

ST. NICHOLAS CHURCH

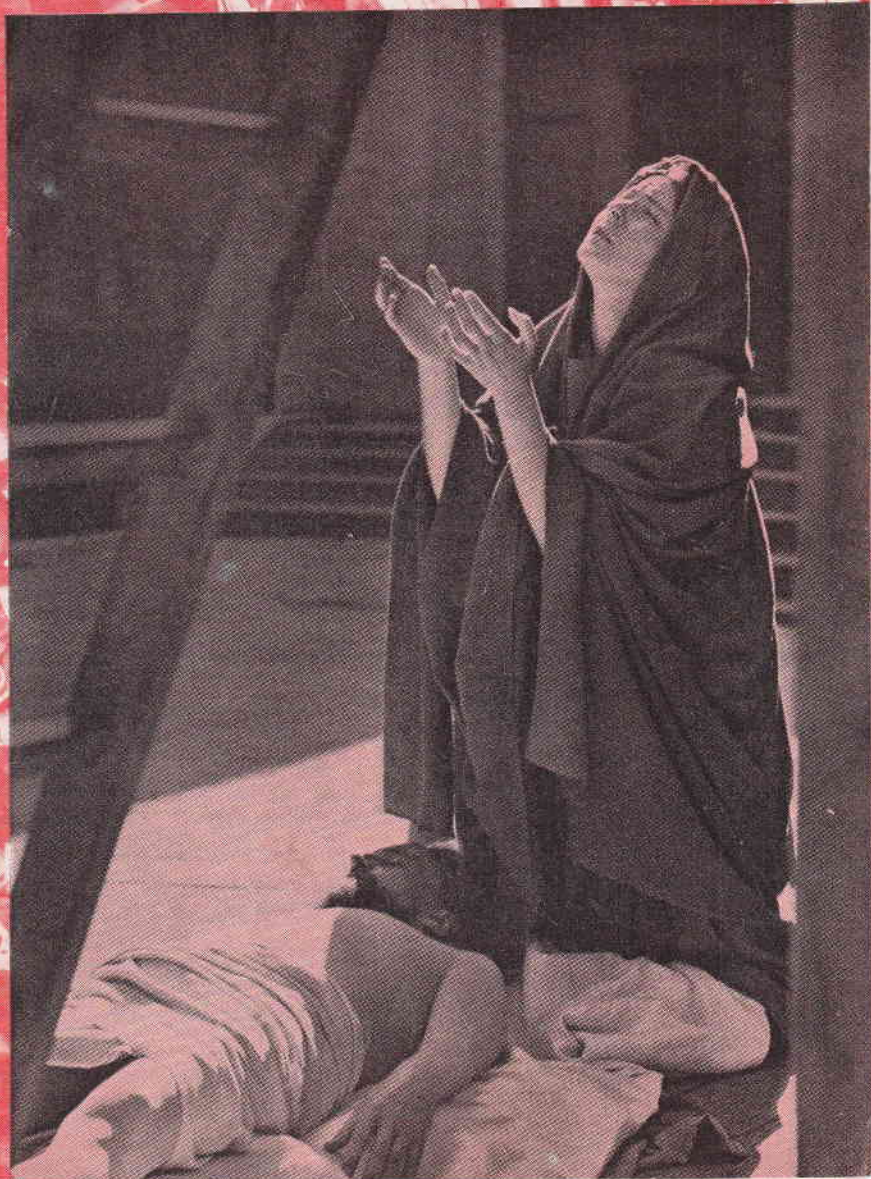
MARSTON NEWS

No. 144

FEBRUARY, 1970

Price 6d.

The Story of Oberammergau.



ST. NICHOLAS CHURCH — OLD MARSTON

- Vicar and Rural Dean of Cowley** : Rev. Paul N. Rimmer, M.A.,
11 Elsfeld 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. 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.
- 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 : FEBRUARY

- Feb. 1. SEXAGESIMA.
 8.00 a.m. Holy Communion.
 10.0 a.m. The Parish Communion.
 6.30 p.m. Evensong.
- " 2. Monday. FESTIVAL OF THE PRESENTATION OF CHRIST
 IN THE TEMPLE. 7.15 a.m. Holy Communion.
- " 3. Tuesday. Meeting of the Clergy Chapter of the Cowley District at
 St. Clement's Rectory.
- " 4. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives in the Church Hall. Subject: "Children at
 Home." Speaker: Mrs. S. Cotton.
- " 8. QUINQUAGESIMA
 8.00 a.m. Holy Communion.
 10.0 a.m. The Parish Communion.
 3.00 p.m. Holy Baptism (after prior notice).
 6.30 p.m. Evensong. Captain Gordon Church will present the film:
 "This is the Church Army."
- " 11. ASH WEDNESDAY. 7.15 a.m. Holy Communion.
 9.15 a.m. Morning Prayer.
 10.30 a.m. Holy Communion.
 7.45 p.m. Service in Church: "What is the Gospel" (1)
- " 12. Thursday. Mothers' Union Prayer Group meets at 8 p.m.
 (Please see notice board for place of meeting).
- " 15. LENT I. 8.00 a.m. Holy Communion.
 10.0 a.m. The Parish Communion. Preacher: Rev. A. Dunstan, Vice-
 Principal of Wycliffe Hall. "I am the Bread of Life."
 6.30 p.m. Evensong. Mr. W. Saumarez Smith. O.B.E., M.A.
 "Let us Pray."
- " 17. Tuesday. 8 p.m. Meeting of the Parochial Church Council in Church
 Hall, preceded by Evensong said in Church at 7.30 p.m.
- " 18. Wednesday. Ember Day. 7.15 a.m. Holy Communion.
 7.45 p.m. "What is the Gospel" (2) — Lent Session in Church.
- " 20. Friday. 10.30 a.m. Holy Communion with laying on of hands for the
 sick.
- " 22. LENT II. 8.00 a.m. Holy Communion.
 10.0 a.m. The Parish Communion. Preacher. The Vicar.
 "I am the Light of the Word."
 3.00 p.m. Holy Baptism (after prior notice).
 6.30 p.m. Evensong. Mr. Martin Percival, B.A., "Praying to Others."
- " 24. Tuesday. Festival of St. Matthias, Apostle.
 7.15 a.m. Holy Communion.
- " 25. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. "What is the Gospel" (3) — Lent Session in Church.
- " 28. Saturday. 2.30 p.m. in the Church Hall: BELLRINGERS JUMBLE
 SALE.

IN MEMORIAN

- Dec. 19. Florence Mabel Peach.
 " 20. Wilfred Adams.
 " 24. Flora Agnes Harris.
- Jan. 8. Irene Edna Furber.
 " 20. Morton Henry Ireland.
 " 23. Phyllis Warburton.

HOLY BAPTISM

- Jan. 11. Sarah Higginson, 7 Ashlong Road.
 Karen Stowe & Mark Wayne Stowe. 4 Cromwell Close.
- " 25. Paul David Bennett, 2 St. Nicholas Park.
 Peter John Merry. 52 Marsh Lane.
 Susan Jane Roberts, 40 Cavendish Drive.

HOLY MATRIMONY

Jan. 18. John William Lenehan and Sally Anne Allen.

ALTAR FLOWER ROTA

Feb. 1st—Mrs. Starmmer-Smith. 8th—Mrs. Gibbons. LENT, March 29th—
Easter Day—Miss E. Warburton.

