

S . NICHOLAS CHURCH

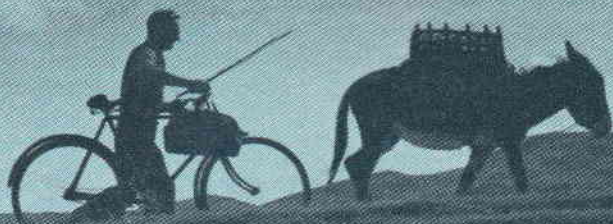
MARSTON NEWS

No. 146

APRIL, 1970

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Donegal Turf Carrier.
Irish Tourist Board.*



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.

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Tel. : Oxford 47956.

Vicar's Warden : Mr. A. W. Sidebottom, Melandra, Old Road, Shotover,
Oxford. Tel. : Oxford 62654.

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.

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 5.15 p.m. (except on Saturdays). 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. 1st Sunday in month - Parish Communion.

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 : Alternate 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 : APRIL

- Apr. 1. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in Church Hall.
- „ 5. EASTER I. Low Sunday.
10.0 a.m. **The Parish Communion.**
6.30 p.m. Evensong.
There will be no Children's Instruction this Sunday.
- „ 7. Tuesday. FESTIVAL OF THE ANNUNCIATION OF THE VIRGIN MARY (Transferred from 25th March).
There will be a Celebration of Holy Communion at 7.15 a.m. BUT THERE WILL BE NO CELEBRATION ON WEDNESDAY, 8th at 7.15 a.m.
- „ 9. Thursday. The Prayer Group will meet in Church from 8 to 8.30 p.m.
Young Wives Coffee Morning and Bring and Buy Sale, Mortimer Hall.
8 p.m. Mothers' Union Prayer Group at "Eaglesfield," Jack Straws Lane
- „ 12. EASTER II. Beginning of Christian Aid Week.
8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
11.15 a.m. Children's Instruction.
3.00 p.m. Holy Baptism (after prior arrangement).
6.30 p.m. Evensong.
- „ 13. Bishop's Visitation for Incumbents and Churchwardens. St. Mary the Virgin, 7.30 p.m.
- „ 15. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives. Film and Talk on "Shelter." Church Hall.
- „ 17. Friday. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- „ 19. EASTER III
8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
11.15 a.m. Children's Instruction.
6.30 p.m. Evensong.
- „ 22. Wednesday. 7.15 a.m. Holy Communion.
- „ 23. Thursday. 7.45 p.m. Mothers' Union in Church Hall : "The Church's Ministry and Healing." Speaker : Mrs. Doran.
7.30 p.m. We are invited as a parish to join in the Sung Eucharist at St. Mary & St. John on the eve of St. George's Day.
- „ 25. Saturday. Festival of St. Mark, Evangelist.
7.15 a.m. Holy Communion.
GIANT JUMBLE SALE IN MORTIMER HALL. Proceeds to Christian Aid.)
- „ 26. EASTER IV
8.00 a.m. Holy Communion.
11.15 a.m. Children's Instruction.
3.00 p.m. Holy Baptism (after previous arrangement).
6.30 p.m. Evensong.
- „ 29. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in the Church Hall. Speaker : Mr. Dunsby, Headmaster of the Harlow School. Subject : "The 11's—14's — The Make or Break Year."

PLEASE NOTE. THERE WILL BE NO SERVICE OF HOLY BAPTISM ON SUNDAY, 10th May (2nd Sunday in month). There will be Baptisms on WHIT SUNDAY the 17th May (after previous arrangement).

HOLY MATRIMONY

Mar. 14. David James Jones and Sandra Elizabeth Kibble.

IN MEMORIAM

Mar. 2. Priscilla Padfield, aged 82 years.
Lizzie Belson, aged 88 years.

VICAR'S LETTER

My Dear Friends,

A highly dangerous book has been published recently. It was displayed in the windows of local bookshops. Even T.V., Radio and Press publicised it. It is my duty to warn you about it. Not that you will be likely to get a copy, for most booksellers were out of stock in a day or two.

The book is really a compilation. You will find in it chunks of history, a good deal of poetry, a number of songs, maxims, and a few letters. This all sounds harmless enough, but the book is inflammatory to say the least.

It cuts right across party loyalties. In many places it hits out at the Church, both priests and laypeople. Taken out of context, some parts of it could also be a Communist tract. A book like this could turn ordinary quiet men into revolutionaries.

Quite a lot of the book deals with past history. Certain sections speak of the future. Some predictions are quite frightening. Most of it deals with today. None of the authors deal specifically with such things as sex, strikes, or social welfare. But read the book with care and you will find that all these are dealt with implicitly.

Sometimes it is hard to see what the writers are driving at. The reason I consider the book so dangerous is that it challenges so much of our way of life today. It is distinctly uncomfortable reading.

As might be expected, it will have a great appeal to the have-nots of this world. It also offers hope to the "drop-outs" of society. Addicts and alcoholics, and all who take part in "sit-ins" will read it avidly.

What amazes me is that in these days when so many people claim to be hard up, the book sold out in twenty-four hours or so—and at 35/- a time! In my opinion, if this book gets a hold on those who've bought it—and I cannot see any reason why it should not—then our country, and that includes the Church, is in for a real shake-up. That's why I feel this complete New English Bible is so dangerous.

Yours sincerely,



EASTER VESTRY AND ANNUAL CHURCH MEETING

Tuesday, 17th March, 1970

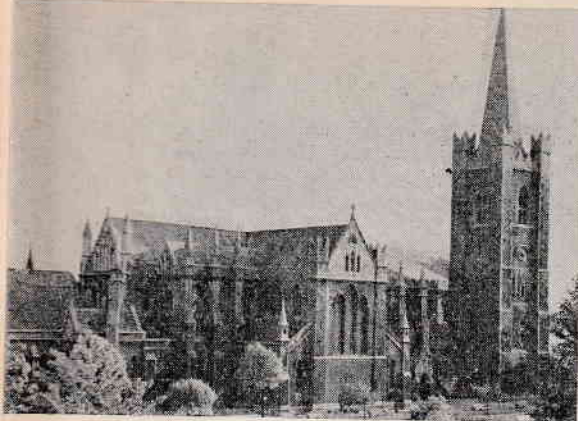
The following were elected to serve as Churchwardens during the forthcoming years :—

Vicar's Warden : Mr. V. C. Cardy. People's Warden : Mr. A. Sidebottom.

