, according to Paul, make up the Christian character.

Remember that we begin to share eternal life from the moment we put our trust in Jesus.

Thank God that he is able to keep us in eternal life in spite of our failings. (*Series 2, Communion Service, Absolution*).

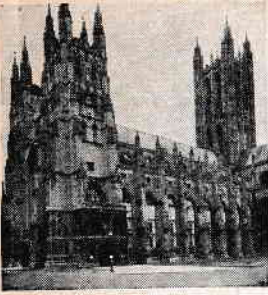
bundle in the boot of his car contained. "C'est ma tente," said the Frenchman. "Really?" said the officer. "Has she been dead long?"

Old Hove Record.

In the street of a certain Irish town, a tardy worshipper bumped into his parish priest. "Father," he said, "can you please tell me the meaning of the word *sciatica*?"

The priest, wishing to get in a little homily at Pat's expense, said gravely: "Sciatica, my son, is what a man gets when he has been pursuing evil ways. It comes from too much drink, too many late nights, and general misbehaviour. But tell me, my son, why do you ask? Have you been suffering much?"

"Oh no, Father," replied Pat with a grin. "I was just reading in the newspaper that his Reverence the Bishop was confined to his bed with it."



WORLD CHURCH AT CANTERBURY

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

This Month: Kenneth Slack, Minister of the City Temple.

I want to go beyond the Free Churches this month in writing of the wider fellowship. My years as General Secretary of the British Council of Churches gave me very close links with the World Council of Churches. I journeyed every summer to some different part of the world where the Central Committee of that Council was meeting. (The Central Committee is the body which meets each year to guide the Council's work between meetings of the Assembly like the one at Uppsala last year, which can only be held every seven years or so).

This year all who are involved will be travelling to this country in August. The meetings have not been held in England since 1949, only one year after the full formation of the Council. Then they were on a far smaller scale. In 1960—the jubilee year of that World Missionary Conference at Edinburgh which marked the beginning of the modern ecumenical movement—the meetings were fittingly held in Scotland.

This year's venue will be Canterbury. To the new University of Kent there will come church leaders from all over the world. There will be bearded Orthodox from behind the Iron Curtain, like Nikodim, the Metropolitan of Leningrad, Asian churchmen like the famous Methodist preacher Daniel Niles of Ceylon, ebullient young radicals like Albert van den Heuval of Holland. The new Central Committee elected at Uppsala is markedly younger than before, although still weak on the lay side. Nevertheless it will be a woman who will share much of the chairmanship of the meeting, for Miss Pauline Webb of the Lay Training Department of the Methodist Church here was appointed a vice-chairman at Uppsala.

Congregational Woman Leader

The Congregational Church in England and Wales appointed a woman at the May

Assembly to be the new Chairman of the Council which is the large policy-making body of that denomination. Mrs. Gwen Hall succeeds Sir Harold Banwell who has held the job for seven years.

Traditionally this office is held by a layman, but this is the first time that it has been held by a woman. Mrs. Hall is probably younger, too, than any of her predecessors. Her appointment reflects the determination to alter the balance of the sexes in church leadership, and also not to await attainment of senior years before trusting anyone with central office. It also reflects the degree to which Mrs. Hall, wife of the Moderator of the London Province, has emerged as a leader in the comparatively few years in which she has been engaged in Assembly committee work.

Key Ecumenical Post

A woman is replaced by a man in a recent ecumenical appointment. Mrs. Betty Ridley has resigned from the chairmanship of the Administrative Committee of the British Council of Churches after twelve years of very outstanding service. She is succeeded by the General Secretary of the Presbyterian Church of England, the Revd. Arthur L. Macarthur.

Despite its name this is the key committee of the Council, an inner executive meeting monthly and providing an invaluable clearing house for many common concerns. Earlier chairmen have been Dr. William Paton, Dr. Hugh Martin and Dr. Joost de Blank when he was Bishop of Stepney.

Arthur Macarthur came in on the ground floor, so to speak, for he was present at the Amsterdam Assembly when the World Council of Churches was constituted. He has served his own Church as Convener of the Inter-Church Relations Department. He is a forceful speaker with a burr which does nothing to disguise his Northumbrian origins.



