

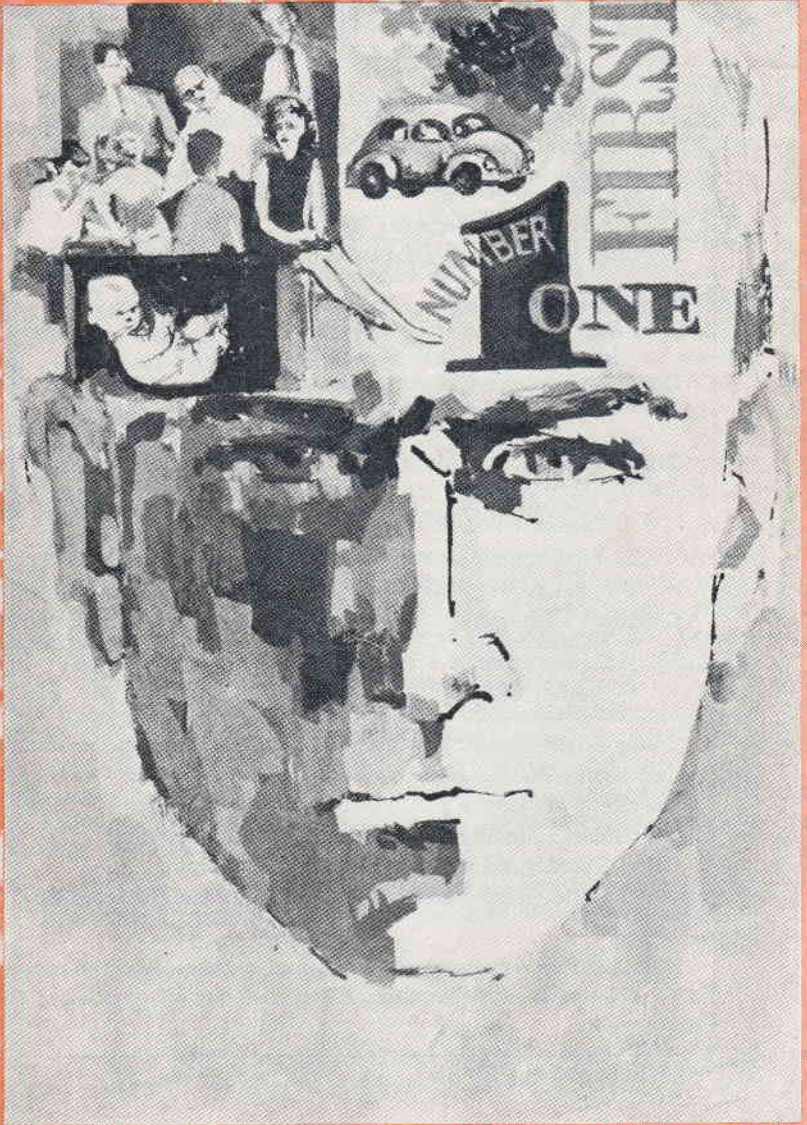
ST. NICHOLAS CHURCH

MARSTON NEWS

No. 145

MARCH, 1970

Price 6d.



What sort of person am I?
Faith at work.

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.**

VICAR'S LETTER

My Dear Friends,

1970 marks the introduction of Synodical Government into the Church of England. In place of the Church Assembly, the Diocesan Conference and the Ruri-decanal Conference there will now be the General Synod, the Diocesan Synods and the Deanery Synods. The whole effect is an attempt to streamline the present system of Church administration, and to make it more effective.

The Oxford Diocesan Conference for example will change from being an unwieldy body of over 500 members to one of about 270. Instead of returning 12 members from our parish to the Ruri-decanal Conference, we shall have to elect only 4. Clergy and laity in the Deanery Synod will be roughly in equal numbers.

It is very important therefore that as a parish we elect responsible and effective members to the Deanery Synod, who will act as our spokesmen and who may be invited to serve in the higher synods of the Church.

Often in the past one has heard it said: "It's all cut and dried. It won't matter what we say." Whether the comment is true or not, now it is up to the lay members of the Church to elect people who will be effective voices in the planning and working of our Church in the future.

As you will see from a notice elsewhere in the magazine our Annual Church Meeting is on Tuesday, March 17th at 8 p.m. and it is at this meeting we shall be electing a Churchwarden, P.C.C. members, and our parish delegates to the Deanery Synod. I hope we shall choose people with an enthusiasm for mission and outreach at home and abroad; who are not content to let the Anglican-Methodist plans become dust-covered; and who will do their utmost to maintain the Church of England as a Bible-centred Church, with dignified but relevant worship, and a pastoral concern for the people of our land—whether they are church-goers or not.

May I close by saying how much I was encouraged by a visit to a local school for a Careers evening. Sandwiched in between a Computer expert and a Sister Tutor from a hospital, I wondered how many would come to my table marked "Missionary Work Overseas." I need not have had any qualms! Youngsters crowded the table and asked: "What qualifications do I need? Can I go for a year or so? What kind of people are needed most?" The questions led on to discussion about the mission and relevance of the Church, and the young people had a lot to say, and a lot to ask. I came away feeling grateful for their enthusiasm, and with a vision of many young people offering their lives to Christ for service in the Church overseas. The Gospel has not lost, but rather gained in its compelling power over the years.

May you all have a triumphant and glorious Eastertide as Christ comes to you, even more intimately, through prayer, and Word, and sacrament.

Yours sincerely,



HOLY BAPTISM

Feb. 8. Nicola Suzanne Judge, 10 Park Way, Mill Lane.

Feb. 22. Amand Doris Woodward, 83 Cowley Road, Oxford.

As there has been one or two requests for Baptism on Easter Day, there will be a service at 3 p.m. (after prior notice only). This will be in addition to the usual one on the 4th Sunday of the month which is the previous Sunday : Palm Sunday.

