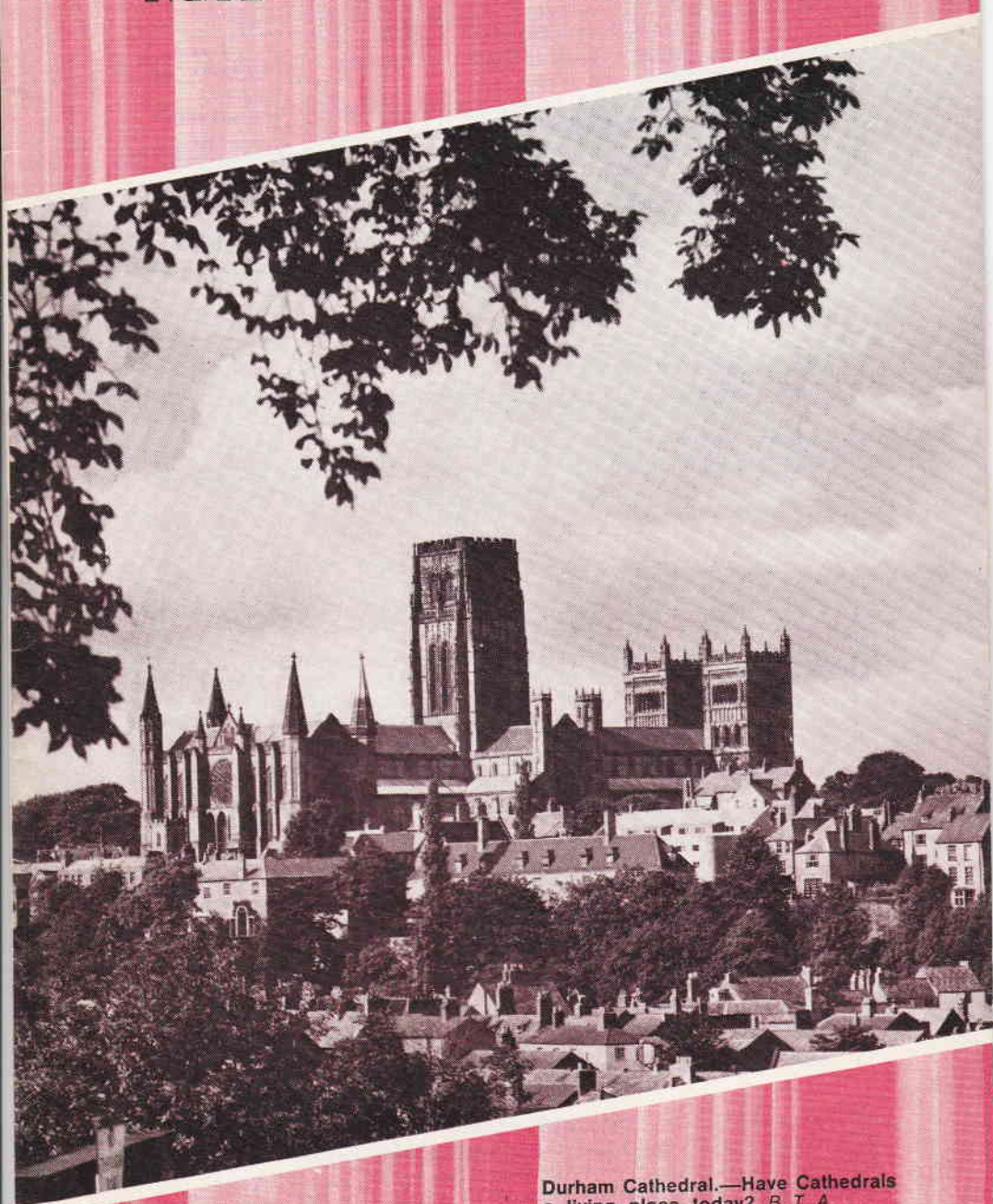


ST. NICHOLAS CHURCH

MARSTON NEWS



Durham Cathedral.—Have Cathedrals
a living place today? B. T. A.

No. 137

JULY, 1969

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar and Rural Dean of Cowley : Rev. Paul N. Rimmer, M.A.,
11 Elsfield Road, Old Marston. Tel. : 47034.

Reader : Mr. W. H. Saumarez Smith, O.B.E., M.A., Bishop's Wood End,
Cuddesdon.

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Tel. : Oxford 47956.

Vicar's Warden : Mr. Clifford Dunkley, 4 Hadow Road, New Marston,
Oxford. Tel. : Oxford 44239.

People's Warden : Mr. V. C. Cardy, 110 Staunton Road, Headington, Oxford.
Tel. : 61116.

Secretary of the P.C.C. : Mrs. M. Harlow, Fir Tree House, Old Marston.

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

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion : 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

- July 1. Tuesday. Meeting of Clergy of the Cowley Chapter at Highfield.
Meeting of the Parochial Church Council at 8 p.m. in the Church Hall
preceded by Evensong at 7.30 p.m.
- " 2. Wednesday. Festival of the Visitation of the Blessed Virgin Mary.
7.15 a.m. Holy Communion.
7.45 p.m. Young Wives A.G.M. and Social Evening.
- " 3. Thursday. 8—8.30 p.m. Prayer Group in Church — All welcome.
- " 6. TRINITY V
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion. The Vicar.
6.30 p.m. Evensong. Rev. W. H. Saumarez Smith, O.B.E., M.A.
- " 9. Wednesday. 7.15 a.m. Holy Communion.
3.45 p.m. to 5.30 p.m. Kindergarten and Nursery Garden Party at the
Vicarage (in Scout Hut if wet).
- " 10. Thursday. Mothers' Union Prayer Group at The Manor House, 2.45
p.m. Annual Outing and Dinner in the evening.
- " 13. TRINITY VI
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion. The Vicar.
3.00 p.m. Holy Baptism (after prior arrangement).
6.30 p.m. Evensong. The Vicar.
- " 16. Wednesday. 7.15 a.m. Holy Communion.
- " 18. Friday. 10.30 a.m. Holy Communion with laying on of hands for the
sick.
- " 20. TRINITY VII
8.0 a.m. Holy Communion.
10.0 a.m. Parish Communion. The Vicar.
6.30 p.m. Evensong. Rev. W. H. Saumarez Smith, O.B.E., M.A.
- " 23. Wednesday. 7.15 a.m. Holy Communion.
- " 25. Friday. Festival of St. James, Apostle and Martyr.
7.15 a.m. Holy Communion.
- " 27. TRINITY VIII
8.0 a.m. Holy Communion.
10.0 a.m. Parish Communion. Rev. Don Sparkes.
NO Baptism this Sunday.
6.30 p.m. Evensong. Rev. Don Sparkes.
- " 30. Wednesday. 7.15 a.m. Holy Communion.
- N.B. (1) There is Children's Instruction at 11.15 a.m. on every Sunday.
(2) There will be no Baptisms on Sunday, July 27th, but on July 13th and
August 10th.