Meditation

Mary Andere

THE ACT OF FORGIVENESS

PSYCHOLOGY AND MEDICINE AGREE that many diseases spring basically from emotional problems. Behind such things as gastric troubles, rheumatism, arthritis, and other apparently physical ailments, often lie spiritual maladies of the soul which are ignored. One of the most frequent is resentment and the lack of readiness to forgive.

The Church has ever taught her children the need for forgiveness, but often the varying stages in forgiveness are not clearly understood. We tend to think it is just a matter of saying the words, of accepting an apology with dignity and restraint. Whereas this can be merely a surface veneer demanded by social rules of etiquette. True forgiveness is deeper, and needs translating into decisive action . . .

Often people say, "Well, I'll forgive, but I can't forget!" Understandable, when one has been badly wronged. But hardly in accord with Christ's teaching! ". . . forgive us our trespasses as we forgive others . . ." If God's forgiveness said, "I'll forgive but not forget!" we'd hardly feel happy about it! It is the *liberality* of His forgiveness that enables us to become whole and free and joyful once again!

Most of us appreciate that God wants our forgiveness to be as large, as liberal, as His own. Usually we do pray urgently, honestly, until we can say, "I have forgiven—utterly".

There is another stage. We find that, faced with a person or situation which is likely to cause us harm, our immediate reaction is, "I'm not going to be hurt again! Once bit, twice shy! I'm clearing out!" It's the natural reaction, and often wise, if there is a peaceable way out of the situation. Yet failure to face it can be a failure in Christian living. We should not

just turn our back on the person. We need to ask *why* is this happening.

If we look dispassionately at the person, their background, all we know of them—nearly always we come to realise that their action is, in fact, a cry for help! It may seem the least likely way to gain help or sympathy, nevertheless, aggressiveness is nearly always the desire to escape from some deep inner hurt, some situation they can no longer endure. The person is needing help, though of course unaware of it!

And this is where Christian forgiveness *begins*. It needs translation from emotion to action. We must try to help! If anyone comes to us with a terrible pain, or wound, we do not turn away because we are too busy. And it is the same with the inner wounds of the spirit. The unkind word, the vicious action which is going to hurt us so much, are so often a cry for help, the spirit crying out in pain at some inner wound, trying to project its own unhappiness onto those around, to *make them share its hurt*. Do we clear out and save our own skins . . . ?

By not turning away, not rejecting our "enemy", by trying to help with our prayer, our love, our understanding, we are following, however haltingly, in the footsteps of Jesus. We are trying, inadequately perhaps, to obey His command that we feed His sheep, love one another, turn the other cheek, go the second mile, do good to them that hate us . . . There isn't, in fact, any other way we *can* obey such wide commands as these. It is to obey His commandment to "pray for them that despitefully use you."

And somewhere along the path with our stricken brother, we may find we ourselves are healed, spiritually and physically. Remember, forgiveness is not passive. It is love in action. And it heals not only those to whom it is administered, but those who minister it also . . .

We hope to publish a few extracts from a new book—

FLOWERS FOR THE CHURCH

by RHONA PICKFORD

fully illustrated—(Pelham 25/-)

IF you are lucky enough to have pillars in your church, then you already have a built-in avenue, drawing all eyes compellingly forward to the sanctuary.

As far as decorations are concerned, the first essential is not to overload them, visually.

In one sense, pillars are akin to the bone structure of a face. And like a face, the skilful manipulation of colour in their decoration can greatly enhance the beauty of the whole.

I have seen a nave apparently lengthened, with added gracefulness, by pedestals set against alternate instead of opposite pillars, thus moving from left to right, and left to right again. They would have created quite a different impression if they had been treated in pairs—decorated, plain, decorated. This way reduces the length of the nave, giving a square rather than an oblong line, and halting the

forward movement of the eyes.

Your sanctuary may already appear rather far distant. If so, the latter disposition of pedestals could be the wisest choice.

It is advisable to err on the side of slight and slender arrangements for pillars—especially if the flowers are, so to speak, earthbound, on a pedestal thus reaching upward from about eye level. In corners, perhaps of a side aisle terminated by a door (never, of course, a side altar) or against any considerable expanse of wall space, pedestal arrangements can afford to be somewhat flamboyant.