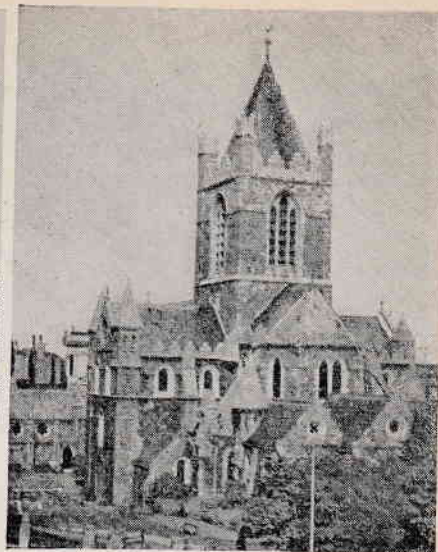
Election to the Parochial Church Council as follows :— Miss Baker, Mrs. Burnley, Mrs. Carter, Miss Cahill, Mr. Casterton, Mr. Day, Mrs. Harlow, Mr. Maund, Mr. Oliver, Mr. Porter, Mrs. Rimmer, Mr. Sargeant, Mr. Sheppard, Mr. Steele, Mr. Sharpe, Miss E. Warburton, Mr. Webb, Mr. Whetham, Mrs. Williams, Mr. Winterton, Mrs. Woods. Ex-officio : The Churchwardens, Mr. C. Dunkley, Deputy Warden and Miss Lodge.

Election to the Deanery Synod : Mrs. Carter, Mr. V. C. Cardy, Mr. A. Sidebottom, Mr. Whetham. Ex-officio : Miss Lodge.

In making his report, the Vicar thanked the retiring Churchwardens for their help and support. He continued by saying that to a large extent the work of St. Nicholas' parish goes on quietly.



St. Patrick's Cathedral, Dublin



Christ Church Cathedral, Dublin

THE CHURCH OF IRELAND

Prebendary Cosslett Quin

IF YOU VISIT IRELAND for the first time this year, you will find a Church there in communion with your own. 75% of Irish people are Roman Catholics, but 9% belong to the Church of Ireland. Altogether Irish Church people number over 400,000 but their distribution varies—300,000 or so live in Northern Ireland, where they are in the majority in some districts, 100,000 live in the Republic, where they are fairly thickly spread around Dublin, but thin in the Centre and West.

The Church of Ireland has a long independent tradition. It even produced a set of Articles of its own in 1615 before adopting the 39 English ones! After the Union of 1800, the Established Church was united to the Church of England until its disestablishment and disendowment in 1870.

.....

AMONG HER BISHOPS AND ARCH-BISHOPS, she can boast of scholars like Ussher, Bramhall and Bedell, the saintly Englishman who had the Old Testament translated into Irish,

Jeremy Taylor, and Berkeley, the philosopher-bishop of Cloyne.

She has produced hymn-writers like Tate and Brady, Mrs. Alexander, Lyte, and many another. Jonathan Swift was a very devout and conscientious Dean of St. Patrick's. Goldsmith grew up in one of her rectories, W. B. Yeats, the poet, was a member of our Church, and some may have seen his grave in the churchyard at Drumcliffe, Co. Sligo, where there is an old Celtic cross, and a round tower nearby. By the way, the parish priest is usually the "Rector" and seldom the "Vicar".

She has given England generals like Wellington and Montgomery as well as patriot leaders to Ireland.

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AS AN ESTABLISHED CHURCH, the inert, pluralistic and corrupt organ of the ruling class, who persecuted the Roman Catholic majority and Protestant nonconformists by iniquitous Penal Laws, not abolished till 1829, the Church of Ireland was a rather bad joke. She came to be



Photo: Ronald English

Ancient Celtic Monastery

Entrance to the Celtic Monastery on Skellig Michael, ten miles from the coast of Kerry in southwest Ireland. Skellig Michael is a mountain peak sticking out of the sea, and the monastery is on the top, 545 feet high. It is rugged and barren, and the roosting place of puffins and kittiwakes. The monastery was built in the sixth century, and is reached by a precarious flight of stone steps.

identified with the status quo of the old regime.

Most of her members are still rather conservative. But it can still be said that the Church prays for and supports the powers that be — the Queen and her Parliament in Northern Ireland, and the President of the Republic and Dáil Eireann.

.....
AS A DISESTABLISHED CHURCH, she had to reorganise herself in 1870. She has her administrative and financial centre in the "Representative Church Body" in Dublin. She is governed by a General Synod and Diocesan Synods in which there are two lay representatives to every clergyman. Incumbents are chosen by two parochial nominators appointed by the Select Vestry, and other diocesan lay and clerical nominators, under the presidency of the Bishop. Bishops are elected by a similar but more complicated procedure.

Oddly enough, however, in the Republic the clerical manager has complete control of his parochial primary school (if any), supported by Government grants. In spite, however, of all this lay representation, episcopal authority and discipline are strong, and you will find everywhere one common prayer-book and hymn-book. A new experimental rite of Holy Communion is now being tried out, along with a new lectionary, but most prefer the 1662 Rite.

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AS A VISITOR YOU WILL BE a welcome addition to the congregation, and will enjoy or tolerate the local accent or colour. The priest generally celebrates at the north end in surplice and stole. There may be no cross or candles. Bread, not wafers, is used, and you put out your right palm and then take the chalice in your hands. Services are usually said. But you can find a full cathedral service in St. Patrick's, Dublin, and many other places.

This plainness ought to be regarded as Cistercian, not just Calvinist. Most of the clergy are more or less central-to-evangelical in their theology.

.....