PARISH CALENDAR : MARCH

- Mar. 1. LENT III.
8.00 a.m. Holy Communion.
10.0 a.m. The Parish Communion.
Preacher : The Rev. Fr. Cotgrove, S.S.J.E.
"I am the Door of the Sheep."
6.30 p.m. Evensong.
- " 2. Quiet Day for the Clergy and Parish Workers of the Cowley Deanery.
- " 4. Wednesday. 7.15 a.m. Holy Communion.
At 11.30 a.m. The Lord Bishop of the Diocese will Lincence Parish Workers and Social Workers in St. Nicholas' Church during a celebration of Holy Communion.
7.45 p.m. Bible Study on the Gospel for the 4th Sunday in Lent.
- " 5. Thursday. The Prayer Group will meet in Church at 8 p.m.—8.30 p.m.
- " 6. Friday. Women's World Day of Prayer — Please see notice in Church Porch for details.
- " 7. Saturday. The Diocesan Conference.
- " 8. LENT IV. Mothering Sunday. Refreshment Sunday.
8.00 a.m. Holy Communion.
10.0 a.m. The Parish Communion.
11.15 a.m. Special Mothering Sunday Service for parents and children.
3.00 p.m. Holy Baptism (after prior arrangements).
6.30 p.m. Evensong.
- " 11. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Bible Study on the Gospel for the 5th Sunday in Lent.
- " 12. Thursday. 2.45 p.m. Mothers' Union Prayer Group at the Vicarage.
- " 15. LENT V. PASSION SUNDAY
8.00 a.m. Holy Communion.
10.0 a.m. The Parish Communion.
6.30 p.m. Evensong.
- " 17. Tuesday. ANNUAL VESTRY & CHURCH MEETINGS.
- " 18. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Bible Study on the Gospel for Palm Sunday.
- " 20. Friday. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- " 22. LENT VI. PALM SUNDAY. 1st day of Holy Week
8.00 a.m. Holy Communion with distribution of palms.
10.0 a.m. The Parish Communion with distribution of palms.
3.00 p.m. Holy Baptism (after prior arrangements).
6.30 p.m. Evensong.
- Monday : Tuesday : Wednesday : in Holy Week
Holy Communion at 7.15 a.m. Evensong at 5.15 p.m.
- " 26. MAUNDY THURSDAY. Celebration of the Lord's Supper at 7.45 p.m. with hymns and short address.
- " 27. GOOD FRIDAY. 8.00 a.m. Ante-Communion.
10.0 a.m. Service for parents and children.
11.0 a.m. UNITED SERVICE (Details later).
- " 28. Easter Even. Decoration of the Church for the Easter Festival starting at 9.0 a.m.
- " 25. EASTER DAY. 8.0 a.m. Holy Communion.
10.0 a.m. THE PARISH COMMUNION
11.15 a.m. Children's Instruction.
3.00 p.m. Holy Baptism (an additional service after previous arrangement).
- " 30. MONDAY IN EASTER WEEK. 9.30 a.m. HOLY COMMUNION.
10 a.m. to 12 noon. Morning Market (Over 60's Club).

ALTAR FLOWER ROTA

EASTER DAY, 29th March — Miss E. Warburton.

April 5th—Mothers' Union by kindness of Mrs. Green. April 12th—Mrs. Gaskin.

April 19th—Mrs. Jennings. April 26th—Mrs. B. Sharpe.

HOLY MATRIMONY

Jan. 28. John William Bossom and Yasmin Victoria Gooch.
Feb. 7. Keith Brian Maisey and Pamela Blackburn.

IN MEMORIAM

During the past month another old friend of the Parish has passed to his rest. Frederick Constable was a very faithful member of our Over 60's Club and indeed managed to come to the meetings even when others might have not had the courage to do so, and had been with all the members not many weeks before he died. He had done noble work during the War time and still maintained an active interest in all that went on. To his wife who nursed him during the last weeks of his life, we offer our sincere sympathy and the assurance of our thoughts.

We also extend our sympathy to the wife and family of Leslie Robbins who died suddenly, during February. We also make mention of the death of Mr. Gilkes who had been a worker at New Marston and whose wife still keeps in touch with us here in Old Marston since they both went out to Australia to make their home.

EASTER OFFERING

In accordance with the usual custom, the collections (including all pledge envelopes) on Easter Day will be given to the Vicar as a personal gift. There may be some parishioners who will be unable to attend services on Easter Day and yet would like to be associated with this gift. Donations will be received by the Churchwardens or the Church Treasurer : Mr. B. G. Oliver.

EASTER DECORATIONS

The decorations of the Church for the Festival will begin at 9 a.m. on Easter Even Saturday the 28th March. It would be a great help if those wishing to give flowers could bring them to church by 9 a.m. on that morning, or better still on Good Friday evening. Alternatively, flowers will be purchased for decoration and there may be some who would care to give a donation towards these. If so, please give your gifts to Miss Lodge as soon as possible. We try as far as possible to keep to yellow and white for the Easter Festival.

CHILDREN OF THE CHURCH

Parents will have received a letter giving details of the Services and Instruction for Mothering Sunday, Good Friday and Easter Day. On Good Friday there will be a Service for parents and children at 10 a.m. and we do hope as many as possible will come to this and so help to mark out this holy day within the family. ON EASTER DAY our Instruction will be as usual. The Nursery children will assemble in the Mortimer Hall as usual for their own celebrations. The Catechism and Crossbearers will be attending the 10 a.m. Parish Communion on Easter Day. There will be NO INSTRUCTION on Low Sunday the 5th April.

Easter Party for Junior Children Only : Saturday, 2nd May, 3.30 p.m. to 6.0 p.m.

THE RIGHT REVEREND GORDON D. SAVAGE

As most people will have heard either through the Press or on T.V., the Bishop of Southwell, a former Vicar of this parish, has been advised to retire on medical grounds. His many friends will join in sending to him and to Mrs. Savage their wishes for his health, and the assurance of their prayers in the days ahead.

SHATIN HOUSE

The Jumble Sale organised by the House Group in aid of Miss Dibden's Home for orphan girls from Hong Kong raised £50 which has been very gratefully received. Our thanks go to all who helped in this effort.

GIFTS TO THE CHURCH

We are very grateful to Dr. Cyril Carter for his gift of a flowering cherry which has already been planted in the Churchyard, and will add to the peace of God's Acre.

Miss Eileen Warburton has presented a truly magnificent projector screen to the Church in memory of her sister Phyllis. As our present screen is often loaned to both the Over 60's Club and the W.I. this new screen will give added enjoyment to many groups in the parish.

Mrs. Webb and Mrs. Cardy have made a very useful gift to the Church Hall, in the form of a non-stick pan for boiling the milk for the coffee after church, and on other occasions.

To all our generous donors we offer our gratitude for these very thoughtful and worthwhile gifts.

CHRISTIAN AID WEEK

This year Christian Aid Week will be from April 12th—19th, and Miss Margaret Cahill, 526 Banbury Road, will be pleased to hear of any who will help with the House to House Collection. The Grand Jumble Sale will be held in the Mortimer Hall on Saturday, April 25th, and we shall be grateful if parishioners will save some jumble for this effort. There will also be a stall for plants and non-jumble commodities. Gifts for this stall will be appreciated. Oxford is aiming to raise £2,500 during this week to train young men in Hong Kong for useful careers, which will help their community.

THE CHURCH CLOCK

The experts have been to inspect our Church clock, with a view to electrifying the winding mechanism. Whilst they say this could be done, they advise against it, as it would not only be expensive but unreliable as a time-keeper. The Finance Committee have therefore sanctioned the "go-ahead" for the clock to have a completely new electrical mechanism, which will be both reliable and easy to adjust. Gifts towards this end will be greatly appreciated, as, although we have a certain amount in hand towards this, we do not have enough as yet, without digging into the Fabric Fund, upon which there are so many other demands.

It is hoped that the old mechanism will be able to be placed in some situation where it will be on permanent display as an item of historic interest.

THE GREEN CHAIRS

The chairs in the Hall continue to become depleted in number as the fabric perishes. Unfortunately the factory which supplies replacement seats suffered a serious fire and has not yet been able to supply new ones so far, despite a long standing order. It is very important that the remaining seats are treated with care. A lot of the former covers have been torn through children sitting on the chairs and forcing against the canvas with their feet.