VICAR'S LETTER

My Dear Friends,

My request last month for comments on the magazine only brought forth three letters. Still they were worthwhile, and made some useful suggestions which will help our discussions. All three questioned the value of the inset, one wondering whether there was not a better one, and the others doubting if it was read by the majority of people. A verbal comment was passed on to me that more local news would be appreciated. The problem here is that we have only limited space, and also that very few people contribute news to the magazine. Perhaps we need an Editorial Board? I liked one suggestion that we should report the discussions of the P.C.C. and the Deanery Synod. It might ensure that we discussed something worth reporting!

Mr. Saumarez Smith, our lay reader, recently commented from the pulpit on the revision of Morning and Evening Prayer, which has been the subject of one of the debates at the Church Assembly. He quite rightly referred to the fact that a distinction must be drawn between these services when used as daily offices for the clergy and a limited number of laity, and when they are used as the principal services for Sunday, when hymns and a sermon are added. Whilst I personally would like to see a revised lectionary of Bible readings, I am more and more becoming dubious of the practice of having brief "Daily Mirror"—length "snippets" of Bible readings in our services. Evensong seems to me a perfectly adequate service as it stands, and would only be improved by the provision of a few more alternative opening sentences. But as most of the clergy provide these and use other than the State prayers as set, this would be no novelty. A plea for the modernising of the language of these services, and for their use in addition to the parish communion was made by some delegates to the Assembly on the ground that they would be more suitable for "fringe" members of the Church who are not confirmed. I think this is a valid argument, but I wonder if we have not come to the point where we should be thinking in terms of the kind of services described by the Rev. Michael Botting, in "Reaching the Families" (Falcon Press 9/-). The numbers for our Parish Communion have kept remarkably stable throughout the year, but I am sure we must have a concern for many people in our midst who have little or no church background, for whom the Parish Communion is beyond their reach at present. Again, I would be pleased to hear from those who read this magazine, and any others interested, if a Family Service of a rather informal kind would serve a purpose, in addition to the weekly Parish Communion held at present.

25,000 parish magazines and papers will soon be beginning with the Vicar's letter. "Lent will soon be upon us . . ." It certainly will. Ash Wednesday is on February 11th. Lent is the time for Spring ploughing of the soul, as well as the fallow-ground. Read through the magazine and determine to attend an extra mid-week service or our discussion group on a Wednesday evening. And make sure you've a box for Christian Aid,

Two Centuries on Gibraltar

Alan Bowles

"THE ROCK STAYS BRITISH" was the verdict of the overwhelming number of people living at Gibraltar when a referendum was held a couple of years ago to decide whether the Rock became part of Spain or remain a British dependency. Gibraltar is still the subject of contention between Britain and Spain. The Rock has been the centre of more than one dispute and siege in the past, but come fair weather or foul, a Methodist community has existed there for nearly two hundred years.

From the early days of Methodism, a Society has flourished at Gibraltar. The early records tell that a group of "soldier preachers" first met in 1769 in the home of Sgt. Ince, a soldier who gained fame in military history during the Great Siege of Gibraltar.

The meeting started with 32 members and met regularly in class twice daily, in the morning and evening (it is always worthy to note in the history of Christianity the number of churches that started with a house fellowship).

The meetings were so full of life and power and their hearty singing proved so attractive to civilians, as well as soldiers, that they were besieged in their meeting place by those who desired to join in worship. The Society grew and after a year its members numbered 120.

The Society went on steadily. In the 1890's part of the school was converted into a Recreation Club for

soldiers and sailors. For the last seventy years this club has continued as the chief witness of the Methodist Church and hundreds and thousands from the Services of all faiths have always found a warm welcome.

Meals are provided from morning to evening. Comfortable lounge chairs allow those who call to relax and read the latest magazines, and any sailor whose ship calls at Gib is assured of an hour's comfortable relaxation at Wesley House.

The membership of the Society is small in common with the general drift from the Church. The average congregation is about 50 in the mornings and 20 in the evenings. The Methodist Society is the only free church on "The Rock" and so Congregationalists, Baptists and Salvationists tend to support its services.

The morning service is a family service followed by refreshments in the Church Parlour. The evening is devoted to a school for laymen with courses of study on various religious topics. At these gatherings other clergy including Roman Catholics are invited to speak. There is an active open Youth Club, a Sunday School and Young Wives Club.

The Society is interested in Missionary work, and supports the Christian Mission in Morocco. Unfortunately



this work is running into difficulties due to the attitude of the present king, who is an active Mohammedan.

The Society at "Gib" has much to be grateful for. In this small outpost it has for nearly two hundred years gone steadily on seeking to proclaim and practise the Gospel under the leadership

of wise and good men. The present Minister, Keith Jeffries, goes out of his way to make visitors to Wesley House feel at home. Indeed as was said of Wesley, so of this ministry and the Society at "Gib", they have "The World as their Parish".

HEAVEN & HELL... a legend with a moral

There is an old tale about a warrior who died and went to heaven. At the entrance he asked permission to see hell first so that he might the better realise the blessings of heaven. His request was granted.

In hell he saw a most beautiful room piled with good foods. But the people crowding round, pushing and struggling, were starving in the midst of plenty. Why was this? "Everyone who comes to hell," he was told, "is given a pair of chopsticks five feet long which they have to hold at the end. With these they can pick food up but cannot get it into their mouths, the chopsticks are too long."

The visitor was glad to return from this misery to heaven, where to his dismay he was taken into a similar room with a table laden with good things, but all the people seemed happy and well fed. "How is this?" he asked. "Well, the rules are the same and the chopsticks are the same length. It is the people who are different. They have learned that if everyone feeds his neighbour, all will be abundantly fed."

Korean Legend.

Fight cancer with a will

When drawing up your will, please remember the vital work being done by the Imperial Cancer Research Fund. Founded on the initiative of the Royal Colleges of Physicians and Surgeons, I.C.R.F. is fighting all forms of cancer, including leukaemia, in its own laboratories. It has no official grants and is entirely supported by voluntary contributions.

FORM OF WILL

I hereby bequeath the sum of..... pounds free of duty to the Imperial Cancer Research Fund, Lincoln's Inn Fields, London, W.C.2 for the purpose of scientific research, and I direct that the receipt of the Honorary Treasurer or Secretary shall be a good discharge for such legacy.

Please write for further information to:
The Honorary Treasurer.

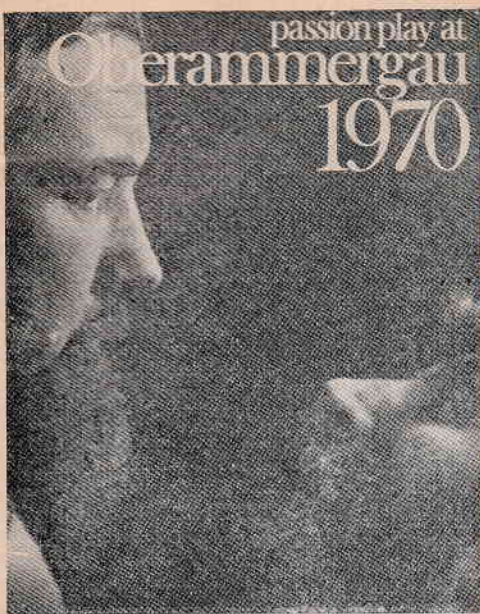
A. Dickson Wright, Esq., M.S., F.R.C.S.,
Imperial Cancer Research Fund,
(Dept. 257) Lincoln's Inn Fields, London, W.C.2