HOLY BAPTISM

- May 25. (Whitsunday). Mark Clive Baldwin, 28 Lynn Close.
Rebecca Burnell, 12 Vicarage Lane, Oxford.
Joanne Karen Surman, 70 Oxford Road.
Catherine Marie Janko, 5 Raymond Road.
- June 11. Carl Major, 5 Alesworth Grove, Northway Estate.
Claire Louise Moffatt, 4a Anne Close, Stoke Hill, Exeter.

HOLY MATRIMONY

- June 10. Bernard Ellis Swan and June Ann Stockford.

IN MEMORIAM

- June 6. Eric Lucas (of Bedford).

ALTAR FLOWER ROTA

- July 6th—Mrs. King. 13th—Mrs. Garner. 20th—Mrs. Cardy & Mrs. Webb.
27th—Mrs. Green.

VICAR'S LETTER

My Dear Friends,

On July 8th the Convocations of the Church of England and the Methodist Conference will be voting for or against the union proposals for the two denominations. At present the outlook is not very optimistic, with only about two thirds of Anglican Clergy in favour of them. The House of Laity showed schizophrenic tendencies by narrowly voting in favour of

union at one vote, and immediately afterwards voting in favour of entirely new proposals to be put forward. Some clergy feel that if the scheme is not adopted we are betraying the Holy Spirit. Others feel that if we adopt the scheme we have jeopardised our catholic heritage. Some Methodist congregations fear absorption into a rigid episcopal system, and see the imminent closure of many cherished chapels. Some Anglicans take the attitude: "Why all the fuss? It won't make much difference either way!"

I am, as I have often said, in favour of Union, and am prepared to accept the present scheme, with all its defects, as a means to an end — a way to bring together our congregations. If in fact it does not go through, what will happen then? Certainly another scheme will not be forthcoming for a long time, and the delay will disillusion many of the younger clergy of both denominations, impatient with the present protracted debate.

But, if sincere men, both advocates and opponents of the scheme, have been saying and continue to say their prayers, then God will bring something new out of the result. It may mean that a situation like the Tower of Babel may result, but in a **positive** mingling of our traditions without the sanction of authority, or even waiting for new schemes to be produced. Certainly, the present division in the Church is not between Free churchmen and Anglicans, but between those who desire to see change in the churches' structures, worship and mission; and those who desire to keep things as they've always been: the hope that "as it was in the beginning; is now" so it "ever shall be."

No-one likes to be unduly hustled. Nor do we like to leave behind what has become cherished and familiar. Yet the dynamic movement of the Bible is forward and onward — and the example of Lot's wife is a reminder of what happened to the lady who stayed to look back!

I sincerely hope that in the days ahead we, as a parish, may try to work out our Christian objectives with members of the Free Churches, so that whatever happens on July 8th, we may prepare the way for organic union, by working together, praying together, and in so doing, discover together what exists already—our oneness in the mystical Body of Christ.

To all of you going on holiday may I wish you a very happy time. And if you cannot get away this year I hope that you will be able to find recreation in the surroundings of our university city.

Yours sincerely,



MAGAZINE DISTRIBUTORS

With the holiday season approaching it would be very much appreciated if at any time distributors are not able to take out their magazines they would get a substitute to do this for them.

HOLIDAY DUTY

The Rev. Don Sparkes will once again be living at the Vicarage with his family and doing holiday duty whilst the Vicar is away from July 21st—Aug. 7th. As Mr. and Mrs. Sparkes will be on holiday it is hoped that all matters, except urgent ones, will be held over until the Vicar's return. In cases of urgent need, please contact Miss Lodge, The Flat, 15 Mill Lane, Old Marston. Phone 47956. We welcome the Sparkes family to Marston again and hope they will have a most enjoyable time amongst their many friends here.

Power Houses or Sepulchres

What is the place of Cathedrals today?

CAROLYN SCOTT

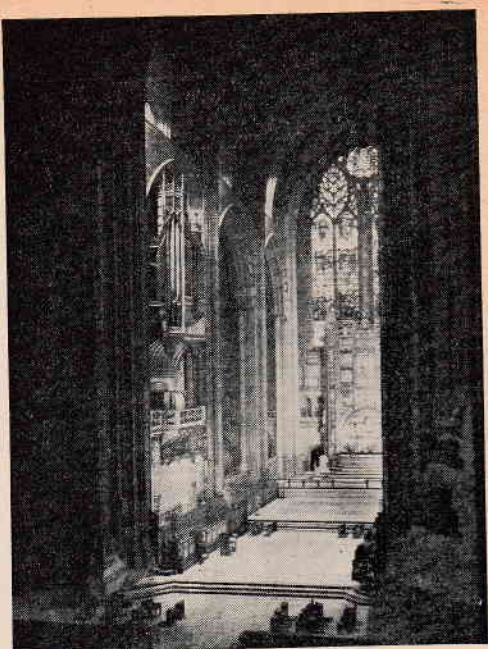
"WHAT ARE THESE CHURCHES now," asked Nietzsche, "but graves and sepulchres of God?" What are cathedrals today, in the second half of the twentieth century, but a waste of time and money—a living monument to the dead of the Third World?

Four cathedrals, between them, are running appeals for nearly three million pounds. In the vastness and the beauty, there is the reminder to think big, to be profligate instead of niggardly, but after the foundations have been saved from sinking and the roof from falling, there is little left for profligacy. Beauty and grandeur have no value in themselves. Only through people do they come alive.

Is it only in this way, then, through the tourists who trek the flagstones en route for somewhere else, that cathedrals can still have a meaning? Or can they be, as Martin Sullivan, Dean of St. Paul's, believes they can, "power houses" and rallying grounds, revitalising Christians today?

St. Paul's

Soon after he was made Dean of St. Paul's he asked, "What on earth do people think when they see us all



Liverpool Anglican Cathedral—the last great Cathedral to be built with conviction that these magnificent buildings in themselves are a splendid offering and witness to God—But see David Atfield's article.

processing in our robes?" and he began to spend time out on the cathedral steps, chatting. Then he launched a three month festival of youth. Twiggy came and Mary Hopkin sang, and Des Wilson, Director of Shelter, chaired a Hot Seat, questioning prominent people.

The Dean was charged with gimmickry, and he strongly resented the charge. "Not many people understood what I was trying to do. They didn't listen. They told me what I was doing. They came with preconceived ideas, and the whole point of the experiment was to have no preconceived ideas. If everyone who came had had Church of England labelled on them, we would have learned nothing. For the first time in my ordained life, I invited people to come to church more on their terms than on mine. I could have directed the whole thing from a desk and a telephone. I could have had thundering big rallies. But I wasn't going to 'con' them. I wasn't

going to say 'got you for Jesus!' I wasn't going to preach to anybody."

The result shocked him profoundly. "I saw lots of odd-looking boys and girls dressed in odd ways coming into the cathedral, and I didn't know whether I really wanted them. This shook me. I wanted to give them a wash and a haircut and a manicure and put the right ideas into their heads and then let them in. I was profoundly disturbed. It challenged me because it was a denial of the gospel." How he dealt with that feeling, "and I have dealt with it", is, he says, his own business. But the immediate result of the experiment is the possibility of opening the crypt for all kinds of social service, and tentatively starting simple congregational services in the crypt on Sunday evenings from July onwards, with music or drama, discussion or dialogue thrown in.

