

marston news

parish church of st. nicholas

No. 158

Price 3p.

APRIL



ST. NICHOLAS CHURCH — OLD MARSTON

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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 Tuesday. 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 & Thursday, 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.

APRIL : PARISH CALENDAR

- Apr. 1. Thursday. Prayer Group will meet in Church, 8 to 8.30 p.m.
 „ 3. Saturday. Celebration of Holy Communion at Dorchester Abbey, 7.30 p.m. by the new Bishop of Oxford, Rt. Rev. Kenneth Woollcombe.
 „ 4. PALM SUNDAY. HOLY WEEK. 8.00 a.m. Holy Communion. 10.0 a.m. **The Parish Communion.**
 Palm crosses will be distributed at these services.
 6.30 p.m. Evensong. "Thoughts in preparation for Holy Week."
 Mr. W. A. Saumarez Smith, O.B.E., M.A.
- Monday, Tuesday and Wednesday**
 7.15 a.m. Holy Communion.
 5.15 p.m. Evening Prayer.
- Apr. 8. MAUNDY THURSDAY
Celebration of The Lord's Supper at 7.15 p.m.
 „ 9. GOOD FRIDAY
 8.00 a.m. Ante-Communion.
 10.0 a.m. Service for Parents and Children.
 11.0 a.m. UNITED SERVICE at St. Clement's, Church, Oxford.
 „ 10. **Easter Even.** Decoration of the Church for the Easter Festival starting at 9.00 a.m.
 „ 11. EASTER DAY. 8.00 a.m. Holy Communion.
 10 a.m. **The Parish Communion** followed by Coffee in Scout Hut.
 11.15 a.m. Children's Instruction.
 3.00 p.m. Holy Baptism (after prior arrangement).
 6.30 p.m. Evensong.
 „ 12. MONDAY in Easter Week. 9.30 a.m. Holy Communion.
 10 to 12 noon. Morning Market : Over 60's Club.
 „ 14. Wednesday. There will be **NO Celebration of Holy Communion** at 7.15 a.m. this week.
 7.45 p.m. Young Wives Group will resume meetings. Demonstration of Corn Dollies and Straw Brooches, by Mr. Coker.
 „ 16. Friday. There will be **NO Celebration of Holy Communion** at 10.30 a.m. this month.
 „ 18. EASTER I (Low Sunday). 8.0 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 N.B. There will be NO Children's Instruction at 11.15 a.m. this Sunday.
 6.30 p.m. Evensong.
 „ 21. Wednesday. 7.15 a.m. Holy Communion.
 „ 22. Thursday. Young Wives Coffee Morning and Bring and Buy Sale in Mortimer Hall.
 „ 25. EASTER II. Festival of St. Mark, Evangelist.
 8.00 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 3.0 p.m. Holy Baptism (after previous arrangement).
 6.30 p.m. Evensong.
 „ 27. Tuesday. Mothers' Union, 8 p.m.
 „ 28. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives in the Church Hall.

HOLY BAPTISM

- Mar. 14. Kerry Andrew Spokes, 41 Crotch Crescent.
 Suzanne Lynne Wilcox, 53 Cherwell Drive.

HOLY MATRIMONY

- Feb. 27. Anthony Buttifant and Wendy Susan Jarrett.
 Mar. 3. Joseph Nigel Goddard and Angela Beverley Colman.

IN MEMORIAM

- Feb. 25. Reginald Charles Tomlinson.
 Mar. 7. Evelyn Dnemark.
 „ 14. Emily Louise Clarke.

ALTAR FLOWER ROTA

- Easter Day—Mrs. E. Gaskin. April 18th—Mrs. D. Jennings.
 April 25th—Mrs. B. Sharpe.

VICAR'S LETTER

My Dear Friends,

A VERY HAPPY EASTER TO YOU !

April this year begins with Holy Week, and Easter Day follows on April 11th.

How wonderful that Spring co-incides with the Festival of the Resurrection ! To go into the Church on Easter Sunday morning and to see the sun streaming through the windows onto the flower decorations has always the element of expectancy about it. You can almost imagine our Risen Lord waiting to greet you. And indeed He is, for whether we've been lax in our Christian discipleship, or walked closely with Him day by day, He greets us afresh with the Easter greeting : "Peace be unto you !"

Its not a soft, sentimental kind of peace. It is "the peace of God which passes all understanding," the quality of peace which can bring stability to those who have lost their dear ones, the peace that can bring healing to sick minds and bodies, the peace that can quieten hearts which have become overwhelmed by all the events in the world around us.

As you make your Easter Communion this year, and as you join in the Easter hymns of triumph with your fellow-Christians, open your life afresh to all that God is longing to give you. "If the Spirit of God who raised Jesus Christ from the dead dwells within you, then the God who raised Christ Jesus from the dead will also give new life to your mortal bodies through his indwelling Spirit."

I once went to call on a retired missionary whom I heard had not been at all well. She greeted me at the door, and looked wonderfully cheerful. She told me : "I came across this text the other day, and decided this promise was for me—and just look at the difference in me !"

If only we all took the New Testament at its word. What a difference this would make to our prayers, to our health, to our relationships, and to all that we do !

May God bless you and yours this Eastertide,

Yours sincerely,



Vicar & Rural Dean.

Maundy Thursday : This year the special service of Holy Communion on Maundy Thursday will be at 7.15 p.m. and will include hymns and a short address. We welcome friends from other denominations to join us at this service.