Patron: H.M. THE QUEEN

President: The HONOURABLE ANGUS OGILVY

IMPERIAL CANCER RESEARCH FUND



The Rev. Arthur Payton, Head of Inter-Church Travel, talks about Oberammergau, Past and Present

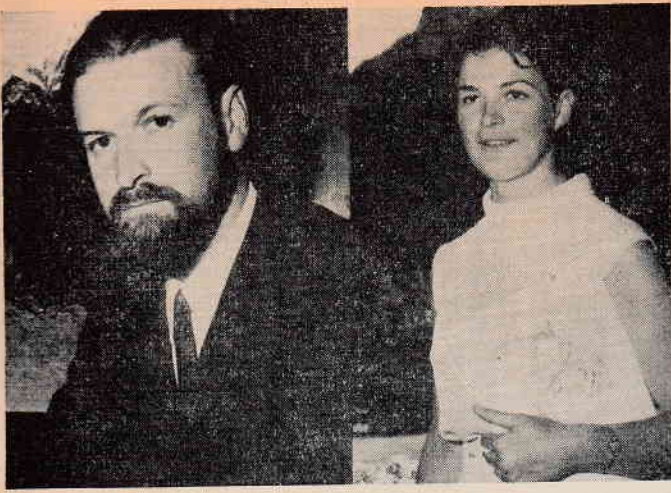
WHO COULD HAVE IMAGIN-ed 400 years ago that the Passion Play at Oberammergau would become a world spectacle in 1970. From every corner of the earth applications for seats have poured in at the rate of ten requests for each seat available. Even so 5,200 people will sit in that great open-air, and under cover, theatre for each one of the fifty-five international performances during the season of the Play. As if this is not enough for the actors there will be at least two more other performances a week on top of the fifty-five, making a total of about one hundred.

In these transitory days it is refreshing to know that a vow can continue to be faithfully kept for nearly 400 years—this solemn vow, to re-enact the Passion of Christ every ten years in thanksgiving to the Almighty for

deliverance from the dreaded plague, was made by the then population in their Parish Church. Any breaks in the tradition were forced on the villagers by political situations mostly arising from wars.

TODAY THE ADMINISTRATIVE TASK FOR the Play is monumental and for the first time in history a computer has been installed into which the record of every seat and bed and meal has been fed and thus controlled. It would not be surprising, therefore, if the policy with regard to the Play proper and the choice of cast had adopted Hollywood methods and jargon, international stars and a "wide screen" version for cinemas!

But no—the Burgermaster and Play Committee still function in the same way as for the past 400 years—they select the players for the main roles in accordance with the rule that they must have been born in Oberammergau and lived there for 20 years. Then, the next qualification is the impeccable character and high morals for the Christus and Blessed Virgin Mary and, finally, their ability to act. The "Drama Club", as we should call it, of Oberammergau produces a number of plays which tour



Behind closed doors in the City Hall of Oberammergau, 24 prominent citizens elected the actors for the 1970 passion play. Then the bailie wrote the names of the actors of the main roles on a blackboard underneath the village linden tree. The choice to play the part of Mary fell on 21-year-old teacher Beatrix Lang who is "unmarried and irreproachable" as the tradition requires. Miss Lang has never acted on a stage.

Bavaria during the intervening nine years between Plays and this is where talent is looked for for the many parts to be casted. Then, the script is still in the hands of the monks at Ettal, incidentally it is rumoured that they are going to completely re-write it during 1971 and 1972.

THE PRODUCER FOR 1970 IS ANTON Priessinger who played the Christus in 1950 and 1960—his understudy for the 1960 Performance becomes the Christus next year.

Recently in Oberammergau Anton Priessinger addressed a small gathering of delegates to a World Council of Churches conference taking place nearby—it was here that a new dimension was detected in the local attitude to the Play. Although there have always been a few Lutherans in the Play in the past, one had the feeling in this very Catholic Bavarian countryside that it was the Catholic Church which had the proprietary rights, and of course this is fundamentally true today—but—Anton Priessinger was at pains to emphasise to his audience that this Play is completely ecumenical in outlook and that so long as the player is a Christian, denomination has no part in the selection of cast or in the actual performance of the Play.

INTER-CHURCH TRAVEL IS SETTING UP an ecumenical centre in Oberammergau because they see a visit to the

Lawyer Dr. Helmut Fischer, however, was considered from the start as the most promising candidate for the leading role of the play. In 1960, he was the understudy for Christ.

Play as being similar to a Holy Land Pilgrimage as the Passion Play vividly confronts us with the Gospel story and the Person of Jesus Christ. The mysterious power of the Play will grip most who see it, but will the experience be merely emotional, which is usually short-lived, or will it serve to deepen and confirm our faith, making us better Christians when we return home?

ARRANGEMENTS HAVE BEEN MADE FOR A preparatory talk to be given on the evening before people see the Play. The ecumenical centre will be in the Parish Hall of Oberammergau which has been kindly and generously placed at our disposal by the Reverend Max Bertl, the parish priest. This centre will be staffed by a British ecumenical team of clergy, who apart from giving the talks, will hold services both denominational and of an ecumenical nature. They will also be available before and after the Play for individual consultations. A leaflet entitled *A Spiritual Guide* will be issued to all passengers, containing full details and times of talks and services at the ecumenical centre, also of denomination facilities at the Roman Catholic Parish Church and Anglican and Free Church chaplaincy centres.



Banyan Memorial, Bedford

There is a Splendour...

Canon Cecil Rhodes

WHAT IS DISCIPLINE? IS IT a good thing or a bad thing? A hoary relic of the miserable past . . . the enemy of freedom . . . or a present necessity?

Has discipline a place and value within the Christian Faith? Personally I cannot conceive of any society or movement or even a club holding together without some rules and disciplines accepted by or enforced on their members. Nor do I conceive of the Christian Faith as a free-for-all do-as-you-please. There are rules and there are disciplines. And if we feel there are not, it is high time we started looking at our Christian Faith to see whether we have got anything at all.

Two Disciplines

There are two types of discipline—the one we allow others to lay on us; the other, the discipline we lay upon ourselves, self-discipline. Most people are prepared to consider the latter. Many are uncertain about, if not irritated by, the former. And it is in this light that so many people view the Christian Faith. "The only discipline I accept is what I lay upon myself. I will not have others telling me what to do."

Self-Discipline Not Enough

I would not for one moment diminish the immense importance and value of self-discipline in all matters, including religion—with one proviso—*providing a discipline is exercised.*

But this form of discipline suffers from an immense weakness: it holds that we know what is right and what is best.

It can leave us individualistic and isolated, with little or no sense of other and greater loyalties.

It is adjusted too easily to a very low level, even to no level at all.

It can pander to our pride and self-sufficiency.

That is patently obvious when we come to a season like Lent, with its call to discipline. How many—rather how few—accept and practise any discipline, even in this special season?

Discipline is the same basic word as discipleship, and discipleship is the glad acceptance of the rules and teaching of another. If we claim to be Christian, we accept the disciplines of Christ. We are men and women under authority. We accept His rule and His way.

The Real Rub

The real rub about genuine discipleship, real discipline, is that it is usually not very convenient! That is why we dislike it. It lays claims upon us and sets standards which we find hard. And yet how can we truly be Christian unless we accept the discipline of Christ?