MRS. VERA WEBB

The parish send their best wishes to Mrs. Vera Webb (and their consolations to Stuart in her absence) as she flies to Australia to visit her daughter Rosemary and see her two sisters and their families who are out there. We shall look forward to welcoming her home after the six weeks and hope that she will have taken many transparencies!

THE ANNUAL VESTRY AND PAROCHIAL CHURCH MEETING

These meetings will take place in the Church Hall on TUESDAY, 17th March at 8 p.m. The first meeting is for the appointment of the Vicar's Warden and the election of the People's Warden. The second meeting will include a report on the work of the Church over the previous year, the audited accounts and the revision of the Electoral Roll.

This year Synodical Government comes into existence in the Church under which the laity has a vital part to play and at this meeting members will be elected to serve on the new Deanery Synod. Please therefore make a special note in your diary about this meeting and be sure to turn up and vote!

All regular communicants who have reached the age of 17 years, are eligible to be put on the Electoral Roll of the Church (as quite distinct from the Electors list). The roll will be in the process of revision, so please see that your name appears before the meeting on the 17th (forms are available from the Church).

SERIES II—A SUGGESTION FOR THOSE WITH YOUNG PEOPLE

One of the advantages of the New Communion Service is its clear cut division into various parts. For those with young people who do not wish to stay for the whole service, or who do not wish to communicate, it is suggested that they leave during the hymn after the notices. They will have then sung a hymn, a psalm, heard two lessons, a sermon and the prayers and notices. This is short and provides an excellent little introduction for young people who will later be able to stay, after confirmation, for the whole service. It is also suitable for the adult who does not wish to communicate and has to depart early.

MRS. BING AND THE ROADMEN

Mrs. Bing writes: "Is it possible to put a few words of appreciation in the Marston News to the two men who walk through the village with the Bin on Wheels. Not only do they pick up all scraps of paper, but they take a real pride in sweeping out the bus shelter. The public, alas! still drop matches, cigarette cartons, but there are signs of improvement as a result of the anti-litter campaign for the village."

MR. IVOR BROUGH

Congratulations to Mr. Ivor Brough, a former leader of our Cub Pack, who has been appointed A.D.C. for Cubs in the Isis area.

EXPERIMENT WITH SOUND

During the past weeks attempts have been made to relay the sound of the choir into the nave of the church, the stone archway and highpeaked roof of the sanctuary have effectively "blanketed" the efforts of the choristers. During these experiments it has been discovered that the resonance of the church is increased when fewer people are present, and also that amplification is most clearly noticed in the N.W. and S.W. corners of the church, where hitherto the choir has been heard least.

We are grateful to the anonymous donors who have promised to make an amplification system possible, without drawing on church funds. It is intended that any method of sound augmentation adopted will be as unobtrusive as it is effective, and will not be used for the pulpit or lectern where the spoken voice is clearly audible.

MRS. KING

A word of appreciation must go to Mrs. Zoe King who has cleaned our Church and kept it spick and span for the past six and half years. We would like to say "Thank you" to her for all her good efforts, which have always made the Church an attractive place in which to worship. Many visitors have said: "How beautifully it is kept!" and we owe this to Mrs. King.



Growing Church in South America

This article was specially written for Church News by the Rt. Rev. Kenneth Howell, Anglican Bishop in Chile, Bolivia & Peru



B.O.A.C. Photo.

Native of the Andes, Peru.

The South American Missionary Society are to recruit 30 new missionaries during the years 1970 and 1972 and aim to raise £30,000 in new money to answer two urgent requests for help: one from Central Brazil and the other from Colombia. In the past 10 years, S.A.M.S. has grown from a society with 28 missionaries and an income of £25,000 to one with 114 missionaries and an income exceeding £100,000.

SOUTH AMERICA—THE CONTINENT with the fastest growing population in the world—over 620 million by the end of the century; the land of military dictators, Cuban trained guerillas, kidnapped ambassadors, high-jacked planes, and where students hold up banks to amass funds for subversive action. This is South America! A continent of social revolution, agrarian reforms, a growing middle class; where shanty towns mushroom overnight as people pour into cities.

OVER 60 PER CENT OF THE POPULATION is under twenty. University students, captured by a vision of a new society and believing the established order incapable of dealing with present injustices, aim to shake themselves free from traditionally rigid, conservative and aristocratic society. Thousands make "Che" Guavara their hero. Growing dissatisfaction creates the soil for the seeds of communism.

Nationalism in expropriation of industries, and anti-Yankee propaganda, are evidences of people trying to express themselves.

THE ROMAN CATHOLIC CHURCH once privileged as the agent of colonial expansion, which during the struggle for political independence last century supported the wealthy landowner, now finds itself in competition with a secularist society. Much of its culture remains, and it still celebrates its colourful Festivals of the Virgin with a ritual pomp divorced from daily life. Hundreds of its priests oppose the hierarchy, cry out for reform and leave the church to become advocates for violence in revolution. Priests shelter guerillas in Bolivia. Scarcely a national candidate comes forward for the priesthood, while the "Youth Church" rudely interrupts a bishop's consecration because they have no say in his appointment. Priests join a cathedral sit-down strike supporting

workmen opposing the bishop's presence at the opening of a luxury country club in the midst of poverty: one of many expressions of concern for social justice.

IT IS AGAINST THIS BACK-CLOTH that the Anglican is called to work today. What has it done? What can it do? Has it a vision? Is it equipped? From where does it receive its support?

Far too long the Church at home has been disinterested. For years the South American Missionary Society was the Cinderella of Anglican missions, concentrating its efforts amongst primitive Indians, as work in cities was frowned upon as proselytism.

The writer's own Diocese of Chile, Bolivia and Peru, stretches from the Equator to the South Pole. The S.A.M.S laid the foundation of an indigenous church amongst the Araucanian Indians of S. Chile through direct evangelism, medical, agricultural and educational work. Today the clergy are nationals, and although numbers are not large it is virtually indigenous. But these are a marginal people.

WITH THOUSANDS POURING INTO the cities urban evangelism takes priority. Chilean Anglican clergy today minister in housing developments in the capital city of Santiago and near the port of Valparaiso in personal evangelism and social concern. This



COMMITMENT

From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

Amy Carmichael

Arthur Dooley figure in St. Mary's Priory, Leyland.



Anglican priest out visiting in new housing area, Vina del Mar.

type of work could be repeated a hundred times if we had the men and money. In Trujillo, North Peru, priority is given to evangelism amongst business and professional people and university students. This requires patience and unique gifts.

OUT OF THE TEN MILLION population of Chile a tenth are practising Roman Catholics; a tenth Protestants, 80 per cent of which belong to the Pentecostal churches. There is little sense in the continuing divisions. Maybe our comprehensiveness helps our witness. We believe our Anglican Church has a contribution to make, but unless we can demonstrate the revolutionary life-changing power of the Gospel, real enough to lead to concern for the wholeness of our neighbour, we shall also succumb to those forces which today compete for the soul of South America.