Good Friday. We shall once again be joining our friends from other denominations on Good Friday morning at St. Clement's Church. The time of the service is 11 a.m.

There will of course be the service of Ante-Communion at St. Nicholas at 8 a.m. (For those who are not sure what this is, it is the service of Holy Communion up to and including the Intercessions). There will be a short Children's Service in Church at 10 a.m.



The Storm and the Stillness

A personal test of faith, related by
MARION ASHE

We were not camping directly under any trees, and what trees there were seemed far away. The wind was rising, and heavy clouds appeared in the sky

as my husband went round checking all the guy ropes. Suddenly he said, 'I hope that elm tree is all right.'

It was the end of a glorious summer holiday in 1955. We were camping in an English vicarage garden with our three children: Lois, four years old, and twin boys Robert and John who were two. The sun had shone, and we had spent most of the time lazing in the sea, or building sand castles on the beach.

There was nothing to warn us that tragedy was near until Saturday evening. We had prayed as a family, before

putting the children to bed in the big tent we all slept in. Then we spent a restless night with the noise of the wind and rain flapping the tent canvas. About 6.30 a.m. we decided to get up and have an early breakfast, as nobody could sleep any longer. We had kindly been given the use of an outside toilet and wash-room, and, as is the way with small children, the younger ones decided they needed to go during breakfast! While washing their hands I heard a slow, tearing, screeching noise—I wondered what it was, but as it blended into the other noises of wind and rain I didn't hurry out.

When I eventually emerged with the two little boys it was to see my husband hurrying up the field to the vicarage with Lois in his arms.

Confused Memory

Our van was parked outside the tent, and Lois had asked him if she could go for her duffle coat which was in the van. While she was gone he heard this terrible noise and rushed outside to see a huge elm smothering the van, smashing an enormous hole in the roof. But there was no sign of Lois. Scrambling through the branches he heard a moan; he picked her up and by the time I met them she was unconscious.

My memories of the next hour are confused. The kindness of the Vicar and his wife—Lois lying on a sofa alternately completely lifeless with periods of extreme excitability, struggling and yelling 'Mummy... Mummy... Mummy...' yet not seeing or hearing anything I said. The awful stillness that came over the room when she lapsed into unconsciousness. The obvious paralysis of her left arm and side.

Out of the confusion came an ambulance, and I was holding Lois on my knee, trying to control her body during the periods of excitability. At

one point she vomited blood all down me and then lapsed into deeper unconsciousness, bleeding from her right nostril.

At the local hospital she was put into a large cot and a portable X-ray machine brought to her side. When they had seen the result of the skull X-ray the Doctor called me into his office. He told me that there was a lot of brain damage as well as a fracture extending from the back of the head right round to the bridge of the nose, with two more breaks down behind the ear leaving a triangular piece of loose bone. He said, 'I don't think she can survive—but if she does you will have to face the fact that she will be mentally affected for the rest of her life. She needs to be operated on by a brain surgeon, and we are getting in touch with a hospital that specializes in injuries to the brain. I am afraid that it will take four hours to get there by ambulance.'

I could see the Doctor was not optimistic about her recovery, and in fact was implying that it would be better for her if she didn't. But I was her mother, and I was praying as I had never prayed before—pleading with God for her life.

Near panic

Once on our way in the ambulance I was very conscious of my blood-soaked clothes. The Casualty Sister came with us and I could see that she doubted whether Lois could stand the journey.

I knelt with my arm around Lois, praying that some of my strength would be given to her. The trouble was that I felt so weak, and I had to pray for physical strength that I might not fail her. I had had no breakfast and emotionally I was drained and dazed.

I had to fight a feeling of near

panic as I saw the Sister constantly feeling for Lois' pulse. I too had my fingers on her pulse and could hardly feel it. She had become so deathly pale, and suddenly I realized that my little girl was about to take the biggest step of all, and pass on into eternity.

Strange peace

Then, miraculously, all my anxiety went. It suddenly dawned on me that the important thing was not whether she lived or died physically, but that she should be safe in the arms of Jesus. I closed my eyes, still with my arms around her, and I seemed to slip out of time and into eternity with Lois. I was filled with a strange peace and joy, and it crossed my mind that it did not matter whether she lived or died. I knew that nothing could harm her. Lois was safe.

I don't know how long I knelt like that, but as I opened my eyes and looked at her I noticed, to my astonishment, that colour had come into her cheeks—she was definitely breathing, and her pulse was beating away steadily.

Eventually we reached the other hospital. Several doctors examined her, and it was decided to wait until morning before making a decision about an operation. The next three days were ones of X-rays, tests and injections. On Wednesday evening she suddenly became conscious, sat up in bed and said, 'Mummy, where is your bed?'

On that long ambulance journey my husband had been following behind in our van. Although we could not speak to each other, he too had gone through the same battle—the battle to hang on to Lois in this life at all costs. It was only as his prayer changed, as mine did, that the miracle happened. Only as we stopped grabbing at Lois' life, and were able to hand her over into the loving arms of



CROWD SCENE

'There were two others with him, criminals who were being led away to execution; and when they reached the place called The Skull, they crucified him there, and the criminals with him, one on his right and the other on his left. Jesus said, "Father forgive them; they do not know what they are doing."

'They divided his clothes among them by casting lots. The people stood looking on.'

God the father, was she given back to us.