In Coventry Cathedral, a rota of highly skilled women, drawn from all over the diocese, maintain a truly splendid arrangement of flowers near to the entrance of the cathedral, giving a rather special welcome to all who visit there.



Pedestal arrangement, St. Mary's, Ilkerton, Flower Festival.

Photo: S. Randall.



SUMMER PARTIES

Buffet suppers are fun, but you need to plan well in advance and have a good variety of savouries. These are proven favourites and easy to prepare!

Ham Rolls. Good thin slices of ham,

cut into strips about 1½-2 ins. wide, or thin slices of ham sausage or garlic sausage spread with Cottage Cheese well seasoned with mustard and a dash of tomato ketchup. Roll up and serve on cocktail sticks.

DIPS: A good basic dip is: 8 oz. Cottage Cheese and a carton of soured cream (or single cream with a little lemon juice) and add your favourite flavours:

(a) 4 oz. tinned sweetcorn with chopped peppers; (b) 4 oz. chopped ham and 1 tablespoon brown sugar; (c) 2 heaped tablespoons fresh chopped chives or spring onion; (d) 3 tablespoons chutney; (e) 4 oz. chopped tinned pineapple, well drained.

Serve dips in bowls, surrounded with

biscuits, chopped raw carrot sticks and chicory leaves for dunking. I use Eden Vale Country-style Cottage Cheese, which is easy to mix, and always have plenty of the ever popular Smiths' Potato Crisps, and bowls of Chipples spread about—and, of course, the ever-popular cold sausage on cocktail sticks!

A WOMAN'S PRAYER

Forgive, dear Lord, my lack of grace,
The days so short, the countless tasks
Leave little time for me to pray
Save briefly, at the close of day.
To thank Thee, Lord, for simple things,
Pale sunlight, dappling through the trees,
A blackbird preening on the lawn
A starry sky, a silver dawn.
A cottage doorway open wide
For friends to enter as they will.
The warmth and happiness it brings
To love, dear Lord, the simple things.

F.M.W.



You may be Interested

★ TO CHURCH WITH ENTHUSIASM

Marshall, Morgan and Scott, 18s. 6d.

Answers some of the questions—Why go to Church? Why do many who have a faith in God stay away? Is the Church relevant to the needs of modern man? Seventeen well-known people, including Dr. Horace King, Speaker of the House of Commons, Colin Cowdrey, the Test cricketer, Diana Reader-Harris, Headmistress of Sherborne School for Girls, and Ivor Bulmer-Thomas, former MP for Keighley, writer and Secretary of the Ancient Monuments Society, explain why they go to church regularly. The Church suffers much criticism. Many reasons are given why people do not go. It is particularly interesting to hear from those who do go willingly.

★ THE SOLDIER'S ARMOURY

Hodder and Stoughton, 2s. 6d.

I wonder if our readers have yet come across what is a quite outstanding Bible reading plan. I quote Monica Furlong's commendation. "The readings are obviously written by someone who is widely read, sensitive to human suffering and full of divine commonsense. It does not pretend, has no humbug, calls things by their proper names and has a clear eye for life in the sixties." A Bible reading which can help to bring not only the Bible but faith alive.

★ GOD IS LOOKING AFTER ME

Church Information Office, 4s. 6d.

This is a splendid and delightful little and unusual book of prayers, well illustrated and the script is all handwritten. It would be a pleasure to any mother with young children with its simple and direct teaching and could well be used by Sunday School teachers for a series of worthwhile talks on basic Christian belief. "God is Looking After Me" was the daily prayer of the author's little leukaemic daughter who faced fear and pain with trust, happiness and peace and the book was written particularly for children who specially needed God's help. I commend it most warmly.



I don't understand

I don't understand why my baby brother can't walk or why my sisters are covered in boils. I don't understand why my tummy is so fat if I haven't had anything to eat for two days. I haven't been a bad boy. I don't understand anything really. I only know I'm very frightened.

There are thousands of children who don't understand the terrible injustice of being born into the desperate half of the world. Oxfam is helping them to the very limits of its resources. Only more money, more volunteers and more things can help Oxfam do more, faster. Please send and do as much as you can.

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

D-I-Y MORALS

DAVID ATTFIELD

ONCE upon a time when you wanted your house painted, you had a decorator to do it for you. Now most likely you prefer to do the job yourself. You may just splash paint around carelessly and not worry over the mess that results. Or you may decide that you will do the job properly, read about the correct methods, get the right tools and try to achieve high standards of decoration.