What sort of Person am I?

Sheila Gould

A.B.C. photo — from "Opportunity Knocks"



HOW OFTEN IN THESE materialistic days have you heard someone say: "Old George must be doing all right . . . just bought himself a second car and his wife's got herself a fabulous new fur coat".

But is George *really* doing "all right?" He may be in credit with his bank, but is he in credit spiritually? Just because a man is doing better than his neighbour so far as material possessions are concerned, is he doing better so far as God is concerned?

★★★

DURING MY YEARS OF TRAVELLING around the world and meeting all kinds of people, I've come across the famous and the rich with their mansions and yachts, surrounded by art treasures and the trappings of material success. But I've found very few who had the peace of mind and tranquillity that comes from understanding the real meaning of life.

It is very easy, when you know how, to deal in stocks and shares, but it is not easy to deal in human peace and happiness within oneself.

When they look at their works of art, I wonder how many of them stop and

"doing all right? . . ."

think what motivated the artist to paint the wonders of God's earth, or do they look at them purely as a financial investment?

When they go to their charity film premieres and dances, do they, I wonder, really care about the charity and the cause behind it, or are they purely interested in seeing who else is at the gathering?

Now I'm not suggesting for one minute that all rich people are selfish, unthinking, unchristian beings. Many of them devote their spare time to helping others and really caring about the state of the less fortunate human beings in the world. But it is becoming more evident every day that people are getting their values wrong.

Continued over page

Sheila Gould, the writer of this article, was editor of "Modern Woman" at 24. More recently she was a senior Public Relations Officer with Courtaulds Ltd., working in England, Europe and the Far East. She is now a freelance writer.

IS IT MORE IMPORTANT to have a washing machine than to own an inner peace? Is the struggle to find finance more exciting than the struggle to find God?

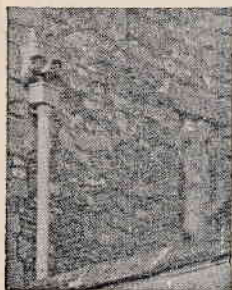
You can buy your way into the best golf club or restaurant, but you can't buy your way into heaven. For as the book of Matthew tells us: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God".

It is so easy to blame oneself for unhappiness, to look at some pop star who earns £1,000 for an hour's work

and say: "It's all right for the rich, they can buy happiness. I'd be happy if I didn't have to worry about paying the rent and my income tax."

But would you? Surely happiness is something which comes from within, the knowledge that the best things in life are free. The things which God created and are around us all day long often go unnoticed by those in a scramble to make money and get to the top.

When the tycoon is out on his golf course, does he notice the trees and flowers, the sun, the natural free gifts



Faces from the past

← *The Knight
at Chilton*

A. B. Small



Ludgershall

MANY OF OUR ANCIENT churches never make the guide books by virtue of their soaring perpendicular columns and delicate fan tracery, or richly-coloured stained glass. They are not renowned for the famous men who served there, or for their elaborate memorials to great families. Yet in many there are reminders of people from the past, which can in fact strike us with force and directness by the very reason of their matter-of-fact simplicity.

What these long-past parishioners and workmen were really like as individuals may remain a matter of conjecture, but of their presence they have left many signs. At the heads of columns or on convenient protrusions of stone anonymous mediaeval faces gaze out. Handsome memorials were deliberately designed to leave an impressive or moving picture of the subject, often decidedly idealised. At the other extreme

gargoyle faces, cherubs and angels and the like were intended solely for decorative and symbolic purposes—but these distinctive heads seem to serve an intermediate use, primarily decorative but in their contemporary dress and with their realistic and unglamourised features providing a simple memorial to the people of the time.

The quiet village churches of mid-Buckinghamshire are full of this sort of interest. In the little church of Ludgershall early fourteenth century faces grin cheerfully down from the capitals of the piers, sturdy rural arms linked elbow to elbow in a frankly jovial ring, and sturdy hands meeting under sturdy chests. Their somewhat solid features peer out through the shoulder-length hoods which were a characteristic garment of the time. More figures decorate the buttress of the interior of the tower.

A century later probably the man who

given to us? Or is he too busy worrying what's happening back at the Stock Exchange or beating old Eric at the game in order to win that bottle of champagne back at the clubhouse?

★★★

ONE OF THE happiest people I know is my daily. She has always had a hard life. Her husband is seriously ill. She has no car, no TV, no washing machine, but she has a rich spirit. She always makes the best of a bad thing, she has a sense of values and humour and firmly

decorates the interior of the tower at Edgcott, a hamlet near Bicester, was carved. He has a head-dress of a slightly later style. His mouth is half open and he is looking down



Edgcott

at the bell ropes where many generations have rung the peals since he was first designed. The church incidentally is said still to possess its ancient sanctus bell.

Sometimes full-length figures are found, but these probably were carved as formal memorials. Some, moved from their original position, perhaps because of alterations in the church, or because the original had been forgotten and the space required for another purpose, are as enigmatic and anonymous as the heads we have spoken of. Of such is the knight at Chilton, a crusader in chain mail, and now high on a wall on the outer eastern end of the church! Surely not where he was originally placed. Presumably he was a villager of Chilton, of some social status, who was considered worthy of a memoria! after going to the wars, but whom later generations forgot!

This is the attraction of these sometimes quite humble reminders of past communities. They are very vivid links with the ordinary people of earlier times.

believes that "tomorrow will be better."

When I was seriously ill, her sense of proportion and kindness helped me more than the expensive bunches of flowers sent by rich friends via their secretaries.

Richness and wealth are within us all—we only have to take time off and look around us. No matter how terrible things seem, it is better to have reached an agreement with God than with a finance corporation. For they can only deal in material things, God deals in peace and freedom of spirit.

After all, Proverbs reminds us that: "He that makes haste to be rich shall not be innocent."

★★★

I REMEMBER WHEN I WAS IN INDIA meeting a Sadhu, a holy man whose only possessions were the clothes he wore and an eating bowl but he had an aura of inner peace around him that was quite uncanny. Obviously it's not practical for those of us living in a mechanical, highly civilised community to forsake all our worldly possessions and live like that unless, of course, one wants to be regarded as a "drop-out" or a "hippy." But it is possible, with the help of God to find an inner peace and belief in things which can't be valued in hard cash.

★★★

YOU KNOW, THE STOCK EXCHANGE of life is just as tough as the one in the city. Our shares go up and down and we have to take a gamble—perhaps the greatest gamble of all, that there is a God and that He does care. If our gamble comes off and we learn to believe and understand, then the rewards are much greater than any investment made in high finance.

And if we make haste to be rich in God's bank, then our innocence is surely assured.