Now, fifteen years later, Lois is 19 years old and one of the happiest and healthiest girls I know. She is a Student Nurse at Guy's London Hospital. And our hearts are still full of thankfulness, not only for her, but for the knowledge of eternity and God's amazing love.

LOOKOUT ON FAITH

No. 19: Unity of the Church

by Preceptor

In the Nicene Creed we say: 'I believe in one . . . Church.' We may be discouraged at the way in which the Church is split into so many parts, all calling themselves Churches. After all, Jesus prayed for his disciples 'that they may be one.' All Christians are supposed to be his disciples, so clearly all must try to make this one-ness come true. In one sense it is already true. Every Christian is united with Christ in many ways. For instance all Christians believe in Christ, all accept him as Lord and Saviour, and look up to him as their example, all pray to him, worship God through him, and accept his teaching. All Christian congregations know that Christ is present in their gatherings, all who go to Holy Communion join in remembering him there and in receiving from him the power of new life. In baptism all Christians are united with Christ, so, in a real and spiritual sense the unity of the Church is already a fact.

Outward unity

Yet two things remain to be done before Christian unity can reach its full meaning. First, on the personal level, Christians must be more sincere in showing love to one another. Any congregation that spoils its fellowship by quarrels among its members is denying the power of Christ to draw men together. Yet Jesus died and rose again to reconcile all men with God and therefore with one another. Squabbling Christians are not true Christians. Differences of opinion there may be, but they must be expressed in terms of love. Otherwise Christ is denied.

The other major need is to bring outward unity to the various bodies calling themselves Churches. There are at least two reasons why this is necessary, and they are both for the sake of the world. First, the world is put off by the outward disunity of the Church. Unbelievers cannot see why those who believe in the Prince of Peace cannot be visibly united.

Secondly, the existence of several bodies called Churches leads to overlapping of effort, and waste of manpower and other resources. Thus the Church's mission to the world is obstructed. So Christians must work for an outward unity to match the spiritual one that already exists.

Fun with Forrest



ART TROUBLE

*A clerical artist of Chart
Was crushed by his output of art;
'But' he said, 'I adore
All my work, more and more,
And we don't find it easy to part.'*

'CYCLOPS'

by MICHAEL BRISTOW-SMITH

A surprisingly frequent occurrence in legend and mythology is the theme of the one-eyed god or monster. The Cyclops is, perhaps, the best known. Another recurrent phenomenon is the fabulous creature, such as the basilisk, whose gaze turns to stone all those on whom it falls. Combine these two concepts, apply them to the modern world and what have you got? Television!

Possibly that is a frivolous approach to a serious subject, but it serves to demonstrate that I am completely biased and that this article is written from a very personal point of view. I do not, however, think I am prejudiced. The word 'prejudice' implies

lack of knowledge and, though I have neither the time nor inclination to watch much television, I see enough to be able to make a reasoned judgment. I have also visited studios and moved among 'television people', if only on the fringes of their world.

Further, on those occasions when I do watch I am not constantly on the look-out for anything corrupting, anything that offends what used to be called 'conventional morality'. I do, though, believe that television did play a major role in helping to create our present permissive society.

Much, almost too much, has been written and talked about television; more will no doubt be said. What I want to do now is to make three points, three of the many which could be made. They are, to my mind, three of the most important aspects of the subject. One is good, one is bad and one is, to say the least, disturbing. The first two are closely linked with



'Not good or bad, but good or bad television.'

L. A. Bartlett, Kerilworth

the immediacy, the impact, of television.

Let me begin with the good. Paradoxically, it has to do with war. Thanks to the courage of the cameramen, nobody can now be left in any doubt as to war's true nature. No longer do we have to rely on the written report, the still picture or even the cinema newsreel. We have seen for ourselves, in our own living-rooms, its horror, its brutality and degradation. Never again can anyone, especially any politician, attempt to glorify war and expect to be taken seriously. This is a big step forward.

My second aspect is the reverse side of the coin. It is television's role in spreading senseless rioting and violence. It is not primarily a problem in this country, although it could have had some effect in Northern Ireland; one cannot be sure. But what I am sure of is that televised rioting in the United States helped to spread that rioting from coast to coast. Whatever the cause, racial hatred or student protest, there can be little doubt that television fanned the virtually simultaneous outbreaks of violence, hundreds, thousands of miles apart. There is no other medium with the capacity to have induced them.

Provoking controversy

Finally, and in the long run perhaps giving most cause for concern, is the attitude of those who serve the medium: the professionals. Not only those we see, the commentators, announcers and reporters; but also those we do not, the producers, directors and technicians—that vast host behind the screen. It is an attitude of which I have only gradually become aware, and I am not sure that I would be aware of it even now had it not been for those studio visits. But it does, increasingly, come creeping into the programmes. I noticed it on

one of the few occasions when television has really thrilled and held me—the return of the astronauts from the moon. I saw it in the coverage of the 1970 election results. *It may be observed in the frequent attempts by reporters to provoke controversy where no controversy exists.* It is the attitude which has little regard for facts and sees anything and everything not as good or bad, but as *good or bad television*. And it is an attitude which cannot help but grow and be fostered in the closed world in which it exists. It is because of this, I believe, that the slick, the sensational, the downright bad, are gaining more and more prominence.

Reflection of life

Life is life and, at best, television is merely a reflection of life. It is, even in its most serious moments, a limited medium. But it is also a very powerful medium with an appalling hold over many. I know only too well that, scarcely realizing it and despite the guard I try to put up, I am being constantly influenced.