"I believe," says the Dean, "that it is heresy to draw a line between the sacred and the secular."

Southwark

A belief echoed at Southwark, across the river, where Sunday evening services at the cathedral have been given over to discussion and experiment. "I don't believe in gimmicks," asserts the Provost of Southwark, Ernest Southcott, "but what we have done on Sunday nights at Southwark has shown that hooliganism, the taking of cannabis, and the evils of gambling, to name only three, are not outside the concern of the Church. Here in Southwark I am interested in doing anything which helps people to see life and to see it whole, even if it means kicking a football around in the cathedral."

Demonstrating this involvement with the whole world, a sign-in on world poverty was held at the end of last year. It was an occasion for

music and singing and lively discussion, with some kind of positive outcome at the end of it all: a massive list of names. "What the whole world is doing is of terrible importance to God. What we do in a church building must depict this wholeness, and from it there is no escape."

Coventry

At Coventry, the theme of reconciliation is taken one step further. The massive Epstein "Ecce Homo" standing in the Gothic ruins of the old cathedral speaks for itself. Coventry youth went to Dresden in East Germany to help rebuild a hospital. German youth came to Coventry to help build an international youth centre. An Overseas Chaplain carries out practical reconciliation work between the races living in the Midlands. In industry, clergy work alongside men on the shop floor and arrange conferences for men and managements; shop stewards and factory managers read the lesson. Last year, delegates from all over the world came to discuss people and cities, to find some practical answer to the agonies of loneliness, poverty and overcrowding and the lack of imagination and participation that foments civil wars and drives men to suicide. Play-groups are run, holiday schemes are operated, plays are put on in the porch, ballet has been performed in the chancel, and "West Side Story" in the nave.

Out of a crucifixion of fire and destruction has come a resurrection, and Christians inside and outside the Church have been caught up, willy-nilly, by men of vision who know what they are trying to do and where they are trying to go. "A cathedral," they say, "is not just a place of liturgy where worship is offered. It is a place of common thought—not simply for Christians. It is a place where respon-

sible men who are concerned with the world can meet and discuss. This is our aim: to be aware of the world in which we live—the world which the Church must serve. Unless we listen to the world, we shall talk astray, and the world certainly will not listen to us.”

At Coventry, at Southwark, St. Paul's, no one is trying to put God into industry, God into drama, God into human relationships between

young and old. They are opening their doors and searching for God where he is, and finding him in people, wherever and whoever they are. The search is neither quick nor easy. And often it involves a kind of crucifixion. But unless more cathedrals open their doors and start searching, they may find the doors nailed shut as firmly as the lid of a coffin. The tombs will be empty, but there will have been no resurrection.

VISIT TO SOUTHWARK CATHEDRAL

David Edinborough, Toronto Journalist



ON a Sunday last November, I had the good fortune to attend the 11 a.m. service at Southwark Cathedral and it couldn't have been more exciting.

The Holy Table stood at the foot of the chancel steps, the choir ranged behind this portable altar.

The hymns were old favourites, the chants for the creed and other responses were familiar although the service itself was the new liturgy: the ministry of the word, the offertory, the sharing of the communion and the praise of the people the basic elements. People from the congregation read the scriptures and led the intercession from the lectern.

The sermon was an effective dialogue between the Provost, the Very Rev. Ernest Southcott, and Donald Swann, the latter person known in Canada as the other half of Flanders and Swann. It was a pungent, topical performance with solid theological content.

The elements for the communion were brought to the table and after consecration the priests concelebrating walked amongst us to pass “the kiss of

peace”. This handclasp introduces you to your neighbour in the pew and made the feeling of communion more meaningful.

After the service, the choir processed to the west door. The congregation turned round as the procession passed so that, as the provost said two short responses, the congregation and choir, as an organic whole, responded. The zest with which the provost said, “Go forth in peace”, and the enthusiasm with which the congregation replied, “In the name of the Lord” was infectious.

Coffee was served at the back of the cathedral. Three or four English mums with large perambulators had pushed their offspring into the church and let them lie there while we worshipped.

We came out into a sunny Sunday morning, the first sun I had seen in 10 days. I began to think that even the weather had caught the Southwark spirit.

I have never, in any church, been made more welcome as a visitor. I have never responded so fully to a liturgy which was meaningfully modern yet based on tradition.

*New Book:

THE PRINTED WORD (S.P.C.K. 15s.) by Dewi Morgan and Michael Perry—two experts in the field of print. This excellent book is a first-class exposition on how to use literature in the service of the church in the parish. It deals with such practical matters as the parish magazine, bookstall, free literature, church and press. I would say it is essential reading for all parish clergy.

Uncertain Future

OUR Church is troubled about the glorious cathedrals it possesses. That Christian and non-Christian love their splendour and treasure these magnificent spiritual houses is steadily proved by the vast generosity when any one of these buildings faces the need for major repair or restoration. It is witnessed to in quite a different way: by the teeming thousands who respectfully tread through them year by year.

But the Church itself is uncertain. Should clergy and church people spend costly time and money on their expensive use and maintenance—in a world which cries aloud with hunger and with need? Are these buildings and those who serve in them giving that spiritual dynamic and leadership to their communities and to their dioceses commensurate with the cost and clergy involved? Of course they offer splendid acts of worship; of course the music can be sublime; of course cathedral clergy give a wider service to their dioceses. But does the worship of our cathedrals communicate itself to people today? Does their music uplift and enrapture the souls of countless thousands? Do clergy having diocesan tasks need this sort of base?

Much of it is perpetuating a dead past and continuing a not by any means desirable, exclusive, privileged present. Their splendour and tradition can enthrall those who serve in them—and obliterate the troubled and real world outside. They mark the Church as being both remote and outdated from our struggling and searching age.

A few cathedrals are struggling to turn their immense potential into a face-to-face confrontation with people—where they are. What happens may not always seem right, may not always seem wise—how little that really matters. Their witness is clear that they are not escaping into cloistered calm or celestial music but dare to meet the world and men as they are. They might lead the Church from its uncertainty about cathedrals to see they have very great possibilities in witness and communication.

Large & Alive

THE largest church in the world is being built in Sao Paulo, Brazil, by a Pentecostal group founded only 12 years ago. It will seat 25,000 people and has many additional halls and rooms for



Our artist was asked for a cartoon on "Cathedrals today". He submitted this, with this caption: "There is no place for Cathedrals today".

adult education, children's work and so on. Their attitude to worship is that in good part people should really participate; that formal services freeze people out.

Pastor de Mello, who already has congregations of more than 5,000, is a remarkable Christian leader. He has brought his church into membership of the World Council of Churches, and forthrightly states that the purpose of evangelism is not to produce a church-pew believer, but rather a believer who is able to witness in the society in which he lives, to oppose violently social ills and injustice.