LET ME END WITH A WORD about the churches. In Dublin you will find two 12th or 13th century cathedrals (Christ Church and St. Patrick's) less than a mile apart, and there is another fine one at Kilkenny. St. Nicholas's Collegiate Church at Galway and another at Youghal are rather continental-looking. There are some small but odd and interesting churches and cathedrals in out-of-the-way spots. You will also find in Cork a three-spired cathedral — an excellent imitation of a French 13th century one. There are also some fine 18th century buildings. But the typical parish church is usually a plain piece of carpenter's Gothic erected in or about 1809, or something more decorative in the revival of Gothic of a later day.



Cover Photo

A Stubborn Land—

**The Rev. Brendan O'Reilly
Divine Word Missionaries**

The British tourist continues to find Ireland a misty and mysterious land. A stubborn resistance to being changed from outside seems to hang over the nation as its richest blessing.

At the heart of the traditional resistance to change is the faith of the Irish. But many ask, is that staunch or stubborn loyalty as firm in matters of faith, now the enemy is no longer around?

Are they faithful?

Katherine O'Doherty, lecturer in the Department of Sociology at University College, Dublin, concerned by reports of defection from the Church among young people in Ireland, interviewed a random sample of 100 students all of whom were Roman Catholics and of Irish nationality. All were in their third year at the university, enrolled in the faculties of Arts and Medicine. 84 per cent of the students were under twenty-two years of age. The interviews, lasting two or more hours in each case, were held in private to avoid any social pressure. The finds are of interest to many and very encouraging for some.

Religious Practice

Eighty-three per cent attended mass on Sunday and holy days of obligation; 11 per cent went sometimes; 6 per cent had stopped practising altogether. Of



Ballylea, Co. Galway

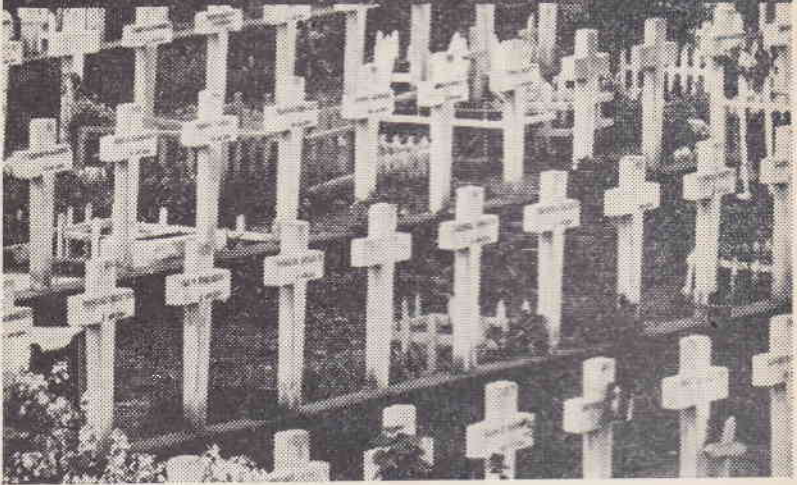
the 83 per cent who fulfilled what was of obligation, 55 per cent attended mass more frequently. Some daily, others in occasional spurts of fervour especially before examinations. Although the rate of religious practice was high, obligation was not the main determining factor; in fact 23 per cent did not accept the obligation factor at all.

'Image' of the Church

Given this relatively high degree of practice, the sociologist was anxious to know how these university students saw the Church. 74 per cent of the students mentioned matters pertaining to morals as being among the most important demands of the Church; 26 per cent did not mention any demand in the moral sphere. 46 per cent mentioned matters pertaining to discipline as being among the most important. 54 per cent did not. Surprisingly only 26 per cent mentioned matters pertaining to doctrine among the most important; 74 per cent did not. These figures indicate that the Church as an institution is a factor of considerable importance in the life of the average university student.

The limitations of this small survey are many. While the 'image' of the Church is weak in matters pertaining to doctrine, Ireland continues to be unique and in her own misty way resists the trend of the times in other lands.

Ignore the hungry and they'll go away.



All the headstones in this Santiago Cemetery have something in common:

Maria Zunisia: 1960 - 1963.

Paola Mentos: 1965 - 1967.

Marlys Uptua: 1966 - 1966.

Every one is a memorial to a child who barely had time to be weaned. Starvation or disease got there first.

Yet unless hunger is as dramatic as was "Biafra's", even the world's governments ignore it.

Which leaves it up to you.

Your money can help Christian Aid send food, doctors and nurses to Africa, Asia and South America. And emergency help anywhere in the world.

But it isn't much point in keeping people alive for harvest, if there's no harvest.

With that in mind, we use your money to send farmers back to school until they learn to work their land. Then we provide rock-drills, tractors and fertilizers to help.

Other people we train in bread-winning skills such as bricklaying, shoemaking and carpentry.

And we teach wives family-planning in local clinics.

A crash education like this gives people something to build a future on.

Nobody should live on charity forever.

Christian Aid Week. April 13-April 18.

Falls Road area, Belfast after the strife — when hundreds of homes were destroyed.



The Rev. Noel Mackey, Industrial Officer of the Church of Ireland, discusses the problems and hopes of Northern Ireland.

EXCITING! Depressing! Sometimes hopeful! This is life in Northern Ireland in recent years and for the Churches — difficult! This article must confine itself to Northern Ireland, which is part of the United Kingdom and which has been much in the news recently. The chief ingredients of life are:—

1. History: Irishmen have such a strong sense of history that the events of the past have too much influence on the present.
2. Politics: Up to date the division into Unionist and Nationalist has been broadly the same as Protestant and Roman Catholic in religion. It has led to two communities with separate schools, different games and sometimes living in different areas.
3. A Conservative People: All the people are conservative in outlook and are reluctant to recognise change. This has been especially so in politics.
4. Change: The province is changing rapidly. We have been drawn into the modern world through industrial development and its by-products are now here — affluence, mobility, modern industrial methods, etc. It has brought perplexity and fear and our recent upheavals.

THE PROBLEM

Roman Catholics are 35 per cent of the population while 30 per cent are Presbyterians, 24 per cent are Church of Ireland (Anglicans) and 5 per cent Methodist, with the balance belonging to a large number of sects. This division gives no one Church a strong position, as in England and Scotland, and so is ripe for ecumenical activity at which there has been some effort — but it has not carried with it the ordinary people.