And, since I cannot always be on hand to switch off anything unsuitable, I have, rightly or wrongly, deliberately encouraged in my younger children a disbelief in much of what they see. My five-year-old daughter is now firmly convinced that whatever appears on television is totally unconnected with reality.

Before long, she may be right!

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Last in the series on the Soviet Union, Brian Cooper visits...

MOSCOW

at the heart and soul of Russia

As our Aeroflot Ilyushin jet swooped in low over the Soviet capital, I could not help but be seized by a sentiment as compelling



Novosti Press Agency
An unusual view of Red Square through the arch of the Spassky Tower.

as it was undoubtedly trite. I was arriving in Moscow, the city where more than anywhere else on the surface of the globe, apart from Washington, the unfolding history of man is being determined, his destiny being shaped. As a Christian, doubly fascinated to see what the centre of the world's first Communist state actually looked like, and what place the Christian religion had there.

Moscow, curiously enough, both disappoints and surpasses the visitor's expectations. The approach to the city is not spectacular: mile upon mile of high blocks of flats, very properly helping to meet Russia's acute housing shortage, yet having little grace or architectural style. Then, as the broad, eight-lane highway sweeps towards the city centre, the skyline changes. Monumental apartments topped with historical statuary overlook squat town houses from Czarist days. The silvery thrusting rocket of the Monument to the Cosmonauts soars three hundred feet skywards. The vast simple dimensions of the Lenin sports stadium contrast with the bizarre grandeur of Moscow University and the Ukraine Hotel, both exotic examples of Stalin's wedding-cake taste in architecture.

Crosses and stars

More than most capitals, Moscow is a hotch-potch, a mixture of the extraordinary amid the very ordinary. Much of the street scene is dull, lacking in colour—then, quite unexpectedly there is a sensitive statue of Pushkin or some other great Russian literary figure; a superbly decorated Metro station, or the ultra-contemporary concrete-and-glass vista of the new Kalinin Prospect.

One is soon drawn towards the grandeur, less grim than I had anticipated, of the Kremlin. Seat of

Russian power until the time of Peter the Great, and since Lenin, the Kremlin is a fortress dating from late fifteenth century. Today's rulers of Communist Russia somewhat incongruously go about their business of government amid many awesome edifices from the nation's Christian past. The Communist Party's Palace of Congress is but short distance from the Assumption, Annunciation and Archangel Cathedrals, their simple white-stone walls surmounted by glistening onion-shaped domes, their interiors covered with the mosaic panoply of the Biblical epic and lives of Russian saints. And many other shrines and chapels abound within the Kremlin walls, above which shine as many crosses as red stars.

Faithful congregation

Is religion for the Muscovite of 1971 merely a thing of the past? Certainly not for the two thousand who regularly jam to overflowing the central Baptist church in Voozofski Street, its fervent pulpit evangelism eagerly heard by crowds packing the roadway outside. Nor for the Orthodox Christians at the Epiphany Cathedral, busy about their prayers on a weekday morning and queuing to venerate the sacred relics of St Alexei, very much alive in that Communion of Saints which is so real for the Eastern Church. Nor, too, for Moscow's small but faithful congregation of Roman Catholics, quietly served by a Polish priest.

And what of the majority of Moscow's six and half million citizens, who only enter a church to learn of their past? Are they so very different from the millions in our own land for whom going to church means sightseeing an ancient monument? Perhaps not. A half-century of Marxist education seems to have made

them no more materialistic than their Western counterparts, the latter conditioned to yearn for a consumer-goods utopia by sex-and-status advertising plus high-pressure salesmanship, neither of which exist at all in Soviet Russia. In those respects, and with less choice in the shops, the average Muscovite seems less materialistic than his Western counterpart.

Emblem of peace

Certainly his soul has not died. He will queue for hours in Red Square to file past the embalmed body of Vladimir Lenin, whose granite tomb has an atmosphere as religious as Westminster Abbey or Lourdes.

He will not eat or kill pigeon or dove, for centuries symbolizing the Holy Spirit to generations of Russian Christians, and now the emblem of peace.

If the Western visitor professes himself firmly, yet matter-of-factly, to be a Christian believer, the Muscovite is likely to question him closely about religion. If a keen Marxist theoretician, he will not dismiss out of hand the suggestion of 'dialogue' with Christians: I myself took part in an exciting two-hour Christian-Marxist dialogue at Moscow's House of International Friendship, near Red Square.

Life and hope

In Moscow, as elsewhere in the Soviet Union, Communist society is by no means that bleak, atheistic monolith it is so easily appears from the distance. In spite of the undoubted pressures and problems for religion in that Marxist system, I found, both in the churches and outside them, life and hope for the noble soul of the Russian people.

Thank you Jenny Chadwick

Kevan Tailby reviews two new books from the Scripture Union.

Without Jeff, Jenny Chadwick. Scripture Union. 30p.

Jeff was Mrs Chadwick's husband, and he died from cancer. 'Without Jeff' is her story about Jeff and herself from the time they met until the recent past.

Here is a very human story, movingly written, expressing the problems of losing a young husband and bringing up two young girls. Reading the book one feels that the reader is getting to know Mrs Chadwick quite well, such is her honesty. She has emptied her heart in writing her story.

But that does not mean it is a story of despair. Far from it. You can read how everything has been understood, as step by step, God has revealed himself. Mrs Chadwick does not have to mention God at all, though she does, because she is a 'natural' Christian. Every sentence shows her belief and faith in Jesus Christ. He is a living reality. Her knowledge of God is reflected in every attitude she takes.