Cathedral Problem

THE great problem before cathedrals today is their part in the Church's mission in a post-Christian industrial society. If cathedrals fail to adapt themselves to changed conditions, they will become as extinct as the dodo and the dinosaur, and rightly so.—The Dean of St. Albans, the Very Rev. Noel M. Kennaby.

Diocesan Flutter

WORCESTER "Diocesan Messenger" recently questioned the worth of their cathedral, hinting that the diocese might lose little if the cathedral were destroyed, that cathedral clergy were "detached from the hurly-burly of everyday life". It questioned also the appointment of a scholarly Dean (Canon Eric Kemp). The Vice-Dean has made a vigorous rejoinder defending what the cathedral does and its clergy are trying to do. "The Messenger" has duly apologised!

*The Dean of St. Paul's
reviews their
Youth Project*

by the Dean,
the Very Rev.
Martin
Sullivan—



THE TIME HAS COME TO MAKE some assessment of the youth project known as "St. Paul's Today", which began in September to December, 1968. It had three aims:—

1. To bring people (and especially the young) nearer to St. Paul's and St. Paul's nearer to them.
2. To use the building to show what is being thought and expressed positively and creatively in our midst today.
3. To help the Dean and Chapter in the light of their experiment to plan for the future.

WHAT SHOCKED AND DISTURBED ME PROFOUNDLY was the bitter conviction that, although I thought I wanted all kinds of young people to come to St. Paul's, in fact in my heart I did not truly welcome them at all. By that I mean, I was not prepared to accept them as they were. I wanted to send them away, cut their hair, have them almost dry cleaned, dress them as I would have them dressed, and demand of them that they should think and act in a definitely orthodox and conventional way.

When critics in the past have attacked the Church as a bourgeois enclave, I have always resented the charge and refuted it. Now I realise that they were very close to the mark.

For the first time in my ordained life, *I invited people to come to church more on their terms than on mine.* I found



the experience to be such that I am obliged to undergo a revolutionary change in my whole attitude if I am to cope with it. The first Christians went out into the highways and by-ways to find men and women and "to bring them in".

We appear to be content with what we have. We pretend to open our doors, but the gap is narrow and the porter is on the alert. It is very difficult for a non-church-goer to be at home with us, particularly if he comes from outside our social group, and wants to continue to retain his identity.

Here is a change in my attitude and my planning I must make and I am prepared to make it. How necessary this is. Somebody attached to the Cathedral was heard to remark after the experiment was over, "Now that the heathen have gone we can get back to normal".

TWO ITEMS IN PARTICULAR caused us to consider some new approaches. A church service is usually an opportunity to instruct from pulpit to pew. Variations are attempted with dialogues or question and answer sessions, or the service taken, with adaptations, by people instead of clergy.

We met something quite different. The raw material of religion was allowed to run like soil through the fingers of

young people themselves. They examined it, felt the texture of it, in short, experienced something of it for themselves and then in their own idiom and mood re-presented it. One group, with organ (the great Cathedral organ), a choir, and a small orchestra, took the great movements of the Holy Communion Service, and in true jazz form spelt out the message they received and wanted others to hear. We had the Confiteor (Confession), the Benedictus (Blessed is he that cometh in the name of the Lord), the Agnus Dei (O Lamb of God . . . Have Mercy) and the Lord's Prayer falling upon our ears with a syncopated beat.

The result was instantly arresting. Choir and congregations tend to stroke the words gently and sing in a minor and muted key. This time, the Agnus Dei was fiercely importunate. And so it should be. When a man called to Christ to have mercy upon him, he was crying out in utter desperation.

The other contribution was equally vivid—a "pop" oratorio based on the story of Joseph and his brethren. One might well have been sitting round the camp fires of old, listening to it, as it must originally have been told, but hearing the living accents in our day and time, as they were heard in the ancient of days. Joseph and Pharaoh and the rest dropped naturally into St. Paul's for an hour or so, and we met them as we would meet anyone we might come across in Fleet Street or the Strand.

This kind of thing has been done before. George Bell, sometime Bishop of Chichester, invited the late T. S. Eliot to turn his gifts in a new direction and write a religious play. The result was "Murder in the Cathedral". Why do we not keep up the exercise, to uncover some mute inglorious Milton?

What is more important is that religious instruction in church should cease to take the regular form of dogmatic assertions from a pulpit (or even hortatory ones) and that greater opportunity should be given to worshippers to express what the Christian faith has said to them, in a form and manner which is truly their own. There

is endless room for experiment in these fields.

IT IS IMPOSSIBLE TO MAKE this generation "grasp" the Second World War. It is impossible for them to grasp the economic depression of the Thirties. These two moments express the corporate pain and guilt of the middle aged; the young have no part nor identification with it. Yet they know consciously or sub-consciously that they cannot live without some element of suffering. They find it in the poverty, the nakedness, and the hunger and the homelessness of millions of people in their world, and it is because they feel these sharp stings themselves that they are passionately concerned to do something to remove them.

MODERN TRANSPORTATION can bring us from London to Biafra in a matter of hours. Modern mass communication can imaginatively bring a pot-bellied infant with its age-weary face on to our very laps in our sitting rooms. We can stand in front of a gallows and see men hanged or line-up behind a firing squad and feel our fingers on the trigger. The bombs that fall on some rice-field in Vietnam fall on us. The young ask us, "What are you going to do about this?" And if we do nothing, they will do something.

IN THE PAST FEW MONTHS we learned all this on our own premises; we listened and watched in our Cathedral and we allowed the young to use our hallowed precincts to state their case. We must now go on. We shall not repeat the experiment; that would be pointless, but as our doors have been opened a little, we plan to fling them even wider. The crypt of St. Paul's will be our immediate testing ground. We hope to use it in such a way that we may continue our efforts and allow the "spiritual" and the "secular" to mingle and unite in order that the whole man may find expression.

OUR IMMEDIATE PLANS WILL BE on a limited front. We begin this month—July—on Sunday evenings at 6-30 p.m. Instead of holding a second evening service under the Dome (as we do at present), we shall go down to the crypt.

A simple congregational service will be the norm, but we shall introduce new "elements". As we go on opportunities will be given for special musical and dramatic presentations, for dialogue and discussion and for experimental liturgy. A room will be furnished to provide a social centre for young people to meet after these events. The crypt of St. Paul's is an ideal place for the type of activity we have in mind and there is really no end to its possibilities.

There will be no interference with and no diminution of the normal round of worship in the Cathedral; visitors will still throng the building; the great occasions will be honoured; the memorial services will still be held. But outside all this there are still vast areas of space and time to use. We plan to make use of them. What happens in one area, at one time, must be reflected in all other areas at all the other times.

ST. PAUL'S GIVES PEOPLE many images, true and false. They can lead on to the whole truth—and reveal the wholly false. I offer two illustrations. A little way up the south aisle of the Cathedral from the west end stands a group of statuary. It represents the first Bishop of India, consecrated to the See of Calcutta in the 18th century, giving his blessing to an Indian man and woman kneeling before him. The Bishop is a massive, impressive and towering figure. The people at his feet look like pigmies. The appalling condescension of the scene is deliberate and unmistakable.