Church-going is very much higher than in Britain and people are active in church life. The impact of modern society is beginning to erode this pattern and the secular attitude of mind is appearing amongst the young and in urban areas. The clergy find traditional methods are not producing the same results as formerly and are conscious of a lack of interest in religion, consequently they are perplexed. The word "Protestant" so often used has frequently more political than religious significance and implies a desire for the old way and fear of the Church of Rome.

Church leaders have had a difficult time, for Churches desire to maintain the establishment. For Protestants this meant the Government and the Unionist

Party and for Roman Catholics an aloof attitude towards the Government and a Nationalist outlook. Change and unrest caught them unprepared and there was much fumbling. There is now more awareness but they are still hampered by the conservative outlook of their followers.

CONVERSATIONS

The Presbyterians, Methodists and Anglicans are holding conversations on unity but at the local level there is very little co-operation. Since Vatican II there has been cautious contact between Roman Catholics and Protestants. Recent events have for some sharpened the division but the more thoughtful have begun to talk and work together; the people now realise the necessity for living together.

The Irish Council of Churches on which most of the Protestant bodies are represented has been very active and recently published pamphlets on ecumenism.

In the Churches Industrial Council, a small body formed before Vatican II, Roman Catholics, Presbyterians, Methodists and Anglicans, representing their Churches, meet together.

THE FUTURE

What now? The province has to become one community; politics have to move from the past to the present; and the Churches have to adapt to live in a changing society and work together. To make this list more formidable we must include the removal of old bitterness and old and new fears.

Some of these are local issues but our main work in the future is similar to that elsewhere — to live in a changing society. Recent events have made this urgent for us — pray for us that we may know the will of God and do it!

The cancer problem must be solved

Your money will help us to solve the urgent problem of cancer. In the fine laboratories of the Imperial Cancer Research Fund in Lincoln's Inn Fields and at Mill Hill intensive study is being made into the causes and cure of cancer in all its forms, including leukaemia.

The I.C.R.F. has no official grants but relies entirely on public support. Please help us — by means of a donation, deed of covenant or legacy — to extend urgent research programmes showing much promise, and to fight cancer with modern equipment and trained minds.

Donations may be sent to: Honorary Treasurer,
A. DICKSON WRIGHT, ESQ., M.S., F.R.C.S.

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Centenary

Just one hundred years ago the Protestant Church of Ireland which had been the State Church, though with only a small minority following (about 12%) as against the vast Roman Catholic Church following, was by the Parliament of Westminster disestablished and its considerable wealth disbursed to what were believed the right recipients in that country's educational and religious needs. At the time it was believed this blow would prove almost fatal, yet the devotion of laity and clergy proved otherwise. Now in 1970 the Church of Ireland looks forward with some reasonable confidence to face the new challenges of our time. In every diocese special services and conferences are planned and taking place during this year.

Harmony

A most harmonious and ecumenical occasion was the recent enthronement, in succession to Dr. Otto Simms, now Archbishop of Armagh, of the Most Rev. A. A. Buchanan as Archbishop of Dublin and Bishop of Glendalough in Christ Church Cathedral, Dublin.

President de Valera and the Taoiseach (Prime Minister), Mr. Lynch, were among the congregation of over seven hundred. The Governor of Northern Ireland was represented, and among the robed clergy were a representative of the Roman Catholic Archbishop of Dublin and Presbyterian and Methodist mini-



The newly elected Archbishop of Armagh and Primate of All Ireland, with the Dean of Christ Church Cathedral, Dublin. Dr. Simms was formerly Archbishop of Dublin.

sters. The Earl and Countess of Wicklow were also present.

Dr. Buchanan was formerly Bishop of Clogher and has spent most of his previous ministry in Northern Ireland. "He did great things, and most courageously, on the side of the angels during the recent troubles," is said of him.

The Archbishop touched on community relations in his sermon. He recalled that when Joost de Blank arrived in Cape Town as the new Archbishop he was reputed to have said: "I am suffering from a fatal disease. I am colour blind."

"May God strike us all with similar blindness to our superficial differences," Dr. Buchanan said.

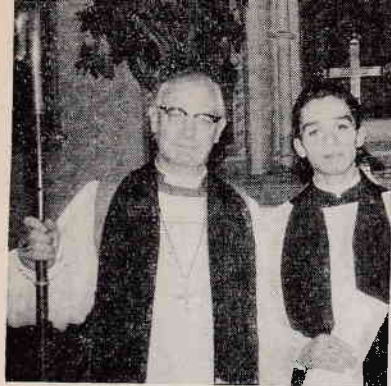
Diocesan Magazine

"Church News" has the very great privilege of being used as part of the excellent Diocesan magazine for the United Dioceses of Glendalough and Kildare. The See of Kildare has been united with that of Dublin since 1846. The newly elected Archbishop of Dublin, Dr. A. A. Buchanan, is the tenth Archbishop to be also Bishop of Kildare, of which he is the 97th.



Race Relations

Bishop Cecil Patterson, formerly Archbishop in West Africa, where he served with immense devotion and humility for over 30 years, is heading up a group to help to improve and help racial harmony in England. Appointed by the two Archbishops, he will travel the length and breadth of England, advising bishops and parishes. He rejects any suggestion that his task is to try and convert immigrants, only to seek to help them and the Christian Church in Christ's name.



South America

Bishop Kenneth Howell, whose article appeared in last month's "Church News", has served most of his ministry in South America. The task of these few Anglican bishops in S. America, trying to hold together their scattered congregations and infuse forward-going keenness, must be enormous. They deserve our constant prayers. Here he is seen with a newly ordained Christian national.



Useful Gift

Ben Bollinger, 13-year-old U.S. boy scout from Texas, now with his family living in London, has produced a hefty index volume giving full details of the emblems of the 50 American States portrayed in colour in the stained glass windows in the American Memorial Chapel in St. Paul's for the benefit of visitors. In the presence of the American Ambassador he recently handed over the book to the Dean, the Very Rev. Martin Sullivan.