This does not mean that she has found things easy, because quite obviously she has not. Mrs Chadwick is a person with deep feelings, and has

her times of doubt and unbelief, just like most other Christians. But, thankfully, she has not kept these times out of her story, which adds to the book's value.

It is a wonderful book, full of courage and hope. Just the sort of book to give to a young widow, or her parents or in-laws, because of the help found there.

This is the kind of book we need these days. Simply written, helpful, expressing the reality of the living Christ. Thank you Jenny Chadwick.

* * *

Story Time—4, Jaqueline Sibley. Scripture Union. 30p.

There are now 4 books in this Story Time series for the children under 6, and very good they are too. This one contains 15 stories about people in the New Testament, including un-named ones in the parables such as The Lost Coin. The stories are just right for children, with the right amount of spiritual content. The point is not forced in the story, but obviously there.

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Emmeline Christie's page

WOMEN!

A nagging tooth, a sleepless night, and there I was, waiting until I could be fitted in by the Dentist.

Why is it that reading matter in waiting rooms invariably caters for women? Do men never have their teeth filled or extracted?

Magazine after magazine cluttered with advertisements for feminine fripperies!

And Serials. Who wants to start a serial in a waiting-room—or, even worse—begin reading Chapter 12, never to find the earlier or later copies? Never to discover whether or not she gets her heart's desire!

I ended up reading those pages at the end of practically every magazine, giving 'Advice to the Lovelorn'—you know the sort of thing? Time passed. I became more and more intrigued; I began to get worried. All those women wanting their husbands to 'take notice' of them!

Jack and Jill

'When he comes home at night', one complained bitterly, 'I don't think he even sees me any more! He just slumps in a chair, and looks at the telly.' Well—he comes home, doesn't he? And another: 'He never notices any more when I have my hair done, or a manicure, or a new dress—not till I tell him how much it costs, anyway!' And yet another: 'I make myself beautiful for him, but he still doesn't seem to notice. He comes in late every night, and the meal is spoiled.'

I put the magazine down. Why can't they be well groomed just because that's the way they like to be?

Surely all the trouble they took when they were courting wasn't just to catch him? To claim to be in love; to plan marriage and a home and family, and then WHAM! directly the novelty has worn off, to become an embittered slut, smacks of sharp practice. It's a married woman's job to look after the home and family. It's an all absorbing and very satisfying job for those women who work at it. A man has to be 100% for, as well as at, his job. If he isn't his employer soon finds someone else.

As to spoiled meals. What's wrong with soup, omelette, fresh fruit and cheese? Something quick and easy when he does get in?

Women who want to be spoonfed

* * *

YOUR OWN PATÉ

Only recommended if you have a Kenwood or similar mixer with a Liquidiser.

12 ozs of Pig Liver cut into small pieces—RAW: 8 ozs of 'Plain' streaky bacon, cut into pieces: $\frac{1}{2}$ pint of white sauce: 2 rounded teaspoons Nutmeg: 4 cloves of garlic (or less if you only like it slightly flavoured with garlic): Salt, black pepper to season: 1 Egg.

Put sauce and egg into liquidiser, gradually adding all other ingredients as it's whizzing round. It looks horrible. When all liquidised, pour into Ban Marie, or greased casserole which can then be placed in a baking tin; put water round casserole—to about half-way. Make sure, whilst cooking that water is replenished if necessary. Cook slowly (about 300) for 3 hours. This is delicious when cold, and will keep in fridge.

and petted continuously, by obedient and sheep-like husbands really shouldn't get married—they just need a lover!

I had just reached this momentous decision when someone touched my arm: 'You can go in now.' I looked up. My toothache had gone! But the relentless nurse propelled me to the door marked 'Surgery'.

* * *

HENRY & HENRIETTA GARDENING NOTES

*'Let's plant herbs this year,' said she,
'Sage, and thyme, and rosemary.'
'They'll flavour up my cooking, dear!'
Said Henry: 'That's a good idea,
'You'll also need sweet Marjoram,
Mint, parsley, bay, and if I can—
Shallots, onions, fennell, chives—
Tastier meals if herb plot thrives!'*

This months competition: CALENDAR QUOTES!

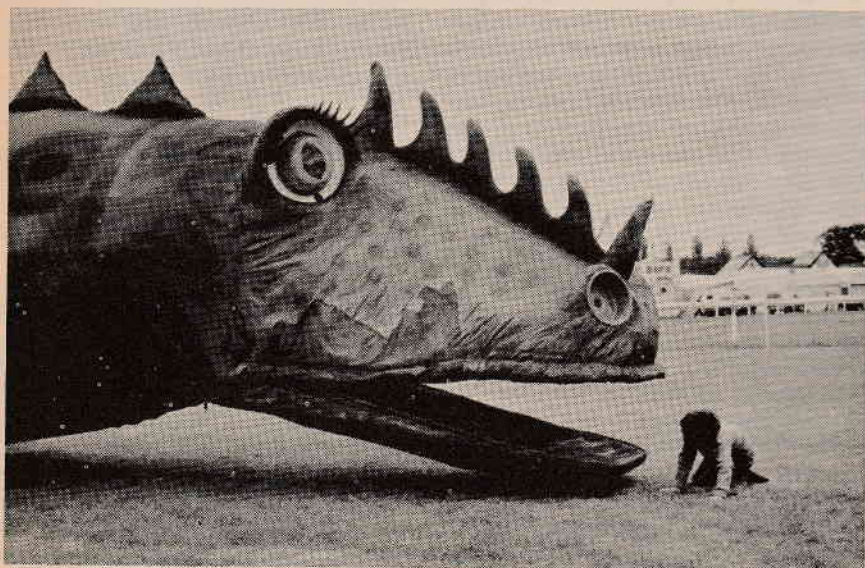
Do you ever read your Calendar's daily 'quotes'? Today mine read: 'Maybe poverty is no disgrace: but it's nothing to boast about either.' What does yours say today? First received considered best to win Book Token. Remember name and address, to the Editor, The Window, The Alden Press, Osney Mead, Oxford, OX2 OEG.