The other moment comes from my own experience. Like hundreds of others. I was fighting my way up the front steps one afternoon recently in order to attend Evensong. As I came through the doors I was met by an inebriated Scotsman. Without a word, he seized my arm and rushed me out the door again. And then he said to me, in confiding tones, "In there is no place for fellows like you and me!"

There is no doubt which of these two scenes typifies St. Paul's in the mind of the average man. Is there a third we can discover and present to him, or will he himself offer us a "more excellent way"?

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?

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IMPERIAL CANCER RESEARCH FUND



Bitter Tragedy

WHILE we read or listen to the news about the Arab-Israel struggle and from the comfort of our chairs argue the rights and wrongs—this picture of mass misery—thousands of Arabs in tents in the wilderness, without home or work or any of the things we reckon necessary to make life worthwhile. And when this photo was taken there were wind and rain and endless mud. These are some of the poor people that Christian Aid, Oxfam and the other great charitable organisations seek to help. We can help through them.

Momentous Day

ON Tuesday, July 8, both Methodist Conference and Anglican Convocation make their final and decisive vote on Anglican-Methodist Unity. Whether the Churches go forward or withhold, one thing is certain—there can be no going back to the old positions. We have a broad and friendly understanding, we increasingly work together, pray together, worship together. There has been already a very great going forward.

They Came

DURING the three months of St. Paul's Youth Festival automatic



Quickmaid refreshment machines were installed in the crypt and did a considerable trade. No less than 60,374 persons entered the crypt in the period of the festival—and many of that great number came neither to gaze nor drink, but to feel whether the Church had anything of truth they could lay hold of.

Worship in the Round

MR. DONALD SWANN and the Swann Singers have accepted an invitation from the Dean and Chapter of St. Paul's to take part in the first experimental "Worship in the Round" service in the cathedral on July 6.

The Dean has also announced plans to present drama under the dome of the cathedral on Thursday nights once a month in October, November and December.

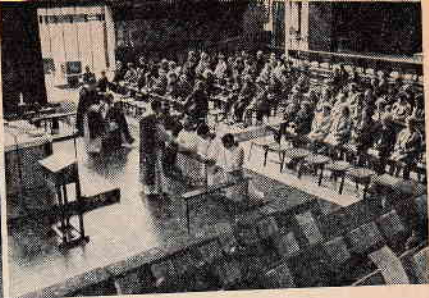
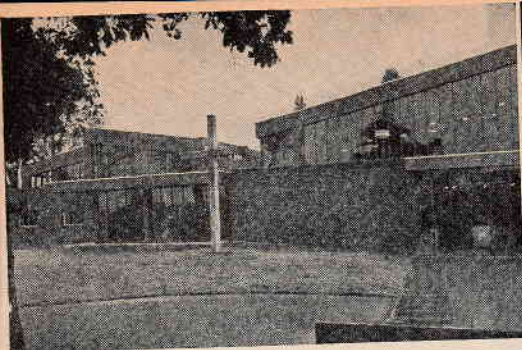
Food for Thought

If we take faith in God seriously, we must also take doubt seriously. Doubt is part of faith . . . Real faith in God deepens and matures in proportion to the way in which every prop to that faith is taken away.—R. V. Simpson—Grounds of Hope Pp 57-8.



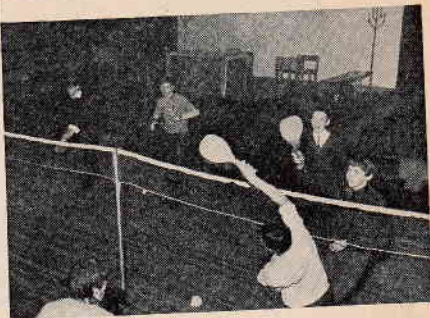
The Holiday - Pilgrimage for 1970

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 3 Holidays, May 16—30, 15 days, approx. £63.
 June 14—21, 8 days, approx. £43. August 29—Sept. 12, 15 days, £63 — in conjunction with Church Travel Ltd.
 Brochure and details from Church News Holidays, Cathedral Office, Bury St. Edmunds.



CHURCH ALIVE

A CHURCH WHICH SERVES — that truly can be said of the new church at Hodge Hill, Birmingham. Its facilities include nursery, workshop, a day centre for the old people, youth and community facilities, library, lounge, art room, dining room, games hall, outdoor games area, bar, as well as Church, baptistry and chapel. It runs seven days a week and caters for everybody.



The Church area serves in the week as cinema, theatre, badminton hall, dance floor. "To see father and son play table tennis before the altar," says the Vicar, Dennis Ede, "to see the Church nave fully used during the week in full view of the Sanctuary is bracing and quite uncontroversial. It is not a local topic, it just happens."



The whole atmosphere is of a place which helps the community whoever they are. Church members provide the vast amount of help needed, plus clergy, L.E.A. paid youth officer, and Welfare Department paid cook. The community feels it, and it has a strong and appreciative following. On the Sunday previous to my visit the Vicar told me that there had been five hundred communicants.



1. Hodge Hill Church centre. 2. Sunday Morning. 3. Badminton same area. 4. Lunches for the old. 5. Chapel. 6. Bar. 7. Games Area.



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NEW PARISH

L. Garnham-Fisher

NOT EVERYONE EXPERIENCES the mixed blessings associated with dragging up roots from one known and loved area, and hopefully replanting in another new and unknown district. Perhaps those who don't have the better of it. The blessings are mixed indeed.

The first thought of the Christian in his new environment is, surely, the comforting anchorage of the church. This at once presents the problem of High, Low, or Broad—Eucharist, Mass or Matins, as we all, one way or another, find more helpful the differences of approach to worship God. In this there should be nothing to fear; some new, encouraging thought might well be awaiting us, and we are always aware that our Blessed Lord can be found anywhere, and certainly in any branch of His Church.

The difficulties are connected, insidiously, with new friends and fellow worshippers.

There is little happiness to compare with the affectionate welcome, as extended and accepted, between true Christians. It is warming and encouraging. It is a sermon in itself. It is a glimpse of the love of God at work — Too often it is a glimpse indeed!

Everything can begin so smoothly: the small world spreading out confidently, reassuringly, from a beautiful church. All is faultless, and you hasten to say so.

"I like your organist"; you venture with spirited enthusiasm to some new friend, and native, who replies — "It's time she retired. Young Freddie Beales is much better than she. He could keep that Mrs. Burns's horrible voice down to an acceptable minimum; Mrs. Grant plays too softly".

You are worried, and forced into caution, so that you must tread with care.

"The Vicar is very charming, his sermons are most thought-provoking"; you venture to another.



"He's alright, I suppose; it's his wife who is the trouble. She's not very well liked, you know".

If you are a bolder and less tactful enthusiast, you might say, "We always used the offertory bag at my last Church; we thought a plate ostentatious; less private, so to speak" — and get an unforthcoming mind - your - own - business reply You are made to feel an outsider, or so new as to be kept at arm's length. The role of the newcomer is indeed chary. New friends may welcome your unheard-of strange ideas, in due course. And you may begin to appreciate theirs—after a while. It is up to the "new people in the new house in Burdett Road" to be quietly, and silently, patient.