God Coming Back?

The informed international magazine "Time" in its last issue for 1969 had this cover "Is God coming back to life?" and spoke in encouraging terms: "ministers of all denominations have embarked on new dynamic ways of bringing the divine back into daily existence". It quotes Dr. Dale Moody, a Baptist theologian teaching at Rome's Pontifical Gregorian University, "God is giving his church a good shaking today . . . he disturbs her slumber with the noise of social revolution and rings the bell calling for relevance". "Time" showed how in the United States imaginative and courageous efforts are being made to meet this situation—by variety in ministries and forms of worship and instruction; there is response where there is genuine spirituality, genuine concern to reach out and teach and help

—to show others the riches in themselves"; in "hyphen - ministries" — lawyer - priests, doctor - priests, school - master priests etc. "An alien technological society has already shocked men into seeking to re-discover its own humanity".

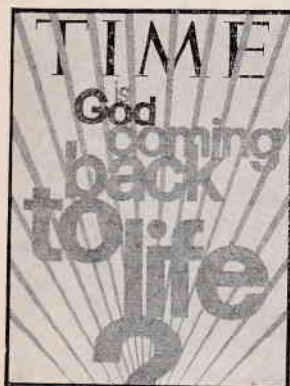
Canterbury 1970

The 800th anniversary of the death of Archbishop Thomas Becket, who was murdered in Canterbury Cathedral on December 19, 1170, is being celebrated in Canterbury this year.

Son et lumiere, concerts, opera, ballet, art exhibitions and a pageant will form the greater part of the programme. During the first three weeks of July special services will be conducted in the Cathedral to be addressed, among others, by the Archbishops of Canterbury, York, Wales and Dublin, and the Primus of Scotland. A Roman Catholic open-air mass will be celebrated in the precincts of the Cathedral by the R.C. Archbishop of Southwark.

T. S. Eliot's "Murder in the Cathedral", originally written for the Cathedral in 1935, will be produced by E. Martin Browne in the nave. Concerts will be given by, amongst others, Yehudi Menuhin, the Tortelier family and Janet Baker. Dom David Knowles, C.S.B., will lecture on Archbishop Becket whose vestments from Sens Cathedral will be shown at an exhibition in the Cathedral Library and Treasury together with manuscripts and maps relating to Becket and his day.

Further details from the Festival Director, Mr. Gerald Peacocke, the Marlowe Theatre, Canterbury, Kent,



THE CONVERSION OF ST. PETER— And its Lesson for us Today

By The REV. CANON CECIL RHODES

SHORTLY BEFORE JESUS WAS crucified it is recorded that He said to Peter, "When thou art converted, strengthen thy brethren." He who had been Christ's most faithful follower for three years is warned that there is for him some new and greater experience ahead — "when thou art converted." What was this conversion?

So far he and the other disciples had simply accepted the leadership of Jesus as in nearly every generation groups of men and women accept the leadership of this or that reformer. Like most of us, Peter had been aware of the ills and oppressions around him, and the need for some tremendous change in the world of men and affairs. He had been stirred by the remarkable leadership and the powerful preaching of Jesus and he had believed that to follow Jesus and accept His teaching was all that was necessary to bring in the Kingdom of God.

It was an entirely shallow and superficial estimate of what was needed to cure men, if men could indeed be cured at all.

He, like many another in our own day, believed that all humanity needed was tuning up a little, encouraging a little, exhorting a little—that was all; men would welcome the promised hope of a new era. The brutality of Jesus being crucified was outrageously beyond the bounds of possibility.

Staggering Wrong-headedness

But Peter had not really begun. There came Good Friday. For the first time

the staggering wrong-headedness which lay in the hearts of men of all types and classes and ages was uncovered before him. The scales fell from his eyes. Mankind needed more than a little tuning up or a little encouragement. Its very heart and outlook needed radically transforming. That, I believe, was the beginning of Peter's genuine conversion.

Total Incompetence to Cope

That was not all. Peter saw that not only had he completely underrated and misunderstood the task, he had been forced to acknowledge his own cowardice in the face of this situation, and his total incompetence to deal with it. Nothing but power from God himself could transform his own weakness and inability into strength and ability to continue Christ's cause and to change the hearts of men.

That, I believe, was a further stage in Peter's conversion.

The Love of Christ and The Power of God

There was a final and completing part. He had witnessed the extent to which Christ's love and forbearance could go; that when He was reviled, He reviled not again, and at the last and most awful moment quietly committed Himself back to God — "Father, into Thy hands I commend My Spirit."

And there had been the glowing experience of Easter Day. Not only to behold that love, that forbearance, that faith, that power in Jesus but

also to grasp, by God's grace and help, this new quality, this new standard of life, and so to be transformed and made like Him.

And Today

The Church has lost the use of the word "conversion" because its depth has been whittled away by revivalists. But genuine conversion — the realisation that "the heart is desperately wicked", that the human will by itself is weak; that of our own strength we are quite inadequate; that there is the power and the love of God for us revealed by Christ, and our accepting of it—this is the fundamental experience of the Christian faith. It was the foundation stone on which the early Church was built, and the message through which it triumphed after the first Whitsunday. "When thou art converted..." Are we?

In my garden

*In my garden there's roses red,
daffodils in my flower bed,
birds are flying in the sky,
singing tunes as they go by.*

*Blackbirds digging up the worms,
birds are drinking taking turns,
trees are whispering in the breeze,
in the hedgerow shooting leaves.*

*As the time goes round and round,
things start growing from the ground,
watching every thing grow tall,
I wonder how God made them all.*

Penelope Setford, aged 13.

What Did He Mean?

Prison chaplain (to prisoner about to be discharged):

"Now, my man, try to remember what I said in my sermon last Sunday, and make up your mind never to return to this place."

Prisoner (deeply moved): "Guv'nor, no man who ever heard you preach would ever want to come back 'ere again."