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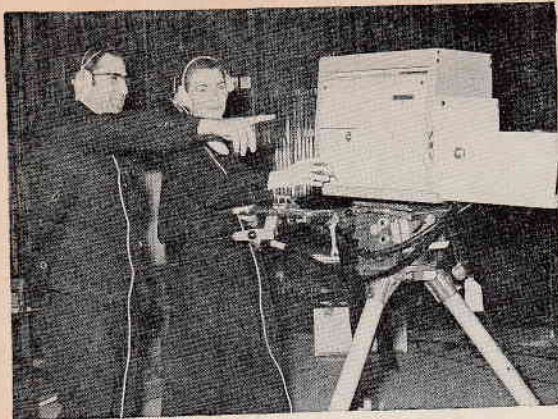
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Baroness Wootton

Preaching in Our Time

"How shall they hear without a preacher?" was common sense in St. Paul's time. The only way people could then learn and understand was chiefly by word of mouth.

Today radio, TV, records, newspapers, magazines, cinema, tapes all compete to catch our ears and eyes and minds. Under the vigorous and inspired leadership of Father Agnellus Andrew, well known broadcaster, the R.C. Church has just opened a first-class training centre in these techniques in Hatch End, North London, where priests, nuns, teachers, lay persons can gain knowledge and expertise in these vital ways of preaching today. The centre hopes also to produce programmes on tape and film, especially for use in developing countries.

Open Pulpit

The Rev. Joseph McCulloch of famed Bow Church has never been afraid to allow in one of his pulpits—there are two—any distinguished person, believing, non-believing, hostile to the Faith who would discuss openly with him some burning issue of the day. Photo shows Baroness Wootton in one pulpit, discussing with the Rector the subject of the abolition of capital punishment.

New English Bible

The translation of the *New English Bible* is now complete and will be published in March. The successful version of the New Testament published in 1961 is now joined by a completely new translation of the Old Testament and the Apocrypha. Copies can be obtained from Home Words Ltd., 11 Ludgate Square, London E. C. 4. Standard Edition 30/- plus 2/- postage. Library Edition: O.T. 50/- plus 4/6 postage.

Musical Gospel Outreach

Never before in human history has there been so much music played and enjoyed. In spite of radio, TV, tape and record player which many believed would kill all will to learn, never have there been so many people, chiefly young people trying their hands and abilities at making music. And hours upon hours, and enormous effort and concentration are put in to be able to play well.

Of course, much of this music by middle class, middle-aged ideas is either light or trashy! What we need to see is that it is exciting, that it communicates ideas and feelings, that it can gain an enormous following.

In some Christian circles what is happening has been taken to heart. An increasing amount of music and words are being produced in this idiom. Galliard Ltd., have just produced three slim volumes—Songs of Sydner Carter, New Songs for the Church; Faith, Folk and Festivity; Songs for all Church Seasons—at 7s. 6d. each, (address: Queen Anne's Road, Gt. Yarmouth, Norfolk). Youth Praise, produced a couple of years ago, has had the staggering sales of 200,000 copies. A new volume "Youth Praise 2" has just been published. "Music Gospel Outreach" run large training weekends; one has just been held at Swanwick for hundreds of Christian young people who want to express their faith in music and song. Then there is the monthly magazine telling of the activity of these groups—"Buzz"—copies from M.G.O., 126 Clayton Road, Chessington, Surrey.

Young People

The Rev. Kenneth Leach has established himself as an authority on the question of drug addicts. In his recent "The Drug Subculture" (C.I.O. 2s.) he makes the familiar point that these persons in common with many restive young people are in



Rachel Hooper

revolt against modern industrial, urban, regimented life. The guidelines for a Christian approach:

"There is a tremendous field of work which one would have thought was peculiarly that of priests in the giving of guidance in the spiritual life. It is ironical that at a time when Christians are feverishly running around sorting out reunion schemes and administrative reorganisations, and young clergy are desperately trying to be 'with it', the whole psychedelic scene is turning to oriental mystics for a spirituality which, it has assumed, Western Christianity is too superficial to provide . . . A Church which took seriously both its spirituality and its prophetic role could help the addict more than one which tried, in a muddled amateurish way, to save both him and its own soul by good works."

Act Now

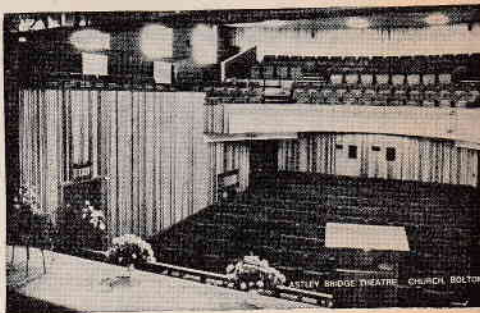
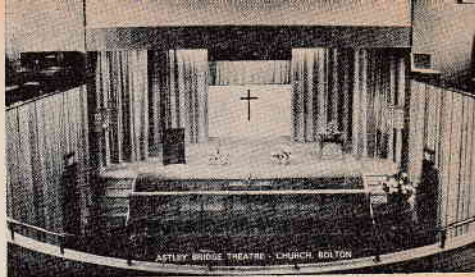
Rachel Hooper, aged 21, in her third year at Cambridge and a keen member of C.M.S. was asked by that Society to carry through an intensive two-month study into the problems of race relations in England, and to discover what some churches are doing to help in this matter. She has produced a very considerable and constructive document *Act Now* (5s. C.M.S., 157 Waterloo Road, London, S.E.1.) of which Canon John Taylor, Head of C.M.S., says, "a practical working document, providing accurate and significant guidelines for our committees and members and at local level". It is certainly a refreshing and courageous act for a responsible body to allow one young woman to carry through such a heavy research undertaking.

The sort of person I am

The recent report "Colour and Citizenship" suggests most of us have some colour prejudice, not happy with coloureds next door and in many cases never talking with them. The report grants that many churches show a more friendly welcome.

Theatre - Church

To change the old fashioned interior of a Victorian Methodist Church building into an attractive arm-chair tip-up seating theatre-church has been the enterprise and drive of the Rev. Leslie Marsh at Astley Bridge, Bolton. It has cost £18,000. The purpose is to allow the effective use of



Theatre-Church, Bolton

drama, films and all other modern visual aids in an environment free of stuffiness and churchiness. The first ten Sundays after its opening last autumn film strips were used in the service, then followed a musical, involving a cast of 50, specially written by the Minister, called "Joan"—the story of Joan of Arc which played to a full theatre-church. Part of the scheme is a Conference Training Centre for clergy and laity of all denominations for training in the use of visual aids. If you are interested write to the Rev. L. J. Marsh, 78 Seymour Rd., Astley Bridge, Bolton, Lancs.

Series II Enquiry

A correspondent in the *Church Times* questions the recent rather under-cover enquiry across the country on the new Communion Service. He surely has a point if the large proportion of those using it and approve of it is used as an argument that the Church as a whole approved of it. For only churches using it were asked their opinion, not those who were not using it for various reasons. So a large majority was to be expected. But I understood the Enquiry was to discover what parts of the service met with appreciation, what parts not, so that the compilers on further study may have some general guide-lines of opinion and feeling, as well as their own expert liturgical sense. To use the opinion expressed as a steam roller would be quite inadmissible.



CLERGY—a departing Company?