We have come to the season of Lent, that traditional period of the year when Christians through the ages have accepted a particular discipline. They have done it in remembrance of our Lord's forty days in the wilderness. They have

done it as a fitting preparation for Holy Week and Easter. They have done it as a real and genuine effort towards their own spiritual growth. What of us?

What Discipline? What discipline would our Lord lay upon us? The same as He laid down before He set out for the last time towards Jerusalem: "If any man would come after Me, let him deny himself, take up his cross and follow Me," He would desire us to be true disciples.

I do not think the Church through the ages has been too far wrong when it has suggested that in this period of

Lent we should seek to become more conscious of God's purpose, by giving more thought to God, and prayer, by seeking to learn more about religion and practising it more diligently, by spending more time in meditation and Bible reading, by denying ourselves common luxuries and entertainments, by making some self-sacrifice for Christ's sake.

It is hard if we set our standards high enough. Yet to do so is to know how worthwhile it is to be in some small measure worthy of the name, Christian.

Can I say the Lord's Prayer?

I CANNOT say OUR, if I live in a water-tight spiritual compartment; if I think a special place in Heaven is reserved for my denomination.

I cannot say FATHER, if I do not demonstrate the relationship in my daily life.

I cannot say WHICH ART IN HEAVEN, if I am so occupied with the earth that I am laying up no treasure there.

I cannot say HALLOWED BE THY NAME, if I, who am called by His name, am not holy.

I cannot say THY KINGDOM COME, if I am not doing all in my power to hasten its coming.

I cannot say THY WILL BE DONE, if I am questioning, resentful of or disobedient to His will for me.

I cannot say ON EARTH AS IT IS IN HEAVEN, if am not prepared to devote my life here to His service.

I cannot say GIVE US THIS DAY OUR DAILY BREAD, if I am living on past experience.

I cannot say FORGIVE US OUR TRESPASSES

AS WE FORGIVE THEM THAT TRESPASS AGAINST US, if I harbour a grudge against anyone.

I cannot say LEAD US NOT INTO TEMPTATION, if I deliberately place myself, or remain, in a position where I am likely to be tempted.

I cannot say DELIVER US FROM EVIL, if I am not prepared to fight it in the spiritual realm with the weapon of prayer.

I cannot say THINE IS THE KINGDOM, if I do not accord the King the disciplined obedience of a loyal subject.

I cannot say THINE IS THE POWER, if I fear what men may do, or what my neighbours may think.

I cannot say THINE IS THE GLORY, if I am seeking glory for myself.

I cannot say FOR EVER AND EVER, if my horizon is bounded by the things of time.

I cannot say AMEN, if I do not also add, "Cost what it may". For to say this prayer honestly will cost everything.

—M. W. GASS, B.A.,
Inter-Varsity Magazine.

Famous Prayer

The day when Augustine of Hippo's feet were turned into the Christian way was a great day for the Church of Christ. He has left us many bequests, but none more outstanding than this prayer:

*To my God a heart of flame;
To my fellows a heart of love;
To myself a heart of steel.*

PERSONS & PLACES

OBERAMMERGAU

One of the attractions of Oberammergau is the town itself—now undoubtedly very wealthy from the profits of the play over recent decades. The smart hotels and shops, the traditional paintings on the walls of many of the buildings. And of course in the year of the play the vast multiracial and searching crowds who descend on the town for the play.

A WITNESS

Good Friday is increasingly used by the Churches for a United Service or some Act of Witness together. Last year with some trepidation I took part in a Good Friday procession headed by a large wooden cross carried by four bearers and the Salvation Army band. Certain halts were made for meditation and the singing of some portions of hymns. Three things impressed me: it was a dignified and simple witness; the numbers who joined the procession; my own personal and quite unexpected inner sense of an act of devotion.

WHERE DO YOU STAND?

The Bishop of Carlisle has urged that Christian people, before voting for a parliamentary candidate at the next General Election whenever it comes, should ask him or her for clear assurance where they stand on important issues—their attitude to the Christian Faith, to such moral questions as abortion, euthanasia, censorship and the like. The Bishop states that there is a militant atheist group in the House who are effectively pressing Parliament. Not that every person has a right to their own personal conviction, but that electors should show more knowledge of and responsibility towards those whom they elect.

CONVICTION

Mr. H. F. R. Catherwood, who holds the very important national post of Director General of the National Economic Development Council, gave a stirring address recently to the Religious Booksellers Group, in which he said—



Shops painted in traditional style in Oberammergau

“I respect the humanist. He is a foe worthy of his steel. He fights in the open. He is clear about what he disbelieves even if he is not always clear what he does believe. He is logical even if his logic leads him to despair. His intellectual system has integrity even if the basis of his system is more intuitive and subjective than he would admit.

“But he carries no weight in the country. He can undermine the Christian system, but he cannot create another in its place. He can destroy but he cannot build. . . .

“Although the humanist has not carried the country he has had one notable success. He has effectively put the Church out of action. His attacks, unheeded by the ordinary man, have struck home in the church leadership and have paralysed it as a force in the land. . . .



H. F. R. Catherwood

“Now I happen to be a Christian, not a humanist, but the Christian faith is not just a private personal matter. It is a light set on a hill which cannot be hid. It is, and has been for two thousand

years, a profound influence on public life. “The Christian does not just claim some private revelation. His God is not one among many with optional worship on easy terms. He claims that there is only one God, the Creator of all mankind and that He has revealed Himself in Jesus Christ.

“The Christian revelation is not just a religious system, it is a world system. It is the way of life ordained by God for all mankind, a way from which they will depart at their peril. It is a basis not only of man’s religious order, but of his whole social and economic order.

“It is this concept of Christianity to which I hold and it is this concept above all which the humanism of the last hundred years has assaulted”.



Mrs. Comber takes in the milk on the Opening Day.

DRUG CENTRE

The Church Army, always well to the fore in seeking to give Christian help, has recently opened a Drug Addiction Centre in Seymour Place, London—at a cost of £30,000. The centre is in charge of Captain Michael Comber and his wife. Captain Comber has 5 years' experience in this special field. Mr. Michael Nyman, of the drug addiction unit, All Saint's Hospital, Birmingham, said at the opening: "Drug taking is not glamorous. Purveyors of the mass media come along and talk to them, often making the problem sound glamorous. Each time this happens it sets our work back three months."

STUDENTS' DESPERATE PLIGHT

There were many students both from Nigeria and Biafra in England when that war began. At first there were some reasonable money grants available to carry on their training. Funds are drying up and many of these students are finding themselves almost destitute with their education uncompleted here in England. And this applies to students on both sides. If you would care to help, then donations to—The United Kingdom Council for Overseas Students, 90 Buckingham Palace Road, London, S.W.1.

EATING CHOCOLATE

Bishop Richard Roseveare (formerly Bishop of Accra) has often been heard to say in his sermons: "Don't give up chocolates during Lent whatever your Parish Priest may say. Rather, eat more chocolate, for this is good for Ghana where more than a third of the world's cocoa is grown".



Bishop Wilson's Farewell.

AFFECTION

It is good to read of a Bishop who has made his mark with ordinary people. This was clearly shown when Dr. Leonard Wilson retired from Birmingham in the autumn of last year. Photo shows just one small incident. The Bishop, having said he hoped to do some cycling in the Yorkshire Dales, where he is making his home, was promptly presented with a moped by the Cycle and Motor Cycle Association, and it was quickly followed by gifts of crash helmet and badges by the Double Zero Club.