* * *

NOUNS OF ASSEMBLAGE

Winner out of a record number of entries (*October 1970 Competition*) was Mrs. N. Cook, 19, Emlyn Road, South Shields, County Durham, who receives a Book Token for One Pound for . . . 'A stream of blood donors'.

What—no smoke? Or no saint?



L. A. Bartlett

The fact that the patron saint of England has been consigned to limbo by the Roman Catholic Church does not seem to be bothering this youthful St. George. April is a good month for tackling dragons which, as our picture shows, still abound in England. It seems the spirit which bred our forefathers has not yet been lost!

Loose-leaf book of the future

by DAVID PLATT,
Vicar of a West London parish

You could sense the relief in the parish priest's voice as he made the announcement. 'Today, as there are people of so many nationalities present, the Mass will be in Latin.' This was on the Feast of the Assumption in the Parish Church of Zell-am-See in Austria. There were many nationalities represented, including many British people having a holiday at this resort before or after seeing the Passion Play at Oberammergau.

I knew the priest had mixed motives, for on other weekdays, although there was a new nave altar, the parish priest still used the High altar and it was left to his young curate to face the congregation from the new position. No doubt many of the Christians in that place are relieved, for they can attend their Mass when the older priest is the celebrant, and not be disrupted 'by all these changes.'

Yet everything is changing! All the cells of our body change every seven years, and so where there is no change, there is no life. And although it may upset some it is for that reason that the church throughout the world is undergoing change.

As I visit different parishes, I am amazed by the large number which are using Series 2 services, and this month I would like especially to consider the Series 2 Eucharist. Although the Parochial Church Council must have consented to the use of this service, many people find various difficulties in worshipping with it: for example, the booklet does not

tell us when to stand, sit or kneel. Of course this was not an oversight on the part of the Liturgical Commission. They wanted individuals to be free to adopt whatever posture they preferred. The absence of these directions means that the posture can vary, either from individual to individual, or from parish to parish. Personally I would like to have the notice displayed that I once saw in a Retreat House: 'People may sit, kneel or stand for worship as they wish.'

Inevitably the number of ways in which parishes use the Series 2 Eucharist is nearly legion. One of the intentionally built-in factors is the number of alternatives and omissions permitted, to say nothing of the amount of ceremonial desired by any particular congregation. This means we have a *flexible* rite, and while we only need the one small booklet with which to follow the order of the service, the amount used or omitted varies widely according to the parish, and also according to the occasion.

Exciting aspect

One thing suggested in the Series 2 rubrics for which I am most grateful is the use of silence. It is even more precious now that the whole congregation is asked to participate in so many of the prayers, and also because the quiet eight o'clock service on Sunday morning is now much less in fashion. This was and is a still and peaceful affair compared with the usual Parish Communion, where, quite rightly, babies and children worship together with their adult fellow-Christians. But even children can use and value silence, and we should all learn how to be attentive in the silence to God's presence and reality.

What happens after July 1971, when our four-year experimental period comes to an end? Series 3? Perhaps—

Report from Fleet Street

Dewi Morgan comments from St. Bride's at the hub of the newspaper world, on matters both domestic and international.

A Christian dynamo

I do not find it easy to imagine an English Bishop picketing Number Ten, Downing Street. Nor, if I could imagine that, could I imagine him then being chosen for about the most important diocesan appointment in this country.

Bishop Paul Moore was Suffragan of Washington when he pointedly made his views known at the White House. He has also shown himself a protester of no mean calibre in many another American situation—including walking in demos with oppressed Blacks.

Now he has become Co-Adjutor of New York, which means auto-

from opposite page

but I hope that, whatever it is, we will not think it is form of worship which *must* be preserved for the next three hundred years, as was the 1662 use. I believe the only Book of Common Prayer for our present situation is a looseleaf book, where we retain what is helpful and do not regret discarding what impedes, be it new or old.

One exciting aspect of the flexibility of the Series 2 services is the way in which they may be fitted together. If you have been to a Series 2 Baptism in the setting of the Series 2 Order for Holy Communion, you will know what I mean. But I will be writing about Baptism next month, in the light of changes affecting the contemporary Church.

matic succession to the diocese in about two years.

Lest you imagine Paul Moore as an embittered product of childhood underprivilege, get the image right. Six-foot-five and from a wealthy home fully representative of the American 'establishment', plus the best of possible educations, plus an equally privileged wife, plus a joyful family of six children, plus a very adequate inheritance of family wealth.

Paul Moore is an example of a man who has not been stifled by good fortune, nor has his own pullman progress blinded him to the trail of agony others have had to suffer.