Canon Cecil Rhodes

The newspapers and T.V. reports were telling us not many months ago of a disastrous strike at Tilbury Docks, where the men had for months refused to work two new container berths and that this strike was costing the country millions of pounds a year. *Their pay—when working a 34 hr. week—was in the region of £40 per week—£2,000 a year!*

The Church Commissioners happened to hold their annual meeting at about the same time and the statement was made that there are more than 3,000 rectors and vicars of the Church of England—about a third of the total—who are paid less than £24 a week. Some of them will work up to 60 or even 70 hours a week! And worse still—many, out of their small income will meet the expenses of doing their work—postage, stamps, envelopes, telephone, travel to hospitals and so on—so their nett income is less than £20 a week. The one benefit, but often a problem and a liability, is the use of a free house.

But surely some clergy are well paid? *In the total of all clergy across the country—and some carry enormous responsibility—only just over 300 get what the dockers get at Tilbury! No doubt some few must get a little more.*

Church People

Unless church people can do better fairly quickly and fairly substantially to

care for and support their clergy—very few parishes make a substantial contribution to their clergy's pay; far too many rely on the Church Commissioners or Diocesan Funds—then we must face the fact that young and competent men will give up the idea of ordination because it spells not a post of respect among the community but inescapable and grinding poverty among an increasingly prosperous population. There was no indignity in being poor when most of the parish was poor. There was a genuine identity and common feeling. There can be a corroding indignity in being poverty-stricken among prosperous parish people, which makes it quite impossible for the clergyman to be a respected leader among his people.

Church Commissioners

The one real comfort in all this is the manner in which the Church Commissioners strive to provide from wise investment such a return on their capital to pay at least a basic wage to clergy. Of course, they are accused of having millions and should disburse it. Well, you can very quickly spend capital and then your money is gone for ever. The Commissioners wisely guard the Church's capital so that there may be income year by year to pay clergy, and also to provide some money to modernise or replace old and over-large clergy

houses, and to give some financial help to the cathedrals and their limited staffs.

The great need—I am sure if we could get it effectively across to our people they would help handsomely—is for our own congregations to look honestly and generously at the position of their clergy. Meanness is not a Christian virtue. If our people really understood, I believe they would gladly rise up and provide for their clergy in a worthy and generous manner and most certainly see that the expenses of the clergyman doing his job were met by general church funds, not out of his own pocket.

I once heard, however, the naughty story of a leading layman praying at the “putting in” of their new minister—“Do thou, O Lord, keep him humble and we will keep him poor”! Two personal experiences have rather shaken me. A substantial business man, patron of the Living, church-warden, Sunday school superintendent, keen by any

standard, when I questioned how much the vicar was paid, stated a figure which shocked me—and I said so. His only comment, for a hard-working priest in a tough area—was a scornful “Well, it’s as much as he’s worth”. The other, again of a substantial patron, whose incumbent was on diocesan minimum, who tried to prevent the vicar receiving as Easter offering the collections given at the two early morning communions—to which most of the wealthier members of that community went—on the pretext that collections at Communion were alms and belonged to the church-wardens to deal with, and should not be reckoned as Easter Offerings. I can only say that unless this sort of mean spirit is utterly cast out, not only will young men not enter the Ministry, but in 10 years time, many, many churches will have no clergy at all.

It may well be that this is what should happen to lead us to discover a new pattern of Church life and Ministry.

SATELLITE'S MISSION

Satellite helps children to a real understanding of mission in the world today. *Satellite*, the CMS monthly magazine for children age 9-13, is full of information and pictures about real life overseas, together with stories, strip-cartoon, puzzles, and news from readers. *Satellite* costs only 4d. monthly. For further details about *Satellite* and CMS children's work generally, write to:

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Westminster Central Hall.

THE WIDER FELLOWSHIP

The Rev. Kenneth Slack, Minister of the City Temple, gives news of events within the Free Churches.

Bringing up-to-date

One of the most ambitious experiments in adapting a city centre church for new ministries is being carried out at Westminster Central Hall, the great baroque pile that Methodism raised to greet the visitor to Westminster Abbey as he leaves the west door. The hall has been the scene of some famous ministries, including those of Dinsdale Young and W. E. Sangster, and has a genuine grandeur. It has played its place in history; a plaque on the side records that the inaugural assembly of the United Nations was held there.

Its very vastness creates problems today. Not only is the great hall conceived on an immense scale, but the areas beneath are of a style that inhibits intimate-scale activities in favour today. Upstairs the great hall has been superbly modernised in colours that bring out the fine decorative style; now it is the turn of downstairs. Here a bold experiment is being made under the leadership of the Rev. William Kyle, a Methodist minister who has specialised in the study of counselling techniques both here and across the Atlantic (where counselling both as a word and as an activity has a more central place in church life).

In the counselling centre now being created there will be counselling available from trained people for those in need of this ministry, and also courses of training for ministers and lay men and women to enable them to be effective Christian counsellors.

The main preaching ministry of Dr. Maurice Barnett continues in the great hall above, but the new use of the area below—for counselling centre, restaurant and other activities—shows imaginative stewardship.

Reunion Delay

The announcement that the hoped-for union between the Congregational Church

in England and Wales and the Presbyterian Church of England cannot possibly take place before 1972 is a reminder of the slow process of uniting separate denominations. The year's delay does not arise from snags encountered in the attitudes of the two denominations (although problems and some opposition undoubtedly remain) but purely from the inability of the Parliamentary agents to work to the optimistic time-table which had been hopefully adopted.

A private bill in Parliament to give effect to any union decided upon by the Assemblies and churches is necessary because of trust problems affecting both buildings and finance.

Moderators

The next Moderator of the Presbyterian Church of England will not need to fear difficult points of order, for he is in fact the Clerk of the General Assembly—the Rev. Brian Pratt, who has been minister of St. Paul's Church, Redhill and Reigate, since 1951. His earlier ministries were in the North from which he hales.

The word "Moderator" has a different meaning in Congregationalism. It does not mean an officer holding office for a year, but a minister appointed for a period (and often serving for the remainder of his ministry until retirement) to care for the ministers and churches in a large "province". He is not a bishop, but he has some of a bishop's pastoral functions. He is an invaluable help to smaller churches, and to churches seeking a pastor. It is just fifty years since this experiment in adjustment from a severe independency was inaugurated, and no-one would go back on it. Two new Moderators are now appointed: for the West Midlands the Rev. R. W. Hugh Jones, formerly at the well-known Warwick Road Church, Coventry, and for the North East the Rev. Norman Beard, secretary of the Yorkshire County Union.



***Our concern
is their comfort
in retirement***

The Church of England Pensions Board has established 11 residential homes and 2 nursing homes and has built or acquired by gift over 200 houses, bungalows and flats for accommodation by retired clergymen and their wives and widows of clergymen and for retired deaconesses and women church workers. Many clergymen anxious to retire cannot do so because they have nowhere to live, but the Board can do no more without increased financial support.