JOINT EFFORT

The Methodist Missionary Society and the United Society for the Propagation of the Gospel are examining the possibility of whether they can join together for a new work in Latin America. At the moment they are having consultations with the Church Authorities in South America. The interesting fact is that these two Societies should join together in this new field for both of them. They see this venture, not only as an opportunity for joint action overseas but also as a real opportunity of joint activity at congregational level here in England.

PROVIDENCE

Archbishop Temple was talking to a curate about a train crash in which some people had been killed. "My aunt should have been on that train, but at the last moment she put it off. Don't you think that was the working of providence?" asked the curate.

"Don't know," replied Archbishop Temple. "Never knew your aunt."

TELEPHONE MINISTRY

Marjorie Barrett writes of this
new and growing activity

“EVERYWHERE WORRIED AND anxious people—sometimes even frightened people—are calling for help,” said the Rev. W. H. Bourne. “The Christian Telephone Ministry was called into existence to help them”.

A few years ago the much criticised phrase was coined by a prominent politician, “we have never had it so good.” In terms of goods and comforts this was probably true. Yet since the war, in spite of high and steady employment, in spite of a system of social welfare and security undreamed of 50 years ago, anxiety neurosis is increasing.

Organisations have been evolved to answer the growing need. “Alcoholics Anonymous” helps chronic drinkers to overcome their craving: “The Samaritans” helps intending suicides to face life anew. More recently “The Open

See also Norah Coggan’s letter on
“Message”

Door” has helped many agoraphobics in times of extreme distress, so “The Christian Telephone Ministry” offers moral and spiritual companionship to all who ask for help and guidance.

Some years ago, as a Methodist Minister, the Rev. W. H. Bourne was engaged in home missionary work in the West Riding of Yorkshire. One day he answered the telephone in his study to hear a woman obviously distraught and



in desperate need. He spoke as best he could over the phone giving comfort and encouragement. He included the words he had jotted down as the nucleus of a future sermon.

“It was a simple affirmation, ‘God is in charge, so all is well.’ It was pure coincidence that they were there before me on my desk at that very moment,” he said. “I believe, and I know the woman herself believed, that this was God’s perfect reply to a soul in torment.”

On that day a tragedy was averted. Mr. Bourne soon realised that a telephone could be used in the service of God, just as surely as a lectern or a pulpit. The work spread and before long he was answering six or seven calls daily, not only in his immediate vicinity but from all over the country.

“Most people were ill or depressed,” he said. “Some were frightened, perhaps nursing a dearly-loved very sick person, and through the anonymity of the telephone I found I could bring moral and spiritual comfort—and I am convinced—the word of God. Often a ‘tonic thought’ is sufficient to give a

distressed person hope and confidence and, even more important, courage to go on."

Because they are troubled it is important to many to be able to talk freely without divulging identity or whereabouts. Others seem to need a more personal contact over a longer period, sometimes through correspondence, and for these Mr. Bourne has written many booklets. The most important of these tell of the power of prayer, healing and positive living.

The work of the Christian Telephone Ministry is always spontaneous and Mr. Bourne does not claim more than average psychological insight nor does he wish to usurp the function of any trained vocationalist in any other telephone ministry. No stress is laid on any isolated evangelical theme.

Now, based on Rev. W. H. Bourne's experience, many ministers of all denominations as well as lay workers have started similar telephone ministries not only in this country but in various European countries, Australia and New Zealand.

"After my book, *God Gave me a Telephone* was published I had many interesting letters. From Holland I

learned that a group of Dutch ministers had established a telephone centre, working day and night, and from Belgium I heard that a similar telephone ministry had been installed in a monastery. Of course I was overjoyed!" he said.

Mr. Bourne now lives in Chichester and in addition to daily personal telephone calls he has his own recorded telephone messages. Each day he records a new message so that those in need of a "tonic thought" to restore their confidence and faith have only to dial Chichester 82572.

"People who wish can still reach me for a more personal talk on my study telephone (Chichester 84525) but the recorded telephone message can be dialled as a kind of spiritual first-aid at any time, day or night," Mr. Bourne said.

Within less than two years just on 40,000 calls have been dialled, many of them long-distance calls, and the demand for a positive message that is neither "preachy" nor pious grows daily. The Christian Telephone Ministry reaches out to enfold those in need far beyond its own immediate congregation. Even non-churchgoers.

CUT OFF

I have just hung up; why did He telephone?

I don't know . . . Oh! I get it . . .

I talked a lot and listened very little.

Forgive me, Lord; it was a monologue and not a dialogue.

I explained my idea and did not get His;

Since I didn't listen, I learned nothing,

Since I didn't listen, I didn't help,

Since I didn't listen, we didn't commune.

Forgive me, Lord, for we were connected,

And now we are cut off.

—From *Prayers*, by Michael Quoist, published by Sheed and Ward.

What's special about 21 anyway

Leslie Walford



THE DECISION HAS BEEN MADE AND BRITAIN IS TO HAVE eighteen-year-old voters in time for the next General Election. But, for the Alf Garnetts and for all those who automatically condemn all student demonstrations and any youthful activities which they cannot be roused to join themselves, Parliament's decision was the wrong one.

Why? There's nothing magic about 21. The case for votes at 18 is a pretty powerful one and it is not simply that if they're old enough to drive, to give blood, to drink, to fight, and to get married, they're old enough to vote. All these arguments in themselves add up to an overwhelming demand for 18-year-olds to have the right to put their crosses on the ballot papers, but there's a bit more to it than that.

It is an indisputable physical fact that the young mature at an earlier age than they once did. They are, on the whole, better educated today and better informed than their predecessors. On the recommendation of the Latey Committee on the age of majority, they are soon to get full adult responsibilities at 18 instead of 21. They will then be able to marry at 18 without parental consent and will have to accept adult legal obligations. What more logical than that they should also be given the vote at this age?

Delays before Voting

But part of the case for votes at 18 is

the time it takes before the vote can be used. As things stand today it takes a little time for the new voter to get on to the register of electors. Then it may be anything from one to three years before the opportunity to use the vote comes along.

It has been estimated that, in practice, the vote is first used at the age of about 23½.

UNDER THE GOVERNMENT'S LATEST MEASURES it will be possible for a 17-year-old to register and be eligible to vote at any election held on or after his eighteenth birthday. It is probable that under the new arrangements the average age at which first votes are cast will come down to about 20.

The decision has been made, but still there are many unthinking, middle-aged voices to be heard raised against the idea—they're irresponsible, they're easily led, they don't really want it, anyway, we are told. (The same arguments that dictators everywhere use to justify withholding democratic processes!)

Democracy

All that is beside the point. We live in a democracy and the saving grace of a democracy is that the dimmest of dimwits and the wickedest among us are just as much entitled to a say about how and by whom they are to be governed as the most enlightened or the most saintlike. It is better this way, otherwise someone would have the job of deciding who was dim and who bright, who was wicked and who good, who should be denied a vote and who should have one.

WILL THE VOTE BE USED? ARE YOUNG people too disillusioned or disgusted to have anything to do with the system?

I don't know, and neither, I suspect, do the experts. But, as any good committeeman will tell you, the best way to deal with the rebellious or unco-operative member of the club is to co-opt him to the committee and give him something to do. There's nothing makes a person responsible so much as responsibility. If we want young men and women to participate in society, we must give them a part to play in it.