60,000 PATIENTS A YEAR AND ONE MUDBRICK, TIN-ROOFED SHACK TO TREAT THEM IN

—and that's falling apart

Have you ever heard of a hospital outpatients department 35 ft. by 18 ft., with seven rooms in that space — the entire place riddled with ants? There is one at Shinyanga in Tanzania.

This big hut serves 60,000 outpatients a year, the sick are being turned away and many more cannot be treated properly.

Desperate calls for help pour into Oxfam. There just isn't enough money to go round. £3,500 has been sent to start building a new outpatients department, but a further £12,200 must be found, urgently.

Will you help the hospital give these people the medical attention we take for granted? Will you help stop the unnecessary suffering and misery? Please send whatever you can afford to Oxfam now.

I enclose my contribution to the hospital at Shinyanga.

Name Mr/Mrs/Miss

Address

Send this completed form with your contribution to **OXFAM, ROOM 35, c/o BARCLAYS BANK LIMITED, OXFORD.** This will ensure that your money goes straight to the Shinyanga project.

NIGHT OUT- WITH THE ST. MUNGO COMMUNITY

John Rhodes

THERE WILL NOT BE MANY reading this article who have spent a freezing winter's night on a park bench or pavement in London with newspapers for bedclothes. Equally few are aware that there are such men and women who do just this—every night of the year.

It may be possible to think of others more deserving of our thought and assistance. These can help themselves you may say. Yet the fact remains that these men and women are the outcasts of our own society, the poor at our prosperous gates.

The St. Mungo Community is a new organisation which exists to care for these people. Its organisers are frank about their chances of real success in converting any of the dossers back to a more normal and useful way of life. Yet this is the aim of the Community.

The method of contact with these forlorn people is the "soup run". Every night at about 11 p.m. a van with two great urns of hot soup in the back leaves the Community's base in Battersea. It roams the streets of central London, stopping regularly to dispense a mug of hot soup, some bread, perhaps an old jacket or pair of trousers, to the subdued groups of men and the occasional woman who have slowly come to look on the arrival of the van as the one fairly regular happening of their day.

A greater variety of men it is hard to imagine—old, young, dirty, clean—some even with regular work, who for one reason or another are afraid of more contact with ordinary society.

The "soup run" no doubt fulfils a



purpose; it also enables the Community to pick out the occasional man who might, with some encouragement, leave the streets for good. Such men are invited back to the Community's hostel in Battersea and encouraged to take up regular work. In time and often after a varying number of relapses, such men may be put back on their feet.

It is not encouraging work. It requires enormous patience and hope and faith. Often those the Community tries to assist are gruffly cynical of its efforts. But it is work that cannot fail to touch the Samaritan in all of us.

Despite all the excuses that can be made for ignoring these outcasts of our society, the organiser's "there, but for the grace of God go I" was quite enough to explain his involvement to me. If you have time or money to spare both would be an encouragement to an organisation that seeks only to give help and encouragement to others, and which cannot exist without it. The address is: The St. Mungo Community, 46, Home Road, Battersea, London, S.W.11.



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FOLK IN CHURCH

June Hurford

MY CHILDREN SAY THAT EVEN-SONG is a drag, and in my heart I am inclined to agree with them. But have you ever stepped inside a church at 6.30 on a raw Sunday evening to find it warm, full, and humming with expectation? We did the other Sunday. Instead of a pseudo-holy hush there was beat music; instead of gasping to the end of a psalm we sang a swinging repeat of each line. Instead of not listening to the lesson we absorbed what young people said as they spoke in natural voices. Instead of being preached at we participated. This was a Folk Evensong.

IT WASN'T GIMMICKY because it was so completely sincere and natural. We felt that this group of four young people, three boys and a girl, were there because they enjoyed it all. This was their talent, and so they were using the talent to praise and glorify God. Pete Lewis plays the guitar, George Buick the drums, Sue Pilling is the organist, and Rodney Brown, the youngest, plays the bass guitar. They travel enormous distances each weekend (driven by the stalwart Ray Toft), and make no money out of it. For Pete Lewis, the leader, this is full-time work; he is the organiser, and gives talks at the schools in every area they visit. The others return to their jobs.

THE LIVERPOOL RAIDERS WERE a commercial group in their infancy ten years ago, when it was all still skiffle and rock. They played at the same youth clubs as the Beatles; they worked through the various styles of in-music—rhythm, blues, soul, the lot. Then Pete met Brother Ronald, a Franciscan, who asked them to play in church; Pete agreed . . .



Pete Lewis and The Liverpool Raiders

They played in this church on three or four occasions and found that they were enjoying not only the music, but something else. Gradually they realised that it was the meaning of what life is about.

The Twentieth Century Hymnbook Supplement and its accompanying music is used in its present form of service; the prayers are taken mainly from Michel Quoist's 'Prayer of Life'.

The group (remember three of them have Monday-to-Friday jobs) moves about the country each weekend. After Pete's advance work in the schools they play at a dance on the Saturday night, as this serves a double purpose. It is a good way to advertise the services of the next day, and it helps to cover the travelling expenses. The church is asked only to cover the group's expenses; if the dance is a huge success the church's balance for the expenses is proportionately lower.

I ASKED MY SEVENTEEN-YEAR-old daughter what she thought of the service. "This is the language the Church must speak," she said. "It must use language and music that we use every day and that really means something to us; anything else is too remote and meaningless."

Bookings: Pete Lewis, 363, Waver-tree Nook Road, Liverpool 15. Phone 051-7224153.



WOMEN'S PAGE
"MEMORIES
and
MEANINGS"

by Mary Andere

I HAVE BEEN READING A BOOK which I feel should be shared with others. It was written with such simplicity and complete honesty that one tended to forget it was the autobiography of one of the foremost theologians and philosophers of our day! It is more an unfolding of personality and thought than (as is so often the case with autobiographies) a catalogue of events, personages and parsonages! For it is "Memories and Meanings" by the Very Rev. Dr. W. R. Matthews, Dean of St. Paul's Cathedral from 1934-67.