If you can help

Please send your contribution or leave a legacy to The Church of England Pensions Board
53 Tufton Street, London SW1

RECENTLY SOME STUDENTS had to do a personality test when they began their college course. One test the lecturers used to find out what the students were like is called W.A.Y. These letters stand for: *Who Are You?*

Each candidate is given a foolscap sheet with 20 lines ruled. On every line he is to write a sentence beginning with the words: "I am . . .". The test is to be done straight off, working to a time limit, without pause for preparation or thought. What a person says "off the cuff" shows how he really sees himself, what aspects of his personality are uppermost in his mind. From the answers a picture may be drawn of the student's image of his own self.

March this year covers Lent and Holy Week, a traditional time to check up on ourselves. *Church News* this month asks "What sort of person am I?" So let us find out. I suggest you do the W.A.Y. test now, before you read on. Take a sheet of paper, number down 20 lines and write out honestly and without more ado, in five minutes who you are. Then you will see the point of what follows.

.....

Who am I? Well, I have a sex, so perhaps you say "I am a boy or girl, man or woman" or "I am a human being, not a beast or machine"—did that come in? Positions in the family are often what most concern us. I am a husband, son, wife, daughter-in-law and so on. One's job or profession is a key group to which most people belong. I am a schoolboy, housewife, student, apprentice, scientist, teacher, doctor, accountant, architect, labourer, driver, press-operator, typist, cook. Some human beings are wrapped up in their office: "Who are you?" "I am the mayor, secretary of the tennis club, M.P. for the county, a J.P."

Other answers may be more personal. I am John Smith or Mary

WHO ARE YOU?

David Attfield



Church News' cover picture this month

Brown, an individual, known by a name that points to a character. I am a person of a certain type: I am a lustful man, or an impure, quarrelsome, bad-tempered, envious, moody, selfish, jealous fellow, a drunkard—to borrow from St. Paul's list of the fruits of the flesh. Or, taking the fruits of the Spirit, a person may reply, "I am a loving sort, joyful, serene, patient, kind, good, faithful, gentle, self-controlled." In the end, of course, each of us is a unique mix of all these properties. "Who am I? I'm me!"

Now some readers of *Church News* may see themselves as Christians: "I am a follower of Christ." They can go a step further and answer another test: What kind of person do I want to be? Am I, as I am, a credit to my sex and humanity? How well do I play my role in the family, in my profession and in the office I fill? As the individual I am before God, how do I see myself in terms of St. Paul's list of fruits? As a Christian how would my W.A.Y. profile compare with Christ's?

Then in Holy Week I can take my test result to the Cross and ask that part of what I am may die there. Equally I can wait for the person I really want to be to rise with Christ. For however depressing are the answers given to W.A.Y., the Christian faith is that Jesus can change them—a new way of saying "Jesus Saves!"

.....



Eyes to the Blind

Mary Andere

NOT FAR FROM LEAMINGTON Spa's busy shopping area lies the Midlands Training Centre for the Guide Dogs for the Blind Society. When I expressed surprise that it was actually situated in a busy town, it was explained to me that the major part of training, for both guide dogs and blind owners, has of necessity to be in town districts so that both owner and dog become completely used to traffic and busy pavements.

The Centre itself is housed in a beautiful, long, white house, once the Manor House, standing in about seven acres of grounds, and here live staff and student-owners who stay for about four weeks in order to be trained in with the dog. All applicants for guide-

dogs are interviewed and carefully selected. Not all people are suitable as dog-owners in this specialized field. Their age ranges from 17—60, but other reasons, physical, temperamental, psychological, can mean the partnership would not be a practicable one.

Guide dogs have been used in other countries for over a century, but not till 1935 was this present organization set up. In 1939 it became a Charitable Trust, and is supported entirely by voluntary contributions. 1941 saw the Training Centre moved from Wallasey to Leamington Spa. The Exeter Centre was opened ten years later, and as the work expanded, another in Bolton and then in Scotland.

Tales from the Past

Archbishop Cranmer and King Henry VIII

Henry VIII was a great king and did a great deal for England, but he used to get terribly cross with anyone who displeased him. At one time his daughter Mary displeased him deeply. He said he was going to send her to prison, and even that he might have her executed. The courtiers were worried out of their wits. For one thing, Mary was through her mother cousin to the Emperor Charles V, and the Emperor would not let her suffer unavenged. For another thing, Mary was a gracious, bright-eyed, accomplished girl, and they loved her.

They wanted Henry to be told that he must not send her to prison: but none of them dared tell him so. In their worry they turned to the man who seemed the gentlest and mildest of them all, Dr. Cranmer. "You must do it," they said.

"I will try," said Dr. Cranmer. So he went to Henry.

Exactly what he said we do not know. Perhaps he pointed out how unwise it would be to offend the Emperor. More probably he told Henry respectfully but clearly that though he was king of England he was servant of the King of Kings, and to ill-treat his daughter would be to offend his King. At any rate Dr. Cranmer won. It was one of the few occasions when Henry changed his mind.

"Have your way," he said. "My daughter shall not be imprisoned. And yet through the pardon you have won her you yourself will be ruined in the end."

Twenty years later Henry's words came true. Yet, whatever the cost was to be, Dr. Cranmer surely never regretted the victory for kindness which he won that day. (*from anecdotes by Ralph Morice.*)



All dogs are not suitable for this work. Those needed, (and gratefully accepted from the public where suitable) are bitches—labradors, alsatians and collies are found to be the most satisfactory, having a high "I.Q." and the right sort of weight and build. They have to be between 6 and 18 months, used to traffic and children and general domestic life and noises, such as vacuum cleaners, cars, T.V., radios, etc., and they must be neither aggressive nor over-protective! Their task is to guide, not necessarily to guard!

A visit to the Training Centre is time well spent. Parties are conducted round the kennels weekly, on special "visiting days", but a preliminary letter is necessary in order to avoid disappointment.

At Leamington there are approximately 120 dogs "at walk", and 80 puppies out with families in various parts of the country.

Training of a dog usually commences at 10 months and takes 4—5 months, and the Society trains about 65 dogs and owners per year!

It is not always realised that the blind owner is, literally, the owner, since everyone pays for his or her dog, according to means, and also signs an agreement promising not to sell the dog and that if the owner dies the dog will be returned to the society for the price paid. Vets give a free check-up every six months, and monthly report forms are sent in for a year, so the Society can help if any small problems arise.

This work means an animal is brought into special relationships with a needy human and acts as "eyes to the blind". It is a work worthy of a Christian civilization and anyone interested in helping by fund-raising, etc., should get in touch with the Organizing Secretary.

Recipe of the Month

Soured Cream is an essential ingredient in many Eastern European dishes, and some of these are very exciting. Soured cream can be bought in cartons these days and keeps well in the fridge.

BEEF STROGANOFF

2 oz. butter; 2 tablsps. oil; 1½ lb. tender beef fillet, cut into thin strips; 1 medium onion chopped finely; 4 oz. button mushrooms sliced; ½ pint white wine (if available!); 2 teasp. tomato puree; dash Worcester sauce; 2 x 5 oz. cartons soured cream; salt and black pepper to taste; chopped parsley for garnish. Accompaniment: plain boiled rice.