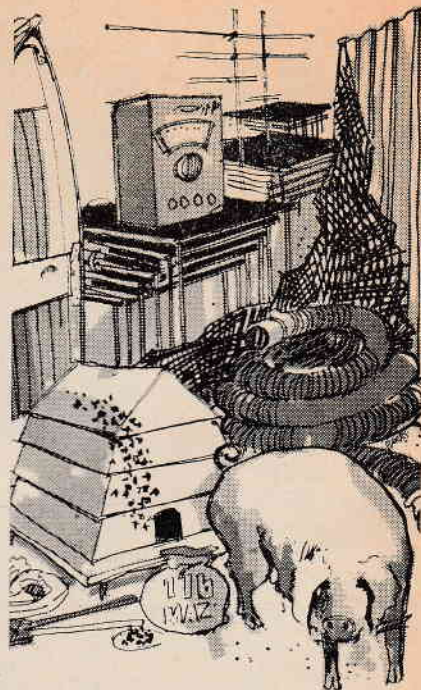
Mr. Callaghan, the Home Secretary, said, of the three million new voters he is adding to the electorate, "These young people will add new vigour and idealism to politics".

Maybe, maybe not. We certainly need a bit more vigour and idealism, but why lean so heavily on the young for these qualities? If they are the desirable qualities that we all say they are, why don't we all try to regain some of our enthusiasm and idealism?

It is interesting to speculate about the effects of lowering the voting age. Will we have more young people in Parliament? Will we, perhaps, have a Prime Minister in his twenties?

Why not? It's happened before. Pitt the Younger was only 24 when he became Prime Minister in 1783.

And we dare to moan about Youth!



boat, beehive, pig, everything £99 the lot

A sheet of corrugated iron. Seventy yard of irrigation hose. A cable splicer. A pound of maize seeds. A fishing boat, and a live pig. A beehive complete with swarm. A nylon fishing net. One school dinner. A hundred iron tablets. And all the equipment for a Radio School. Bought by Oxfam for £99 4s. 7d. the lot. Provided by Oxfam to help good people in bad trouble.

Typical of the sensible, practical way in which Oxfam gives hope to the hopeless, and helps them towards a self-supporting future. £99 doesn't buy very much in this country. In the sick, starving desperate half of the world, it can buy people a new way of life. If you want to participate in a really worthwhile project, trust Oxfam to invest a little of your money in humanity.

OXFAM, ROOM 35,
c/o BARCLAYS BANK LIMITED,
OXFORD

See how your gift really works . . . ask for free literature on Oxfam projects.

Seeing Jesus today

David Attfield

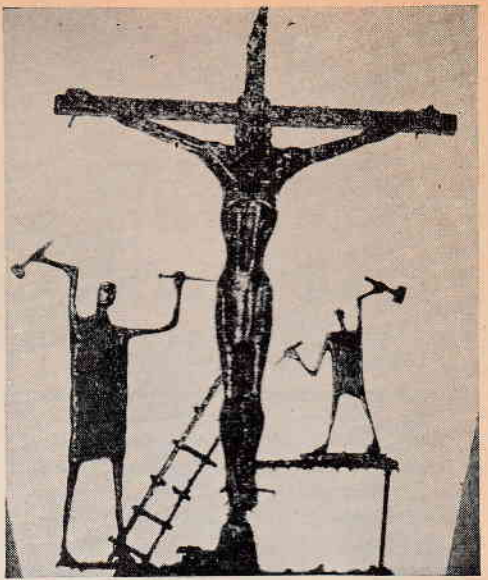
SUPPOSE YOU HAD TO LEAD A group of young people. Imagine you wanted them to find out what the Passion and Cross of Jesus really mean. How would you set about it?

One way in 1970 is to go to Oberammergau to see a famous 17th century play on what they did to Jesus. Parties fly over for Bavarian summer holidays and as an extra treat they watch the villagers of Oberammergau re-enact the way their ancestors thought of His Cross. You could get your group to look at modern versions of His suffering on films or TV.

With richer folk than most of us, who can spare £100 for their annual trip abroad, the tour of Palestine would be a possibility. In modern Jerusalem people are deeply moved as they retrace the road to Calvary; and surely there is no place in the world today like Palestine for meeting real hatred between men, the hate that spiked God on a gallows.

Do one of these and the penny will drop. Or will it? I have certain doubts. Is the excitement, the fun, the glamour and the strangeness of foreign parts likely to bring home Christ crucified or are such sprees an escape from reality in the sun on a summer holiday? Plays, films and tours may create the past before your teenagers' eyes very vividly: but perhaps the real Christ lives in the present, not in any glossy setting on a stage or abroad or in the goggle-box.

WHY NOT TAKE YOUR GROUP TO THE Holy Communion? There, surely they may be got to meet the Man for men as



St. Mary's Priory Church, Leyland

He is nailed aloft? But some do not believe and so cannot receive; some are not confirmed and ready; some do not understand; sharing His Cross may not be obvious, the Sacrament just a strange, trivial-seeming ritual, a sip of wine and swallow a tiny wafer.

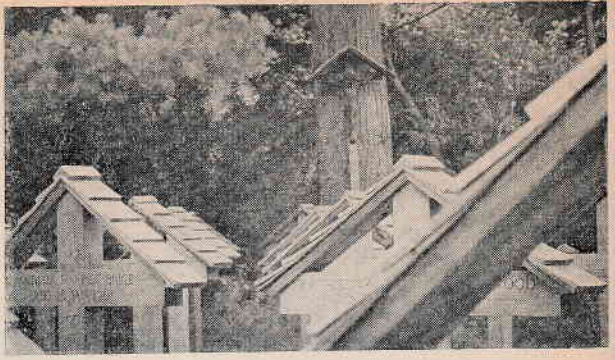
INSTEAD WHY NOT TRY TO OPEN THE group's eyes to people? Your teenagers could come to see ordinary men and women in the way Wilfred Owen saw the troops he was training in 1918. He wrote:—

"For fourteen hours yesterday I was at work teaching Christ to lift his Cross by numbers, and how to adjust his crown; and not to imagine he thirsts till after the last halt. I attended his Supper to see there were no complaints; and inspected his feet that they should be worthy of the nails. I see to it that he is dumb, and stands at attention before his accusers. With a piece of silver I buy him every day, and with maps I make him familiar with the topography of Golgotha."

Then, perhaps, there might be some point in going to the past in the way sightseers and audiences go back 2,000 years or some reason in watching what the Church does in its sacramental life. Bring together the Jesus of today, the Jesus of history and the Christ of Holy Communion—the result may be dynamite.

Mary Andere

PRINKNASH —Work and Serenity



"And the Cemetery on the hillside"

RECENTLY I WAS STANDING outside Prinknash Abbey, in Gloucestershire, with Fr. Fabian, O.S.B., looking across from the old grey stone Abbey to the new building rising on the opposite hill, its modern lines in striking contrast to the medieval building behind us. We had been discussing the communal life of these Roman Catholic Benedictine monks, with its busy, carefully planned day balanced neatly between manual work and prayer—handiwork in two dimensions, you might call it! Certainly, if the cheerful, practical outlook of the monks was the result of it all then it could be classed A.1 as a way of life!

Contrary to common belief, it isn't easy to get into a religious community!

More are turned away than are accepted! There is a period of at least four and a half years of testing before a man takes his solemn vows—longer than many people train for a profession, or than are most engagements these days before taking life-long marriage vows!