Certainly let the rumblings of the modern pantechnicon die away before you get out the blueprint for change, and the blue pencil to abolish strange procedures. You need to seek patiently for a true love in your heart for your new friends in God who at first are to you strangers. Remember they in their turn look upon you as probationary foreigners!

It is worth recollecting that the strength, the proof, the truth of our great Faith is the variety of approach. Variety is no barrier to the Unity of the Spirit. We are neither bounded nor restricted by language, colour, state, politics, or rigid dogma. "Come . . . together with one accord".

How much do we take out for ourselves?



We chop all the money we get into four unequal parts.

The heftiest piece we spend on teaching people new ideas. In Africa, South America, Asia, and India.

Our agriculturists teach farmers how to produce more food. And our family planning experts teach women how to have fewer children.

The second piece is emergency money.

Sending food and medical supplies to Biafra and Nigeria. Doctors and nurses to Vietnam.

And sending clothing, food, and engineering equipment to the victims of flood, earthquake, famine, and drought.

Refugees get piece number three.

Arabs in the Middle East, Ethiopians in the Sudan, Tibetans in India, Chinese in Indonesia.

They need more than food and medicine. They need to get started again. We help.

(We've taught Arab refugees how to build houses, how to make furniture, even how to service a radio set.)

Piece number four, the tiniest, is what we take out for ourselves. And it adds up to just over a penny in every shilling.

That covers all our expenses. Paperwork, rent, advertising, and the wages of people who work full-time for us.

But it doesn't cover our flag sellers. They rattle those tins for nothing.

We only hope you'll make sure it's not for nothing they rattle them.

Christian Aid.

P.O. Box No. 1, London S.W.1.

Giro Number 5563151

Scrap Cathedrals?

David Attfield

SUPPOSE we pull down our great cathedrals. Shall we lose anything?

Certainly the Church will save a great deal of money on fuel, on staff, on keeping up crumbling stone to enclose empty space! . . . Many fine cities will lose their most splendid buildings, where civic, military and social functions are nobly housed . . . Bach choirs will have nowhere to practise and perform, . . . organists will miss some of their best instruments . . . tourists and school children will no longer be able to wander round ancient history written in stone.

This may be gain or at least no religious loss. Is it the Church's job to provide civic amenities, concert halls, and recital rooms? Shall Christians preserve the architectural triumphs of the Middle Ages, relics of customs and ideas long since passed away? The money saved can go to Oxfam; choral evensong can go . . . or shift to its natural home in concert hall and college chapel. Cathedral clergy and congregations will then be simply the local people of God in the town centre.

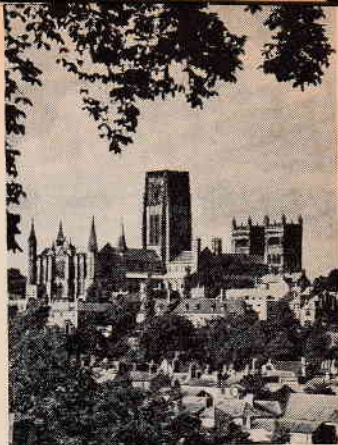
All this may well be true. But before we get rid of anything, we must be sure that the baby is not lost with the bathwater, something valuable vanishing that we have not even noticed. So let us ask what do cathedrals really stand for?

Basically a cathedral is a room to house a chair. This chair is that very special kind of seat — a *cathedra*, a bishop's throne.

Now a throne is where a king sits when he reigns — symbols of authority and power. His subjects stand or kneel in homage. From his throne, the king judged — notice how a modern judge has a special seat high and lifted up in the courthouse. Kings sometimes sat on their thrones at the head of tables, to feast their subjects, to be hosts to every man, all being welcome to take their place in the great family of the nation.

These ancient buildings still force us to ask who is the king of glory.

Durham Cathedral.



So it is with God. Christians have pictured the Almighty as a King. He reigns on a throne and judges men. They are to worship—stand, kneel, adore, plead. All are welcome from the East and West, North and South, to sit down in his kingdom.

So with Jesus. In old paintings and frescoes Christ is seen enthroned in glory on the Day of Judgement. Read again the Sheep and Goats (Mt 25:31). On earth Jesus welcomed real men and women to himself; think of Matthew, Mary Magdalen and the rest. Usually he was content to be guest rather than host. But on the night in which He was betrayed, Christ was host—in a strange manner—both as servant and master at that table where He gave Himself in the bread and cup. His friends were commanded to go on with this meal to the end of time, welcoming all into that family where everyone counts.

So the central idea of a cathedral is the hall where the bishop presides at the table for Holy Communion, gathering the Lord's family around Him. He represents Jesus, the welcoming host. The size and magnificence of a great cathedral symbolise the heavenly palace where men from every race and nation and century banquet with the Son of God. More than that, the big house with its chair stands for the whole universe, where God the invisible King reigns on a throne. The worship of choir and people, orchestra and organ and architecture, opens our eyes to the Christian vision, to the hope of glory.

The real question about cathedrals today is the question of the Christian vision. These ancient buildings still force us to ask who is the king of glory.



MY TEACHER **MARY ANDERE**

BY A SERIES OF UNEXPECTED EVENTS—

This article is about dogs, and the Love of God. It may sound a strange mixture, but if you read on I think you'll see what I mean . . . !

BY A SERIES OF UNEXPECTED EVENTS, some six months ago we found ourselves the proud possessors of two three-month-old Welsh Border Collies. They were tiny, pathetic, shivering little creatures who had never been inside a house before, and had practically no contact with humans, and were obviously frightened and miserable at being taken from their mother and the other dogs with whom they had shared their lives!

Despite all we could do or say, they slunk round the rooms, cowered against walls, hid behind chairs, cringed when we tried to go near them. They looked out at us all with wide, fearful, watchful eyes. Quite clearly they regarded us as untrustworthy and potential enemies!

For weeks we fed and "walked" them, tried to cajole them into some semblance of happiness and trust—that, in fact, we loved them.

Since I cannot walk far and have to use a caliper and crutches, they had to be on leads when not in the garden for their own safety. They regarded this as some form of persecution and walked around with drooping ears and tails. Life was difficult. My back ached from the additional yards I had to walk daily on their account, and from stooping down to them. I began to wonder just who would survive, them or me . . .

Yet those two pups have taught me, wordlessly, so much about God. Gradually they began to accept us. There came the day when they not only accepted us, but loved us in return. They come to our call with a bounding enthusiasm which still tears at my heart. They come and wriggle along the ground with delight and eager joy in every muscle, and with adoration in their eyes. They have found us caring and trustworthy and sustaining them. With a sense of wonder and of understanding and gratitude they remind me of Thomas when he

said, "My Lord and my God!" . . . Christ—trustworthy, reliable, caring, sustaining—I wished that we humans exhibited the same quality of "Joy in the Lord" in our attitude to God!