WHAT EMERGES IS NOT SIMPLY the picture of a busy man, meeting dignitaries and V.I.P.s of great interest, fulfilling high office with charm and wisdom, and exercising great influence both inside and far beyond ecclesiastical circles—though all this is certainly there! But the thing that comes through, in page after page, is the picture of a real Christian man, in whom the virtues commended in the gospels are gradually blended throughout life. Constantly I was reminded of Eph. 4.v.13: "... until we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." It is the unfolding of this aspect in both his life and thought which makes such interesting reading. We really do see the development of



Two well-known churchmen of 10 years ago: Dean Matthews (l) and Fr. Joe Williamson on the steps of St. Paul's.

the "gifts of the Spirit", their growth through exercise and usage, their strengthening by patience in adversity and fortitude. Quite unintentionally (since he is a modest and a humble man) we are able to see "the making of a saint" and we understand why he has been called "the beloved Dean!"

IT IS ENCOURAGING FOR lesser gifted Christians to find so great a scholar and philosopher still firmly adheres to what he calls "a rational faith". He believes in using all the gifts God gives, including that of honest, rational and logical thought, to decipher the meaning of religious belief. The results have strengthened his conviction and certainty. On p.163 he says: "My religion was predominantly intellectual. From time as far back as I can remember... my hope in my religious experience has been to know not only the answers but what—or who—is behind all this confused show of passing existence... the intellectual believer has one safeguard against boredom, for if one begins to think about God the subject proves to be inexhaustible. It can be a step towards that supreme duty which is so hard to fulfil—that of loving God." In allowing us to share the development of his own personal faith, Dr. Matthews may well strengthen and illuminate the

religious understanding of his readers! When so many clergy add the confusion of their own thought to the uncertainty and bewilderment in the hearts of their flock, this in itself makes it heartening reading for the sincere "seeker after Truth"!

DESPITE DIFFICULTIES AND GREAT griefs, Dr. Matthews clearly feels he has had a happy life. This happiness comes, I think, from his own courageous way of facing up to all that befell him, examining it, assessing it as deeply and fully as he could, and thereby assimilating it into himself and drawing strength even from adversity. This, psychologists tell us, is the secret of a well-poised personality! Certainly, in Dr. Matthews' case, it paid dividends, since that is precisely the impression one retains—the picture of a serene, balanced character, a man of charm, compassion and integrity!

I THINK IT IS BECAUSE HIS life is the record of a Christian who has lived out the Christian life victoriously in times and offices of great stress that I found this book so comforting and well worth reading. It is the sort of book one could give as a gift for some especial anniversary and feel the recipient had been given something of true value and which could add purpose and meaning to the mystery of life!

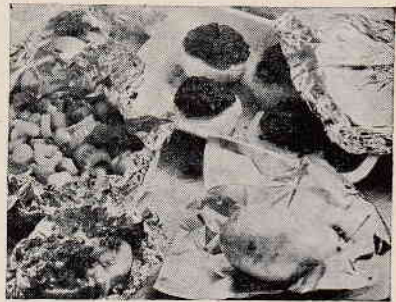
HOME HINT— TIN FOIL

AMONGST the blessings of this life I count such simple things as the modern innovations of Sellotape, cellophane bags in all shapes and sizes, ball point pens and rolls of Baco foil paper for kitchen and cookery use! How much they simplify life. In the kitchen cellophane bags and cooking foil come into their own more than anything else.

At Christmas I prepared cakes and pastry and sauces well in advance, wrapped them in or covered them with foil and stored them safely away.

Even grandchildren can be kept happy and (fairly) quiet cutting stars and other decorations from the shiny foil, and that in itself is a great boon at a busy time of preparation!

Difficult things like pancakes can be served elegantly at a dinner party though made beforehand at your leisure and stored each on a piece of foil, and stacked neatly on top of each other. Wrap the pile in tinfoil and store in the refrigerator. They can be reheated on a large plate over boiling water if small, or if large, by turning a pudding basin upside down over a pan of boiling water and "draping" the pan-



cake over the basin till heated through. Some people merely heat them through on a covered plate in a hot oven!

Vegetables can be cooked in foil, retaining their own taste and goodness, simply by making a small parcel of carrots, celery, or whatever it may be, and then popping it into the oven to cook by the side of the joint—no pans to wash afterwards . . . ! Savoury stuffed potatoes can be wrapped in foil and baked in the oven with the certainty that the gorgeous stuffing won't spill out all over the baking tray! Joints and chickens cooked in foil keep all the juices and flavour. For summer picnics foil is the answer to so many problems. It keeps moist foods moist and dry foods clean and dry. A salad wrapped in foil can be served as fresh as though it had come straight out of the refrigerator! To save washing-up, use cardboard plates, covered with foil, for the first course. Discard the foil to use the same plates for the sweet course or cheese . . . !



Not Available...

The very attractive catalogue of religious art which reached us late last year and we advised readers to write for, through some inadvertence on the part of the publisher's agent in London was, it proved, already out of print when sent to us—and therefore unobtainable. We apologise to all those who wrote for it and were disappointed.

From Overseas

We are always delighted to have letters from persons overseas who somehow receive "Church News"—which is essentially for English readers. Recently in the mail a letter from the U.S.A.: "Your magazine comes through regularly and is of great interest. You are having a notable ministry and we rejoice in this." Almost in his same mail a request from the "Christian Science Sentinel", Boston, U.S.A., for permission to reprint one of Mary Andere's articles—not only in English but probably in French and German! And one of our rules is that whoever asks, for whatever magazine, we always gladly consent — though we expect the usual courtesy of being asked and source acknowledged on printing.

Letters . . .

Subject for Sunday

Bungay
Sir, Programme, January 11th at 8 p.m.: I do really feel that protest should be made to B.B.C. Religious Department regarding the persons chosen to be interviewed in this programme.

I expected to hear something which would be a true picture of Anglican clergy. Instead we heard a lot of inane drivel about one man's "belief" in flying saucers and their occupants, which in spite of repeated questions from the interviewer he was quite unable to substantiate. The second man delved into occult occurrences of somewhat doubtful nature while a third man's time was spent in teaching Morris dancing, musical instruments and preaching Communist ideas.

Clergy need to have a hobby as much as anyone but such talk as this is not what listeners expect to hear as subjects for Sunday.