Day begins at 5.0 a.m. with the first service of the Divine Office, *Matins*, followed by *Lauds*. After this, at 6.0 private masses are said for special needs and remembrances. Breakfast, running-buffet style, is at 6.30—8.0, *Terce* is at 8.15. Work, studies, classes, follow until 11.30, when the service *Sext* precedes the *Conventual Mass*. Dinner is at 12.45. Afterwards there is a period for rest and leisure until 2.0 when *None* is said. The afternoon's routine is

Tales from the Past

Archbishop Cranmer and the Vicar of Scarborough.

Dr. Cranmer, archbishop of Canterbury, was a learned and kind man; but he had many enemies. "As for the archbishop, he was an ostler, and has no more learning than the goslings that go yonder on the green," said the Vicar of Scarborough to his neighbours, as they sat outside the village inn drinking their ale.

These words were reported at court, and the Vicar was arrested, brought to London, and put in the Fleet prison. But Dr. Cranmer himself did not know anything about it till seven or eight weeks later when the poor man appealed to him for mercy. Then Dr. Cranmer sent for him to Lambeth.

"I hear I have no more learning than the goslings that go on the green," he said.

"I was drunk, your grace, when I spoke so," answered the Vicar.

"Well, now you are here you may examine me to try for yourself what learning I have. Begin with Latin, philosophy,

science, divinity—what you like."

"Pardon me, your grace, I have no knowledge in such things."

"Then if you will not examine me, I will examine you. Do you read the bible?"

"Yes, your grace."

"Tell me, who was David's father?"

The Vicar shook his head. "I do not know, your grace."

"Who was Solomon's father?"

The Vicar shifted his feet. "I do not know."

"Then," said Dr. Cranmer, "whatever you say of my learning, I can tell you that you have no learning at all. God amend you. Go back to your parish, look after your parishioners, and try to be an honest man if you cannot be a learned one."

So Dr. Cranmer sent a message to the keeper of the Fleet prison to set the Vicar free; and he went back to Scarborough.



divided between work, study, classes, with tea available between 4.0—6.0, when come *Vespers* and Meditation. Supper is at 7.0 p.m., and from 7.30—8.0 communal recreation, followed by *Compline*, “the completion” of the Divine Office. Since a considerable part of their daily round is manual work on the farm, or about the house and gardens, most of the monks are glad to turn in at a reasonable hour, especially in view of their early start next day . . .

Monasteries are expected to be self-supporting, as much as any business. Prinknash is used frequently for retreats, and the Fathers give instruction classes, lectures, and addresses all over England. They also run various “departments” to provide their income and upkeep. Apart from the farm, there are the Organ, and the Incense and Charcoal Departments, whilst on the far side of the house is the quarry, from which are cut the stones for the new Abbey and Church. There is also the Pottery Department, with a small shop run by the Community for visitors, but

Easter Cooking see below



its real value lies in the ever-increasing demands of the export trade for Prinknash ware all over the world.

Most of all I remember the small, simple Visitors' Chapel, and the Cemetery on the hillside above the Abbey (once the tennis court of the house!) where the monks' bodies lie in neat rows amongst members of their earthly families also sleeping in that quiet spot . . .

I was impressed by the general sense of friendliness, of peacefulness and a lack of strain, despite all the tight-packed busy-ness of their day. For balance, business, and serenity it wins hands down over life as we know it in the world outside, it seem to me . . . !

Easter Cooking

IT MAY BE EARLY YET, but hardly too early to think about Easter fare. The following are two foreign recipes, one from Spain and one from Russia, which might make a welcome change from our own traditional dishes!

Spanish Bunuelos—fish or ham fritters

1 oz. margarine, melted; 4 oz. plain flour, sieved; 1 egg yolk; 4 fl. oz. milk and water mixed; 1 teasp. brandy/rum; salt and pepper; 1 egg white, large, whisked; 4-6 oz. prawns, mussels or ham, chopped; oil for deep-frying.

Place all ingredients, except egg white and fish, in a mixing bowl and beat with a wooden spoon until the mixture is smooth. Fold egg white and fish into the mix. Place spoonfuls of batter into the pre-heated oil (360°F) and deep-fry for 8-10 minutes. Drain well. Serve hot.

Russian Paskha

This dessert used to be an essential part of the Easter table in Russia. Usually it is eaten with slices of rich yeast cake called *Kulich*; a traditional Easter cake. Paskha is sliced horizontally.

4 oz. margarine; $\frac{1}{2}$ lb. cream cheese; 5 fl. oz. sour cream; 4 oz. sieved icing sugar; 4 oz. chopped almonds; 4 oz. mixed cut peel; $\frac{1}{2}$ oz. glace cherries, chopped; 4 oz. raisins.

Decoration $\frac{1}{2}$ pint double cream, whipped. Sugared Easter eggs. Place all ingredients in a mixing bowl and beat with a wooden spoon until smooth. Place mixture in a pyramid shaped mould, lined with muslin (a plant pot may be used!) Gather muslin together over the top and press mixture well down into the mould. Refrigerate until firm. Turn out on to serving plate. Pipe rosettes of cream around base, and decorate with Easter eggs.

For English tastes, a slice of plain sponge cake served with the paskha is an attractive addition. A rich fruit cake would suit some tastes, but be too rich for others!

Editor's Table

Your Letters...

Cancer Advert

Oxford
Sir, Surely it is our Christian duty to support the work of men who give their lives to this research so that we and future generations may be free from the fear of this terrible disease? Thanks to their work most forms of cancer are curable even now if treated early.

I hope many people have reacted to Mrs. King's letter by sending a donation to the Cancer Research Fund.

Yours sincerely,
Mifanwy Davis.

Sir,

Plymouth

Cancer can only be cured by extensive research, and it is a joy that so much money is given by the public to all charity appeals.

This letter comes 'from the heart' as I have lost a wife and a young stepson from cancer. Mrs. King is lucky to be only upset by a cancer research appeal in a church magazine.

Yours sincerely,
H. A. Snow.

Sir,

Reading

The lady has either never been a victim or lost a relative from this disease. I have suffered both, but I live because of the research done after the death of my father-in-law, 20 years ago.

Yours sincerely,
Alma F. Wheeler.

I have received a great number of letters vehemently disagreeing with the letter published and have only been able to give several in the January Church News and this issue. Some have disapproved of my publishing the letter. I see my responsibility on this page as allowing readers the right of expression, and that I should not censor opinion, however much from time to time I personally may disagree with what letters contain.—Ed.

Message

Sir,

**47, The Drive,
Sevenoaks, Kent**

I have enjoyed reading your excellent issue of Church News on "Communication". May I, through your pages mention another method which is coming to the fore—the Christian telephone service, "Message". Through this ministry the Church can get alongside many of those who do not yet wish to, or cannot pluck up courage to come inside our doors, but who yet in their thousands (as has been proved), will take up a telephone. We already have a bank of 'scripts' for groups who need help in starting.

I am convinced that we must reach out to people, not sit in our pews and wait for them to come to us—we might wait till Doomsday. Anyone interested should write me.

Yours sincerely,
Norah Coggan.

"Christian"

Sir,

St. Mary's Platt

Concerning the article "Can I Communicate" by David Attfield, isn't it about time

we all re-thought the terms "Christian" and "non-Christian"? Does not Christ include all men in his love?

... "I believe", says David Attfield, "and sometimes sense, that my God is already in my non-Church friends". It was George Fox's belief that "there is that of God in every man" which led me to worship with the Quakers, in their society, I have found a new insight, which in turn has led me to appreciate worship in the Church as never before.