But there is another thing. Bishops are democratically elected in America. It says much for the diocese of New York that they have taken unto themselves quite voluntarily this Christian dynamo.

Any student of American Church affairs these days can find plenty to bewilder and even to scare him. There are even the prophets of gloom who tell us the Episcopal Church there is disintegrating and will soon be no more than a remnant. These prophets produce all sorts of statistics which at first sight, at least, look very impressive.

But one Paul Moore can counter-balance a lot of figures. And can be used by God.

A Myth De-bunked

I am as ready as the next man to lose myself in a good cowboy and Indians film. But I recently learned something which will make me uneasy about them in the future.

Much of the American West was captured through germ warfare. Indians who showed themselves fairly friendly were given gifts of blankets. And those blankets were impregnated with smallpox bugs. Many whole tribes of Redskins bit some very unpleasant dust.

TRYING TO ANSWER YOUR QUESTIONS

Send your questions to the Rev. Peter Croft, c/o The Window, The Alden Press, Osney Mead, Oxford OX2 0EG. They will be treated as confidential.

A matter of service

I am fifteen years old, and have been attending an Anglican Church for over two years. I have been a communicant for over one year. None of my immediate family are 'church-goers'. I have been to Church every Sunday for that length of time. I also attend Holy Communion on Saints' days and the like; whenever

REPORT FROM FLEET STREET

from page 61

For a century or so their pathetic descendants lived in alcoholic squalor without hope.

Things have changed quite a lot and both public and private funds are now given generously to improve the lot of America's original inhabitants.

Obviously the perpetrators of such evil were a handful of unscrupulous villains. They were not representative of white settlers as a whole.

But each example of inhumanity is worth recalling if only as a stern warning of the depths to which humans can fall.

END OF THE STREET

He who makes peaceful revolution impossible makes violent revolution inevitable.

John F. Kennedy

homework will allow me to. Until recently I have been quite happy and contented there, but lately it seems only to depress me. None of the congregation seem to speak to me or for that matter amongst themselves and I have never been asked to do any type of work for the church. The priest is also very irritating. For example, he attacks the Anglican Religious Communities, declaring them to be irrelevant in the modern world.

I could not go to another Anglican church within walking distance without sacrificing even a moderate Anglo-Catholicism. I never receive a visit from my priest. This does not worry me because I realize the strain that is on the clergy today. However I have been absent from this church for eight weeks and yet I have not been paid a visit. This does worry me.

E.M., CO. DURHAM

I would think the first thing is to talk it out with your parish priest. If he's worth his salt he'll appreciate talking these things over with you, for intelligent and devout Christians of your age are not exactly two a penny. Priests ought to be folk with whom it's easy to talk, and in my experience they'll welcome with open arms anyone who's alive and wants to shake up the complacency of people in the pews.

Congregations are often unwelcoming, largely because they've ceased to be missionary. So often they just want to keep things as they were, and don't realize that God is always at least two steps ahead of his people—not only trying his best to wake them up to what's happening in the world today but leading them into tomorrow.

I think it's marvellous you should be wanting to do some job in the church—this is where a talk with your vicar will help. It may be he's mad keen on servers, but I'd think from

what you write that you're looking for something a bit different to that. It may be you can organize transport for the old and infirm or any one of a hundred things. Don't wait to be asked—volunteer.

Strong criticism

Obviously you don't agree with all your priest says—fair enough—that's a healthy sign—provided you don't as a consequence of that say, 'But I'm right and he's wrong.' It *might* be the other way round. I don't say it is, but it might be. Certainly there's a lot to be said against the old idea of religious communities, and the strongest contemporary criticism is coming from within the communities themselves. Find out what they're saying and why. One of the functions of a priest is teaching—and his hearers will never learn anything unless they're stirred to think. You sound

as if you're being stirred.

As far as visiting is concerned this is one of the things you can raise when you see him, but I know how difficult it is visiting teenagers! If I want to see one of them I go along to the house, and if they're in (which is an odds against possibility) all the family is there as well and it's impossible to *talk* with him.

As far as churchmanship goes remember what Coleridge said: 'He who begins by loving Christianity better than Truth or Church better than Christianity, ends in loving himself better than all.' Truth or love of God is bigger than any one facet of it. Your happiness depends on finding an adequate way of worshipping and serving God. You will find such a way in the Church—but remember the Church is people not rituals. The most important thing is to share a Christian fellowship.

The cancer problem must be solved

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W 4

CHILDREN OF THE CHURCH

Parents will receive a letter giving details of Services and Instruction during Holy Week and Easter Day. On Good Friday there will be a Service for Parents and Children at 10 a.m. We do hope as many as possible will come at that time. On **Easter Day** our instruction will be as usual at 11.15 a.m. If any parents care to join us then we shall be very pleased to see them. The Catechism and Crossbearers will attend the 10 a.m. Parish Communion on Easter Day.

EASTER PARTY FOR JUNIOR CHILDREN — Saturday, 17th April, 3.30 to 5.30 p.m. (This is a tentative date and will be confirmed with the children later).

OVER 60's CLUB

The usual Easter Morning Market will be held on Easter Monday, 12th April from 10 a.m. to 12 noon in the Church Hall. Please do your best to support this effort.

YOUNG WIVES

Meetings resume on Wednesday, 14th April (see Parish Calendar). There will be a meeting on 28th April. Details to be arranged.