And I am the one who feeds them—the Provider! Never do they look worried or anxious, or fuss or fidget! Sometimes I am aware of four bright eyes fixed on me with an expectant, happy confidence, and I realise it must be past their mealtime. On occasions I have been too concentrated on a job to remember the hour, but there has been no noise, no fussing. Only those four eyes fixed on me, patiently, trustingly; and I have been reminded of St. Paul's "looking unto Jesus, the Author and Finisher of our faith." They look to me, in expectation, in confident assurance that I will not fail them.

I am moved by their swift obedience to my apparently unreasonable commands not to wander over flower beds, nor dig holes in them! They've never seen a spring, nor summer before, so they don't know flowers will one day spring from the barren, sodden earth! A cheerful, ready acceptance without knowing the reason why or expecting explanation. Would that we could accept God's will so trustingly.

My pups have certainly taught me some lessons about spiritual matters and the attitude of creature to its "god"! I am grateful to them.



Knowing God. We describe God in human terms. This month we think that Holy is the Lord.

Week 1 Worship God whose presence was experienced by the prophet Isaiah in the Temple centuries ago.

Picture the scene described in Isaiah chapter 6.

Remember how this one and the self-same God used a man as his messenger to the people of Israel.

Thank God that his powerful presence does not prevent his communicating with his chosen people.

Week 2 Worship God who stands apart from the universe he created.

Picture the radiance of God's presence and try to find the words to express it.

Remember how the word holy describes things set apart and put to use by God. Thank God who has set the Church apart and used Christians as instruments of his power.

Week 3 Worship God worshipped by men in many ways through all ages.

Picture the activity of worshipping God, and see in our Christian worship glimpses of this.

Remember that God created us to know joy in his presence.

Thank God that we are drawn to him in the words, actions and activities which make up our corporate worship.

Week 4 Worship God whose presence is made known through places, people and words where worship is offered.

Picture the different peoples and countries of the world who share the experience of Isaiah the prophet.

Remember the description of the heavenly worship in Revelation chapter 4, reflecting the communion service in the early church of the first century.

Thank God for the privilege and experience of sharing in the acknowledgment of the character of God.

Ultimately it is what you worship rather than what you will that makes you what you are. It is what dominates your imagination, fills your thoughts, what haunts you, so to speak, that determines your character and action.

—G. A. STUDDERT-KENNEDY

RECIPE

Many people don't like too many salads, yet would like light, quickly prepared meals in warmer weather. **CORN AND BACON SNACKS** just meet this need!



You will need:
 1 packet Wall's streaky bacon;
 4-5 eggs;
 3-4 tablespoons milk;
 1 small can sweet corn, or 1 5oz. frozen packet sweet corn, cooked;
 seasoning;

5 slices toast; 4-5 small tomatoes.
 Dice the bacon, fry until crisp and remove from the pan. Beat the eggs and milk together, add the corn and seasoning and scramble in the pan from which most of the fat has been drained. When the egg mixture is almost cooked add the bacon and finish cooking. Pile on five slices of hot toast, garnish with a grilled tomato and decorate with a sprig of parsley. Serve at once.

Food Recipe

Dear Canon Rhodes, **Newark.**
 If your contributor (Food—A Meal in a Moment, March 1969) would consult any book on Edible Fungi she would find that no puffball is poisonous. All are edible though some better than others. In our experience the best is the Giant Puffball—sometimes the size of a football—which, cut in $\frac{1}{2}$ in. slices and fried with bacon, makes our favourite breakfast.

N.B. The flesh of the puffball must be white to be palatable.

Yours faithfully,
 Ruth M. Evans (Mrs.)

Dear Canon Rhodes, **Ledbury, Herefs.**
 May I assure the compiler of your cookery recipes that field puffballs, so far from being poisonous, are perfectly edible and moreover delicious? Like all vegetables they should only be eaten in perfect condition, that is, fresh picked and free of all discolouration, bruises or maggots.

I agree that people should be warned against going out into the fields and picking fungi for dinner regardless, but John Ramsbottom's "Edible Fungi" (published by Penguin) lists about two dozen species which are wholesome food, including puffballs.

Yours sincerely,
 Silvia F. G. Robinson (Miss)

Many thanks for this correction.—Ed.



Your Letters

Request

The Rev. A. R. Fountain, 353 Abbey Road, Barrow-in-Furness, Lancs., is looking for a copy of a poem—"The Unconfirmed Marvel"—the boy who knew everything but about the Christian Faith. Can any reader oblige?

Czechoslovakia

Dear Canon Rhodes, **Torquay.**
The article by Paul Oestreicher did not to me ring true, and I passed it to Sir Ian Henderson, K.B.E., C.M.G., who has first-hand knowledge of Czechoslovakia, having served in the British Embassy at Prague. His comments are as follows:

1. The love of freedom of the Czechoslovaks is not greater than our own.

2. The Chamberlain Government agreed to the secession of the Sudeten lands in October 1938, but did not agree to the German occupation of Prague in the following March. We went to war to defend the type of freedom that had been lost.

3. The ludicrous phrase "freedom-loving communists" is a contradiction in terms. The Czech Government tried to restore freedom to their country precisely because they were liberals, not communists. The phrase "socialism with a human face" is just another left-wing weasel word.

4. Oestreicher praises "the power of non-violence". Non-violence has got the Czechs nowhere. No tyrant in history has ever been defeated by non-violence.

5. It is not a victory to remain under Soviet influence. I am sure it is not true that "the reign of law remains intact" or that "human rights are respected" in Czechoslovakia today.

6. The most disingenuous remark in the whole article is that "the struggle is not against communism, but for the fulfillment of the very ideals which the Soviet leaders have betrayed". The Czechs are essentially western. Their traditions are derived from 14th century Bohemia and from three centuries of association with Vienna. It is true that they have not been so hostile to Russia in their history as the Poles and Hungarians have been in theirs. But the basic political attitude of the Czechs is proved by (a) what they achieved in their 20 years of freedom, 1918-1938, and (b) the fact that the advent of communism in 1948 broke the hearts of Benes and Jan Masaryk. Indeed Benes died a few months afterwards.

7. The Slovaks, with their strong Roman Catholicism, are not "freedom-loving communists"!

Such a distortion of the true position can serve no useful purpose. In confusing the issue it encourages, and indeed facilitates, the work of planned attrition.

Yours sincerely,
(Sir) Harold Roper.

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. July 1969.

No Resurrection

Dear Canon Rhodes, **Surrey.**
Church News, April, gives a quotation attributed to the Archbishop of Canterbury and ends "No Resurrection, No Christianity".

The Report of the Archbishops' Commission (1922-37) on Doctrine in the Church of England left the question open, "as to the resurrection, some of us believed that the connection between the emptiness of the tomb and the appearances of the risen Lord belong rather to the sphere of religious symbolism than to that of historical fact". Does not Matthew ch. 27 v. 52-53 suggest that the author was more influenced by the age of wonders and divinity in which he lived than by historical criteria?

Yours faithfully,
T. McQueen Walker.

Mothers' Union

Dear Canon Rhodes, **Plymouth.**

The remark by the Bishop of Norwich, published in April's inset—I do not think it is a question of forgiveness—re the Mothers' Union exclusion of divorcees—it is quite irrelevant. They are not excluded from Church Services or Holy Communion—only from an organisation which has a rule to "uphold the Sanctity of Marriage". To admit anyone who has been unable to do this would be a farce and a contradiction in terms! Why cannot the Mothers' Union delete this rule and operate as a band of mothers, as their title implies? A divorcee can be a good Christian mother.