Our theme in *Church News* this month is the tangle of men-women relationships—and what has the Church to say about them? Now when young people ask a burning question like “How far should we go?” I don’t think they would turn today to the Church for an answer. Partly this is a matter on which Christians are not so certain as once they were. Partly, if the clergy do lay down the law, few teenagers will take any notice. Besides Christian young people *are* the Church, so why should they not answer their own questions themselves?

As with decorating, we are not in this age ready to let others do the work for us. We take pride in doing the job ourselves. What is wanted today over sex is “do-it-yourself” morals. God gives us minds to think out how to live—so why not use them? Only, as with home decoration, we will have to do the job properly, work hard and learn the right methods of moral thinking.

So if you have a few minutes to spare this holiday, I suggest you draw up some clear rules for sex and work out reasons to back them.



First, find out the physical facts. Second, ask do we really need rules about sex: or is it all a matter of taste, feelings you cannot control and actions, like raping someone, that you cannot help? Is not this subject an important one, where people’s desires clash and their future happiness may be at stake? What about third parties like unborn babies?

Then, what do you and your friends think of the sex-act? Can it ever be just a simple, casual physical pleasure, like two strangers having the odd cup of coffee in a cafe? Or do our hearts and souls follow our bodies?

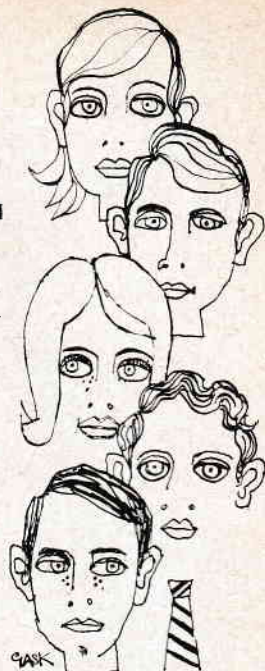
And what of love? How does romance differ from the love of friends, of parents and children, of Christ for men everywhere? Is marriage still the only real framework for true love or can we sleep around and yet remain human? When John loves Mary with all his heart, can he even think of another girl . . . today, tomorrow or next year?



I write this month in the form of questions because you should think it out and you will supply your own answers. Try to work out your ideas with other people, preferably of the opposite sex. For on this subject boys may be surprised at girls’ opinions and the girls may have second thoughts when they really know what boys think.

When at last you have your own standards clear, compare them with those of Jesus in Mk. 10: 6-9. If your values are His, it will be pleasant to realise where commonsense leads you. If, however, your views and those of Christ differ, and you still want to be called a Christian, you should maybe think again.

Anyway we have to live and being clear about what we really stand for helps. Whether in fact you will act as you think is of course another story but you can hardly *do* right without having some idea of what *is* right.





Your Letters...

Youth and Church

Dear Canon Rhodes,

Essex.

Speaking as a teenager who is by no means conspicuous by her presence at Church services, may I suggest why many young people do not attend? Mr. Lynch is very fortunate in living in a parish which, like ours, recognises the need for change, there are a vast number where there is no attempt to move with the times whatsoever, and if everybody is as pessimistic and unenthusiastic as Mr. Lynch then sadly the Church will gradually lose what little influence it already possesses.

I congratulate Mr. Lynch on his ability to comprehend the New Testament in seventeenth century language, and to endure the funeral dirges which accompany some of our so-called "grand old hymns," but some of us are not so fortunately gifted. I fail to see that we are any nearer to God by worshipping Him in an out-moded language which we only use on Sundays; Christianity is a seven day a week religion demanding a seven day a week language.

If my generation is to experience the joy of Christianity then we must hurriedly pull up our Anglican socks!

Finally, as a student of history I would not like to abandon tradition entirely, only anti-quarianism!

Yours truly,

A Member of the Younger Generation.

Dear Canon Rhodes,

Cheltenham, Glos.