Melt butter in frying pan or flameproof casserole and add 1 tablespoonful oil to keep butter from browning. Lightly, and quickly, fry beef strips in hot fat, browning on all sides for about 1 minute. Remove meat and add remaining oil to pan. Add onion and cook for 2-3 minutes. Add sliced mushrooms and continue cooking for



1-2 minutes. Add wine, tomato puree and Worcestershire sauce and boil rapidly for about 2 minutes. Add meat. Reduce heat and stir in the soured cream, which must not be allowed to boil. Stir sauce until well blended and heated through, and season to taste. Serve garnished with chopped parsley and rice as an accompaniment. This dish needs to be cooked quickly just before eaten, and may be cooked at the table!



Your Letters...

Ulster

Sir,

I was annoyed at the Rev. Kenneth Slack's reference to Dr. Ian Paisley and the Free Presbyterian Church of Ulster. What rubbish to say that it is a small body enjoying no recognition by the normal churches. Perhaps Mr. Slack had not noticed the recent opening of the Martyrs Memorial Church in Belfast at which thousands were unable to gain admittance and had to be accommodated in huge marquees in the grounds. Even then some three thousand people had to stand outside and listen to loudspeakers. This Church along with some 20 others enjoys capacity congregations and the Belfast Church alone has weekly collections in the region of £500 and all mid-week prayer meetings have capacity attendances. Perhaps if the critics of Ian Paisley would only attend a Free Presbyterian service they would come out with renewed faith and a totally different approach to the teachings of the Free Presbyterian Church.

Yours sincerely,
C. Lee.

Skelmersdale

The Poor

Sir,

May I thank you for your article "Poor in England". What many find incomprehensible is the way Dr. Ramsey and 17 Bishops (in the House of Lords) voted for "Rights" of Kenya Asians to enter at a time when housing was in an even worse state than it is now. Oxfam has drained from this small town £966 in six months, still clamours for "MORE". Its funds were £2,240,000 last year.

I do not feel that I am unchristian in my outlook, but a knowledge of some of the back streets in London areas of Notting Hill, Brixton, etc., causes me much bitterness.

Yours faithfully,
R. Stulc.

There are many poor and badly housed in England. They are not dying in hundreds and thousands of starvation. The Christians' task is to help all needy to the utmost of their ability here and overseas.—Ed.

Young People

Sir,

I am concerned—many young people I know—brought up to attend Church regularly—who have been confirmed, and after a short time drop attendance at Church. They give as their reason "The service of God is perfect freedom".

Yet in his churches the Pope refuses to allow clergy to marry.

All children born to a Catholic must be brought up Catholics, even when the other parent is non-Catholic and doesn't desire it.

In the Anglican Church the Bishop seeks to insist that Christians go to Communion every Sunday—on what basis?

In that service, the priest calls up our Lord's presence with the ringing of bells.

Norwich

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.

Our Lord himself said "Where two or three are gathered together in my name, there am I in the midst of them".

The Methodist Church has Holy Communion once a month, but why do they order their members to drink no wine? Our Lord turned water into wine and had wine at His "Last Supper".

The Presbyterians have Communion four times a year entirely plain and simple.

Cannot clergy of all Christian bodies get together and eliminate the false from the true? Our young people to-day are educated and will not accept these anachronisms.

Yours truly,
(Mrs.) M. Bennie.

Homosexuals

Sir,

In answer to C. W. Waller's letter in the magazine, I think he will find that Dr. Ramsey supported the vote to legalise the homosexuals, and dismayed a lot of church people, as our Lord taught us to help people overcome their weaknesses, not legalise them.

Yours truly,
M. L. Smith.

Might not taking this outside the law be one way of reducing its tension and thereby helping these unhappy people?—Ed.

Cruel Sports

Sir,

I should like to support Miss C. Steel in her suggestion that the official views of the Church of England on cruel practices on animals be publicised. What, for instance, are the views of the bishops on the Codes of Practice for Farm Animals? I am so tired of listening to sermons telling us to fight evil, when the Church as a body remains silent on so much of it.

Yours sincerely,
(Mrs.) C. E. Martin.

Warwick

Sir,

The gallant and outspoken Dr. Leonard Wilson recently retired Bishop of Birmingham, declared that "Hunting with hounds should have no place in a truly Christian country".

The Ven. Edward Carpenter, Archdeacon of Westminster, vigorous campaigner against all cruel sports, writes: "When man enters into the kind of kingdom that God, with man's conscious co-operation, is seeking to build, he will take the whole creation with him, for—as the Bible witnesses—man has a special responsibility for other 'orders' living alongside him. For this reason the very existence of cruel sports does violence to the Christian faith".

Rightly indeed Christian leaders correlate cruelty to animals with paganism, the primitiveness of the savage and the prevalent indifference to religion.

Yours,
(Rev.) C. P. Hines,
(Retired Head Master).

The Editor of Church News is grateful for the many letters from readers. Lack of space prevents most being printed in full—and causes some to be omitted—this month from Mrs. Batchelor, Norwich, on Russia; Mr. A. Taylor, Westcliff-on-Sea, on Divorce; Mr. T. G. Gater, Exeter, on Capital Punishment; Mrs. Willis and others on the Cancer Appeal. Short and to the point letters allow readers' views to be expressed and make this page valuable.

March, 1970

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Teacher/Parent Association : Harlow School : Mr. W. G. King,
23 Nicholas Avenue.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417.
Health Visitor : Miss E. McDermott. Phone KIDLINGTON 3502.
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Monday and Wednesday — Closed.
Tuesday — 2 p.m. to 5 p.m. 5.30 to 7.30 p.m.
Thursday — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.
Friday — 10 a.m. to 12.30 p.m. 2 p.m. to 5 p.m.
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall,
Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Tasker, 35 Mill Lane, Old Marston.
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss
O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :— The Village Hall during school
hours.

DIRECTORY

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

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**
"Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
North, 5 Salford Road, Old MarstonTel. 41451
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 43177
- Caterers — Buffets & Wedding Receptions :**
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**
B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**
57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**
Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
Job's—The Family Dairy, Pony Road, Horspath Road,
CowleyTel. 77341/2
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
"Lionel" School of Motoring, R.A.C., I.A.M., M.O.T. Approved,
12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Greengrocery and Frozen Foods :**
G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**
Joseph Austin. Specialist in wedding bouquets, wreaths and
all floral designs. Cut flowers, plants. World-wide
Inter-Flora, 51 George Street, Oxford.....Tel. 42383
Cumnor Village Nurseries, 79 Appleton Rd., Cumnor. Tel. Cum. 2944
G. L. & P. Newton, 66 Botley Road.....Tel. 43535
- Funeral Directors :**
Reeves & Pain, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529
83 Botley Road, Oxford.....Tel. 42529
10 Newton Road, Oxford.....Tel. 48817
- General Household, Wallpaper and Paints, Paraffin
and "King Kole" Delivery Service :**
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
Ladies' & Children's :
"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.