Yours faithfully,
M. F. Turner (Mrs.)

Prayer for the Old

Dear Canon Rhodes, **Nottingham.**
Thank you for the Prayer by the Bishop of Dakota (April 1969). Subtle and salutary, with a spice of humour, it could hang as a framed text in homes and hospitals, and work wonders.

Myself old, I realise the necessity for the several petitions and appreciate the admonition; most heartily endorsing the final paragraph—"A buttonhole is better than a wreath". It is my intention to frame the Prayer as a continual reminder of unpleasant possibilities and thus endeavour to avoid them.

Yours faithfully,
E. M. Reader (Mrs.)

Anti-Vivisection

Dear Canon Rhodes, **Sussex.**
I would like to endorse Mrs. Gladys Parker's letter that there are less cruel methods of experimentation, The Tissue Culture Method, and also the Walter Hadwen Foundation, which is to build an institute where scientists can be trained in non-vivisectional experimental techniques, can be obtained from the British Union of Anti-Vivisection, 47 Whitehall, London, S.W.1.

Yours sincerely,
G. M. Thurman-Newell (Mrs.)

Permission

Dear Canon Rhodes, **Liverpool 19.**
May I offer to the Editor of our Church newsletter the item "The Kind of Church I want"? It expresses my feelings exactly. My Church is Garston (Liverpool) Congregational.

Yours truly,
Peter B. Quine.

Permission to reprint articles from Church News in other magazines is always gladly given, providing asked and source acknowledged.—Ed.

CHRISTIAN AID

Congratulations to Mr. and Mrs. Marsh and all who helped in organising this year's effort. The Jumble Sale brought in £65 and the House to House collection £123.

R.S.P.C.A.

The Misses Fellowes of Rock Edge once again held a successful effort on behalf of the Society and raised £51.

CONGRATULATIONS

We extend our congratulations to the Rev. David Anderson who has been appointed Examining Chaplain to the Bishop of Liverpool and who this month has published his book on modern novelists. Mr. Anderson is resigning from Wycliffe Hall at the end of this term and has been commissioned by the S.C.M. Press to write a new book on Simone Weil, the Christian mystic. We would like to express our thanks to him for all the help which the Hall has given to us and wish him and Mrs. Anderson every blessing in the future.

CHILDREN OF THE CHURCH

Kindergarten and Nursery Garden Party on the Vicarage Lawn, by kind permission of the Rev. & Mrs. P. N. Rimmer, Wednesday, 9th July from 3.45 to 5.30 p.m.

Last Sunday for instruction before the holiday will be Sunday, 27th July. Re-commence on Sunday, 7th September at 11.15 a.m. Cross-bearers will attend Parish Communion at 10 a.m. as this is the first Sunday in the month. Parents will be receiving letters giving dates, etc.

Children will be encouraged to come to the Parish Communion at 10 a.m. during the holiday months.

CONGRATULATION TO OUR

CUB SCOUTS who won the Headington District Knock-out Football Cup in May. They also won the Sports Trophy at the Cub Scout Sports Competition in June.

The Cub Scout Leader mentioned in our Marston News should read Mr. Alan J. Roberts, 54 Cherwell Drive, Old Marston. With sincere apologies to Mr. E. R. Roberts at No. 72 and we do hope he has not been inconvenienced in any way.

GIRL GUIDES

The Assistant Guide Guider is now Miss C. H. Crawley of 91 Lytton Road, Cowley, Oxford, Oxford 79011, Mrs. J. Clarke having resigned. All enquiries regarding the 2nd Marston Guides should be made to her.

MOTHERS' UNION

Mrs. Josephine Jones was unable to give her talk on "Heresies" and the members (and two husbands) enjoyed the evening with the Marston Players. The general opinion was that we should give our local theatricals more support.

The annual outing and dinner of members, husbands and friends will be on **THURSDAY**, 10th July. Anyone interested please contact Mrs. R. Vernede, The Manor House.

YOUNG WIVES

Owing to the indisposition of Mr. Jeffery Luck his friend and colleague Mr. Hutton stepped into the breach for our May meeting and showed a film made by the handicapped residents of one of the Cheshire Homes. A collection of £1 10s. 0d. was taken at the meeting and the group made this up to £5 donation for the Homes.

The thought of airing their knowledge—or lack of it!—frightened many Young Wives from attending an enjoyable and friendly Quiz.

VERY IMPORTANT DATE — JULY 2nd
ANNUAL GENERAL MEETING AND SOCIAL EVENING.

MUSINGS :

“ The faithful few fought bravely . . . ” : a line from a hymn, but it could have applied to the volunteers who responded to the appeal for help with the churchyard. It has been said that a new petition has been inserted into the Litany : “ From all lawn-mowers, roto-scythes, and grass cutters, Good Lord deliver us ! ” Who will invent a machine that is not temperamental, and which will preserve our tempers and not drive us almost mental ?

The responses and singing have improved enormously at the 10 a.m. service and the service now has a leisured dignity about it, thanks to the suggestions from the “ man in the pew ” as to what should be included and what omitted. The danger in the past has been to try to include too much and this has given a sense of rush. Now the service fits into the hour-pattern and has a quality about it that has been appreciated by a great number of worshippers. (How strange it is now, that with a service that permits so many variations there is more uniform practice, than in former days when the Book of Common Prayer was the “ official ” norm !)

Many enquiries have been made as to why the tower clock is stopped. This is not to give Marston a “ Grantchester ”-look, even though the village shop sells excellent honey. It is true that the mechanism could do with a little encouragement, but the main problem is that the clock has to be wound daily from the belfry. The cost of electrification would be considerable and there are more pressing demands on the church finances at present.

The Visitors book continues to create interest, and it was a pleasure to see the signature of Mr. Mallalieu, the second Church Commissioner, on its pages last month.

RINGERS NOTES

The Ringers held a very successful Jumble Sale on 7th June when over £17 was raised for the Bell Fund. Our thanks to everyone who helped us in anyway.

A quarter-peal (Conductor : Martin Bolton) was rung as a welcome to the Bishop of Dorchester. A half-peal was rung at Midgham in memory of Mrs. Gammon (mother of Mr. Alec Gammon) and Frank Nipress. (Conductor : Leonard Porter).

Congratulations to Leonard Porter on conducting his first quarter of Plain Bob Minor at St. Thomas, Oxford.

Ringers from Marston took part in the ringing at Beckley for the Church Festival on 13th June and at Erlestoke for the Flower Festival and Church Fete.

We were pleased to welcome Richard Bing back to the band for the ringing at Beckley and Midgham.

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

- Allment 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. Clément's Street, Oxford.....Tel. 47567
- Coal Distributor :**
Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
Job's—The Family Dairy, Pony Road, Horspath Road,
Cowley Tel. 77341/2
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
"Lionel" School of Motoring, R.A.C., I.A.M., 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