Your correspondent A. Lynch—I may well be older than him (or her) but I react strongly against those of my generation who impede progress regarding Church worship with the excuse that it is not what they are used to. I only wish more churches would adopt the, albeit extremely cautious, attempts to bring our services into tune with the times. I venture to think that, whether or not a "modern" service is designed for the benefit of youth, a general consensus of opinion would show that it finds acceptance among those of the middle-aged and elderly who **think** about their religion and deplore the seeming lack of relevance to our present day needs in some of the anachronistic phraseology, "vain repetition", and outworn Victorian hymns that we have to endure for the benefit of the diehards.

Yours sincerely,

Evelyn Percival (Mrs.)

St. Aidan how?

Dear Canon Rhodes,

Harmondsworth, Middx.

In the May issue, David Attfield asks if St. Aidan, and others like him, could win back our country for Christ. I venture to suggest that he could not. His task was hard, battling against superstition and poverty. His appearance in a village must have been a great event, even if the people were hostile. His stories would have been listened to, if only because there was no other form of entertainment.

Contrast that with the evangelists' terrifyingly difficult job to-day. There is certainly no lack of entertainment in the affluent societies

of the West, so who has the time or the inclination to listen?

I only know it is harder to be a Christian now than ever it was before. For most people the great god Mammon is easier to worship, and it is so easy to ridicule and laugh the Christian to scorn.

In a world of mass media, those in the limelight have much opportunity and we in our churches and homes pray for them.

Yours sincerely,

E. Hannal (Mrs.)

Stewardship

Dear Canon Rhodes,

Westminster.

The promotion and practice of stewardship is very much alive. Some dioceses now have over 70 per cent. of their parishes stewardship-minded.

The current Church of England Year Book shows that the number of initial campaigns continues to grow and the number of renewal campaigns to boom whether on a diocesan-directed or a "do-it-yourself" basis. What is cheering is the official information that parishes which take stewardship into their system show a marked and predictable increase not only in their voluntary contributions but also in the attendances, communicants, electoral rolls, baptism and confirmation returns.

Kind regards,

Frank Fitzwilliams,
(Central Stewardship Officer).

Dear Canon Rhodes,

Faringdon, Berks.

Stewardship, like Christianity (of which it is, after all, only part) seems to have become ineffective, and for the same reason. People simply are not prepared to face up to the challenge and implications, nor do they want to be committed to anything. (It is not only the Church which suffers from this, incidentally).

Some clergy do not fancy the upheaval which a stewardship campaign causes in the parish, or the possible alienation of a few vociferous objectors. Some laity cannot face up to the prospect of parting with their cash.

There are, thank God, many notable exceptions to this among rich and poor alike, who have justified the existence of the stewardship movement. They have shown it to be what it really is. Not "the O.K. way of raising money", but an outward sign of the gratitude they feel to God for everything entrusted to them; an estimate of the value placed on God and His Church, and the expression of a belief that commitment to God, with all its implications, involving their money and time, is the only real solution to our problems.

Yours sincerely,

(Revd.) Norman Greenfield.

Dear Canon Rhodes,

Faversham.

Why should not some of the vast sums collected for Christian Aid by people of this country be given to the upkeep of Christian places of worship? Why should they be destroyed?

Margaret Steele.

Appreciation

Dear Canon Rhodes,

Bromley, Kent.

For some time I have received from a friend copies of the magazine of Trinity Church, Bromley, with the inset of Church News, and although I am not an Anglican but a Quaker, I feel I must express my great appreciation for its contents.

Maude Barker.

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. August 1969

When this magazine comes out, I hope to be camping near the lavender fields of Provence. I am so grateful to the Rev. Don Sparkes who is doing duty for me on two Sundays, and hope that he and his family will have a wonderful holiday in the area and amongst friends they know so well.

With all good wishes,

Yours sincerely,

Paul v. Renner

THE OXFAM WALK -- Sunday, July 13th

A welcome visitor to the Church the other evening was the Rev. Richard Matanle, who began life as an engineer, was ordained to the Congregational Ministry, and is now one of the executive officers of Oxfam. A much travelled person, he spoke of the inspiration given by the 40,000 youngsters or more who stumbled their way with blistered and red-raw feet into the Wembley Stadium for the Oxfam walk on July 13th. "We tried to pick up the stragglers and give them a lift to the Stadium," Mr. Matanle said, "but they begged and pleaded with us to let them stumble on under their own steam." A truly magnificent effort and one which sets the lie to those who have not got a good word for the modern teenager. But its also a salutary reminder of the way the Church has failed to capture the idealism of Youth — to make demands for sacrifice. At the end of a Confirmation Manual for the clergy it says: "Find each newly confirmed person a job!" And what do we do? Offer them magazine distributing, or polishing the church brass! Oh! for an imaginative Christ-centred Youth Leader who will form a Youth Group in the Church which is not just a cosy fellowship of the pious few, but an outgoing, outward looking active group which mobilizes the will of the young to give all they've got for a worthwhile cause!