Yours sincerely,
L. Luff.

R.C. Synod

York
Sir, I read with interest the paragraph about my Church's recent Synod and "the dearth of information". The enclosed copy of the "Universe" may be of help.

If we are to move towards Christian Unity, we must all try to understand one another, even if we "agree to differ" on some subjects! I hope that sincere Christians who are not

members of the Catholic Church remember to mention the Pope sometimes in their prayers. His responsibilities and difficulties are very great, and he needs their help and support.

Yours sincerely,
Kathleen M. Clifford.

New Bishop

Bedford
Sir, I read in the Press that a Canon of the Church of England, who holds the view that Christ may well have been a homosexual, has been appointed to a bishopric.

In view of this, do you think the appointment a wise one?
Yours faithfully,
Alex Lynch.

The particular person has proved himself over many years a most able and dedicated person, and a great Christian. Should one odd sentence taken out of context and given undertones not in the context stop his wider ministry and usefulness?—Ed.

Anglican-Methodism

High Barnet
Sir, In reply to Presb. Timms' letter. The condition for the acceptance of Anglican-Methodist Unity was not fulfilled, therefore it was rejected. Why? Because given concessions, some Anglicans could be persuaded more easily to unite with Rome. Others presumably cherish the identity and tolerance of the Church of England. Some form of inter-communion with all churches should be possible without loss of individuality. Separate union pacts run the proven risk of splitting the Anglican Church.

Yours sincerely,
Vivienne Wilmot.

Nottingham
Sir, It would surely be better if those who were disappointed at the Anglican-Methodist unity vote accepted the position.

In a democracy one cannot assume that those who disagree with one are altogether wrong.

Yours sincerely,
May Cuthbert.

Work and Leisure

London N.W.10
Sir, I have pasted in my Bible a cutting about George V, dated 1935, stating "The secret of life is not to do what one likes, but to try to like what one has to do."

Yours sincerely,
(Mrs.) N. Jones.

Drop-Outs

Bromley
Sir, December issue of Church News: I must really resent the reference to the disciples of Jesus as "drop-outs" in the article attributed to David Attridge.

Yours sincerely,
A. J. Jackson.

Surely in the sense that they gave up their regular work and followed Jesus, they might well have been regarded then as "drop-outs"?—Ed.

The Editor of Church News is grateful for the many letters from readers. Lack of space prevents some being printed in full—and causes some to be omitted—this month from Stanley Smith, on "The 19th Century"; Mrs. Fox, on "The faith of a Space-age boy"; Mrs. F. Brett, on receiving a parish magazine by post for 30 years; Eleanor Ayles, P. Gray, Mrs. Packer, Mrs. Jocelyne, on Cruelty to Animals.

This "Church News" inset, incorporating "Outlook", is edited by the Rev. Canon Cecil Rhodes, Cathedral Office, Bury St. Edmunds, Suffolk, published by the proprietors, Home Words Printing and Publishing Co. Ltd., 11 Ludgate Square, London, E.C.4, and printed in Great Britain by Trafford Press Ltd., Manchester M16 9HP. April, 1970

Mr. Bernard Oliver then gave his Treasurer's report and a copy of this can be seen in the Church Porch.

Mr. V. Cardy spoke on the Fabric of the Church and reported on the various repairs which had been carried out during the year, including the treatment for death watch beetle and wood-worm in the North and South aisles. He also reported on future projects which would include at some point a new heating system for the Church, renovations, and re-decoration in the Church Hall and reconstruction in the School House.

Miss Mortimer (sister of the late Rev. John Mortimer) had recently died and in her will had left a bequest of £250 to St. Nicholas' Church. It was hoped to put this into a "foundation" fund with a view to building a Vestry on to the Church at some time in the future.

Miss Lodge reported on her work amongst the children and said that numbers were steadily increasing which was inevitable in a large and growing parish. She paid tribute to the splendid staff of teachers who were so loyal and helpful in every way, but stressed the need for more staff and especially for leadership amongst the young people during their post confirmation months.

At the end of the meeting Mr. Nelson Havill showed some beautiful coloured slides of St. Nicholas Church, and Churches and Temples he had visited all over the world.

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on APRIL 25th — MORTIMER HALL

A GIFT

Many thanks to the anonymous donor of a Projector Stand for parish use. Already it has been used by the Conductor for his music when the choir were singing the "Messiah" recently at evensong.

SYMPATHIES

Our sympathies go out to the relations of Miss Padfield who passed to her rest after a long illness in hospital. Miss Padfield at one time taught Biology at Headington School. In her retirement she always kept an alert mind, loved good music, and her favourite authors. Her conversation was always stimulating, and the world is poorer for the passing of this gracious soul.

To Mrs. Hayle at the White Hart and to Mrs. Hine, Oxford Road, we offer our consolation on the death of their mother, Mrs. Belson, who had only recently been forced to give up her home in William Street. Mrs. Belson lived to a good age, but the time of parting is no less grievous when those whom we love are taken from us.

We remember the bereaved in our prayers.

ST. NICHOLAS' YOUNG WIVES

Meetings will be resumed on WEDNESDAY, 1st April to hear a talk on Children's Books and we hope to have the opportunity of seeing some of the books for ourselves.

On the 15th April there will be a talk and film on "Shelter."
(Please see Calendar for other festivals).

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies : Brownie Guider : Miss I. Read, 6 Cotswold Crescent -
Tel. 47370
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs : Cub Scout Leader : Mr. E. R. Roberts, 72 Cherwell Drive.
Girl Guides. Guide Guider : Miss C. Crawley, 91 Lytton Road, Cowley,
Tel. 79011
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. D. Hall, 98 Oxford Road. Tel. 42352.

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.
Marston Residents' Association : Secretary : Mr. G. A. Hine,
21 Raymund Road. Tel. 40482.
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.

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2 Cavendish Drive, Old MarstonTel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**
W. & A. G. Foote, Salford Stores, 15 Salford Road.....Tel. 43174

Oliver & Son (Oxford) Ltd., 73 George Street, Oxford.