EASTER OFFERING

In accordance with the usual custom, the collections (including 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 the 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 decoration of the Church for the Easter Festival will begin at 9 a.m. on Easter Eve, Saturday, 10th April. It would be a great help if those wishing to give flowers could bring them to Church by 9 a.m. or better still on Good Friday evening. Alternatively, flowers will be purchased for decoration and there may be people who would care to give a donation towards these. If so, please give your gifts to Miss Lodge as soon as possible.

IN MEMORIAM

With his garden tidy and in order, ready for the spring sowing, Reginald Tomlinson passed into the Father's keeping. He loved his garden where he spent many hours. A man much respected in the various circles in which he moved, for whether it was his garden or his home or doing the accounts for the Over 60's Club with his wife, everything was done meticulously and unassumingly. He had gone on valiantly for some years, very often in poor health, but always in good humour and he will be greatly missed in the village. To his wife Winifred and their son and family we extend our love and our thoughts at this time of loss.

Another old friend of the village has passed away. For some time now Louise Clarke has spent more and more time with her family at Stevenage and we are glad she was surrounded by them during the last months of her life. She will be missed very much by her neighbours and her friends in the village and in the Over 60's Club. To her sons and their families we extend our sympathy and also to the husband and family of Evelyn Denmark, who passed to her rest after much suffering which she bore with great fortitude.

OUR NEW BISHOP

One of the first episcopal functions of our new Bishop was to institute the Rev. Anthony de Vere as Vicar of Elsfield. Basing his words on the story of Zacchaeus, he spoke of our Lord's concern for individuals, and the way in which he met people's needs, whether it was of loneliness or rejection, or whatever it might be. He called upon the parish to work with their Vicar in meeting the needs of the people round them, and hoped that when he next visited Elsfield and its adjacent parishes there would be a vigorous Church life there, because all had discovered the meaning of true Christian neighbourliness.

VISIT OF MONSIGNOR DORAN

It was a great privilege to welcome the Rev. Monsignor Wilfred Doran, Parish Priest of St. Anthony of Padua (R.C.) Church to preach at our Parish Communion recently. The tragedy of our disunion was emphasized in the fact that he was unable to receive Communion, and yet we were conscious of a very real oneness in the mystical Body of Christ, by the Monsignor's willingness to share in the worship, and to join with us after the service as we met informally.

NEW VICAR OF NEW MARSTON

We rejoice in the fact that the Rev. Norman Greenfield and his family are now installed in the Vicarage at New Marston. Mr. Greenfield's Induction service was made all the more impressive by a crowded church, and the presence of a goodly number of clergy, including two Bishops and an Archdeacon. Monsignor Doran and the Rev. George Cornell (Congregational Minister) were also present. The Institution was performed by the Bishop of Reading, Mr. Greenfield's former Vicar, and the sermon was preached by the Bishop of Dorchester, taking as his theme: "The seamless robe of Christ." The choir from Old Marston helped with the singing. There was perhaps only one minor mishap, when someone turned off the organ and lights at the back of the Church, in mistake for the heating. However power was soon restored, and the service went off without any further hitch! We wish Mr. and Mrs. Greenfield every blessing in this new sphere.

A MOTHERING SUNDAY SERVICE WITH A DIFFERENCE

This year's Mothering Sunday was held as usual but with a difference. Through the work of Teachers and Sunday School children, our attention was diverted from our own family to God's great Worldwide Family, the Christian Church, and more particularly that aspect of it with which we are concerned in this parish, i.e. The Gell Memorial School for Girls at Ootacamund, South India. We heard young people recite their own poem about the Ooty Express, and they even brought a model of the mountain train to show us. Some of them had made a model of the town of Ooty, complete with a Toda village adjacent to it. Children read prayers of their own making, and all of us left Church—not only with flowers for our own family circle—but with our eyes opened a little wider to the larger family of Christ in the world. Thank you teachers and scholars of the Sunday School. May we remember the needs of the Gell Memorial School, both in our prayers and in our Christian giving.

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.
Cub Scout Leader : Mr. A. J. Roberts, 54 Cherwell Drive. Tel. 40879.
Girl Guides. Guide Captain : Mrs. Retter, 45 Campbell Road, Cowley.
Parish Magazine :
Mothers' Union. Enrolling Member :
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.
Marston Players :
Marston Residents' Association : Secretary : Mr. G. A. Hine,
21 Raymond Road. Tel. 40482.
Over 60's Club. Sec. : Mrs. J. Yates, 81 Woodstock Close, Woodstock Rd.
Treas. : Mrs. E. Weeks, "The Jack Russell," Salford Road.
Parish Council. Chairman : Mr. A. Gammon, 50 Oxford Road.
Parent-Teacher Association
St. Nicholas :—Mrs. B. Prescott, 22 Ashlong Road.
Harlow School :—Mrs. J. Hodgkins, 31 Elms Drive.
Women's Institute : Miss E. Warbutrton, Cross Cottage, Old Marston.

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, 5 Elsfield Road, Old Marston. (47956).
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 Marston Tel. 41451
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- Caterers — Buffets & Wedding Receptions :**
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**
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S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
Ladies' & Children's :
"Karenlee," 9 Salford Road (under new management)...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.
- 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
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Marston Taxi Service, Mr. & Mrs. Leach,
5 Oxford Road, Old Marston.....Tel. 47197
- Wavy Line Groceries, Provision and Frozen Foods :**
W. & A. G. Foote, Salford Stores, 15 Salford Road.....Tel. 43174

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