YOUNG WIVES

A sunny evening, a watermill converted into an intimate theatre in a beautiful country setting, a good comedy played by excellent actors, supper in a delightful atmosphere — all this and more, made a memorable evening for the young wives on their supper outing in June.

The Annual General Meeting was well attended and after business matters the evening was rounded off with a beetle drive and refreshments.

The next meeting will be on 17th September. A Coffee Morning and Bring and Buy Sale will be held in the Mortimer Hall on THURSDAY, 14th August from 9.45 a.m. to 11.45 a.m. Do join us if you can.

The new Secretary is now Mrs. Hall of 98 Oxford Road.

PERSONALIA

CONGRATULATIONS to Catherine Cartlidge on receiving the Harlow Award and to Martin Bolton, who after patient waiting, has been accepted as a Police Cadet. We send our good wishes to these two young bellringers in their future career.

Also congratulations to Nicholas Head, one of our young people recently confirmed, on receiving a special prize for Religious Knowledge, at the Harlow School.

We extend a welcome to the German students who will again be living and learning within our Parish during the next month under the guidance of Mr. Peter Prescott. We hope they will enjoy their stay in Oxford.

Also it is good to be able to welcome home again Dr. & Mrs. Harley who take up residence once more at The Orchard.

We send our love and every blessing to Mr. & Mrs. John Day and their family as they move into their new home. It is good to know, however, that although moving to the other side of Oxford, they will still be worshipping with us here at St. Nicholas.

PARISH OUTING

We are hoping to arrange a half day trip in the early part of September. This will include a visit to St. Mary's Convent, Wantage, and is the result of a recent very successful visit by some of our Sunday School teachers and members of the Catechism. We should hope to start after lunch, having tea at the Convent. Means of transport and cost would depend upon the number who would care to come. If you are at all interested, would you be good enough to let Miss Lodge, The Flat, 15 Mill Lane, Telephone No. 47956, know as soon as possible. The date we have in mind is Saturday, 13th September.

SUNDAY "ELEVENSES" — Tea after 10 a.m. Parish Communion

- Aug. 3. Miss Lodge.
- „ 10. Miss Lodge.
- „ 17. Mrs. Rimmer.
- „ 24. Mrs. Henman and Miss Henman.
- „ 31. Mrs. Cardy and Mrs. Webb.

EXHIBITION AND SALE OF DRAWINGS

On Saturday and Sunday, 23rd/24th August, Mr. Albert King will be having an Exhibition and Sale of Drawings, the proceeds of which are being given to a fund he is hoping to start for the electrification of the mechanism of the clock in the Church Tower.

10 a.m. to 5 p.m. in Church Hall.

Sunday the Exhibition will be open after the 10 a.m. Parish Communion.

There will also be slides shewn of the village—its interesting features and personalities.

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 :
Parish Magazine : Sec. : Mr. & Mrs. 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 Leader : Mrs. P. Prescott, 22 Ashlong Road.
Secretary : Mrs. R. B. Wells, 14 Raymund 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, 81 Woodstock Close, Woodstock Rd.
Over 60's Club. Sec. : Mrs. J. Yates.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. A. Gammon, 50 Oxford Road.
Parent-Teacher Association. St. Nicholas County Primary School :
Mrs. M. Smith, Appletree House, Boults Lane.
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.
Health Visitor : Miss E. McDermott. Phone KIDLINGTON 3502.
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Monday and Wednesday — Closed.
Tuesday — 2 p.m. to 5 p.m. 5.30 to 7.30 p.m.
Thursday — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.
Friday — 10 a.m. to 12.30 p.m. 2 p.m. to 5 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. Tasker, 35 Mill Lane, 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 Kole" Delivery Service :**
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
Ladies' & Children's :
"Karen'lee," 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