Yours sincerely,
Hazel Rowbottom.

The Individual

Sir,

Southampton

David Attfield, in his article in the September issue, in referring to the troubles of the world, suggests that "the world's troubles are so many and immense that we cannot possibly do much to cure them".

Surely we are not so helpless as that. Has not Society in the past got rid of many evils by the action of individuals who have been instrumental in achieving the reasonably just society which we now enjoy?

Today we have the United Nations, which provides the machinery for the abolition of war and for the settlement of disputes. This was brought about by the action of individuals. The failures are due to the apathy of the member states and their peoples.

The Nigerian war is a civil war and the U.N. cannot intervene politically but it has through its Children's Fund sent £48 million worth of food, medicines and other supplies to children and mothers of both sides. The Fund—UNICEF—is supported by member states of the U.N. and by individuals.

Yours sincerely,
H. Collins.

Too High Brow?

Sir,

Reading

D. J. H. S.'s letter (November Church News) is relevant. Ordinary people far outnumber the intellectual. Help Mrs. Smith with her house and children. Seek for all the thousand ways help and love can be given to others. Only in and by the giving of our love without strings can we know God's love is here for all to receive. Church News is part of this giving.

Yours,
John Hutchinson.

Sir,

Moseley

I agree with D. J. H. S., except for the words, "for the not so intelligent outsider", when surely it would be more apt to say, "for the not so well educated outsider". Church magazines should always, I think, cater for all. Some of Jesus' best friends were of the most simple type.

Iris V. Hughes (Mrs.)

Peace Sunday

Sir,

Bishops Stortford

Remembrance Sunday should be re-named Peace Sunday.

We who remember know we re-dedicate ourselves to peace. The young have never fully accepted this concept, and they are now in the majority.

What more suitable than the Flanders poppy as a new symbol, growing from the blood of war.

All generations could combine in service for freedom and peace on Peace Sunday.

Yours faithfully,
Paul S. Chester.

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.

February, 1970

C.M.S., Shelter, Comm. & Con., or some other good cause. We so often "give up" things in Lent, but forget to "give out" for others. If you want a good scheme of Bible Reading, try the Salvation Army's "Soldier's Armoury"—one of the best schemes of its kind today.

Yours sincerely,

PAUL N. RIMMER.

LENT 1970

Sermons during Lent :

- | | |
|---|-------------------------|
| 10 a.m. "THE SEVEN "I AMS" " | 6.30 p.m. "PRAYER " |
| Lent I. February 15th : | |
| 1. "I am the Bread of Life." | 1. "Let us pray." |
| Lent II. February 22nd : | |
| 2. "I am the Light of the World." | 2. Praying with Others. |
| Lent III. March 1st : | |
| 3. "I am the Door of the Sheep." | 3. Praying Alone. |
| Lent IV. March 8th : | |
| 4. "I am the Good Shepherd." | 4. Prayer and the Home. |
| Lent V. March 15th : | |
| 5. "I am the True Vine." | 5. Passion Music. |
| Palm Sunday. March 22nd : | |
| 6. "I am the Way, the Truth, and the Life " | 6. Prayer and Life. |
| Easter Day. March 29th : | |
| 7. "I am the Resurrection and the Life." | |

As a result of several requests for Bible Study and instruction, the Wednesday evenings in Lent will be devoted to corporate study and discussion in Church at 7.45 p.m. The theme will be the Gospel for the forthcoming Sunday.

The first of these sessions will be on Ash Wednesday and the Gospel for discussion will be for the First Sunday in Lent, viz : St. Matthew 4, vv. 1—11.

CHILDREN OF THE CHURCH — ADVANCE NOTICE

Mothering Sunday is on Sunday, 8th March and we shall hold our usual Service for Parents and Children at 11.15 a.m. Please make a note of this time and the day — Easter being very early this year, makes Mothering Sunday seem upon us so soon. We shall look forward to welcoming you all and to see the Church once again packed with parents and children.

IN MEMORIAM

Another old friend of the village has been called to her rest. Mabel Peach has been ill for a very long time and during the latter part of her life spent many long hours going to and fro to the hospital. Always she was very patient and courageous. There was always a smile for anyone who visited her and a ready interest in what was going on in the village. We do extend to her husband our thoughts and our sympathy at this time and to her daughter Muriel who nursed her with such devotion over the months.

As this magazine goes to print, we hear that Miss Phyllis Warburton passed very peacefully to her rest in her home at Cross Cottage. A retiring quiet person Phyllis had had a very interesting career and among her gifts

was her artistic touch in the many things she undertook. The hand-woven hassocks in St. Nicholas' Church will be a constant reminder of her devotion in this sphere as it was she who initiated the group who undertook this work. Latterly her life was amongst books, being on the staff of the City Library. It was always fascinating to hear her discuss books and their authors and her knowledge was very wide. She had a very shrewd sense of humour and during the last weeks bore her illness with courage and endurance. It was a joy to her and her sister to share the Holy Communion in their home on Christmas Day. May she rest in peace and to her sister Eileen who is the Secretary of our St. Nicholas' Fellowship we extend our love and thoughts, assuring her of the prayers of us all at this time.

ENGAGEMENT CONGRATULATIONS

Congratulations to Nicholas Marsh and Lindsay Dunkley on their engagement. Nicholas is serving as a commissioned officer with the R.A.F. in Lincolnshire, and Lindsay, who has completed her training as a Nursery Nurse at the Chiltern Nursery Training College, will be taking up a post at the brand new Lincoln County Maternity Hospital. We send to them our very best wishes for the future.

Also congratulations to Susan Furber, who has become engaged to Adrian Milner who is doing post-graduate research at the Queen's College. After their marriage they hope to settle in Runcorn, Cheshire.

BROWNIES

The Brownies are very fortunate in being able to welcome Miss Irene Read as their Brownie Guider who has taken on from Mrs. Darling and Mrs. Tong who have filled the gap so nobly since Mrs. Edmonds had to give up. To them both we extend our gratitude and we are so pleased to know that Mrs. Tong has agreed to stay on and assist Miss Read.

BELLRINGERS' NOTES

Become a Bellringer! There would be something missing in the parish if the bells did not ring out from our Church Tower at Christmas-time and the New Year.

Unlike many villages, the bells of the Church of St. Nicholas did ring out during this time, but not as often as we should like them to have been. Next Christmas these bells may be SILENT unless FIVE people at least come forward to learn to ring. During 1968 the band lost ringers to further Education. In 1969 some ringers married and moved away. In the middle of 1970, we shall lose the services of at least one ringer who is going to University. Increased responsibility at work has meant that some of the ringers cannot give the time they would wish to give. This has meant that some brides did not have "Wedding Bells" and the Sunday morning ringing has been curtailed.

PLEASE make a resolution to visit the Tower to see what is involved in learning to ring. You will discover it is an interesting activity and not only that—it is exciting as well.

Please do your best to support the **JUMBLE SALE IN THE CHURCH HALL** on February 28th at 2.30 p.m.

R.J.

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. Venede, 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 Raymond 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.

DIRECTORY

We hope all readers will patronise the shops advertised
in this Directory where excellent service is assured:

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**
"Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
North, 5 Salford Road, Old MarstonTel. 41451
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 43177
- Caterers — Buffets & Wedding Receptions :**
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**
B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**
57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**
Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
Job's—The Family Dairy, Pony Road, Horspath Road,
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 Kole" Delivery Service :**
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
Ladies' & Children's :
"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

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