

marston news

parish church of st. nicholas

No. 156

Price 3p.

FEBRUARY



ST. NICHOLAS CHURCH — OLD MARSTON

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

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

Parish Worker : Miss O. J. Lodge, 5 Elsfield Road, Old Marston.
Tel. : Oxford 47956.

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

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

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.

PARISH CALENDAR : FEBRUARY

- Feb. 2. Tuesday. **FESTIVAL OF PRESENTATION IN THE TEMPLE.**
7.15 a.m. Holy Communion.
- " 3. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives meet in the Church Hall. Talk by a Child Care Officer.
- " 4. Thursday. 8 p.m. to 8.30 p.m. Prayer Group will meet in Church.
- " 7. **SEPTUAGESIMA SUNDAY.** 8 a.m. Holy Communion.
10.0 a.m. **The Parish Communion (BROADCAST SERVICE).**
Please be in Church by 9.40 a.m.
6.30 p.m. Evensong.
- " 9. Tuesday. Meeting of Cowley Chapter.
- " 10. Wednesday. 7.15 a.m. Holy Communion.
- " 14. **SEXAGESIMA SUNDAY.** 8 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
3.00 p.m. Holy Baptism (after prior arrangement).
6.30 p.m. Evensong.
- " 17. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives meet in the Church Hall.
"Hair Styles" by Martin of Oxford.
- " 19. Friday. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- " 21. **QUINQUAGESIMA SUNDAY.** 8 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
6.30 p.m. Evensong.
- " 24. **ASH WEDNESDAY.** 7.15 a.m. Holy Communion and 10.30 a.m.
- " 25. Thursday. Festival of St. Matthias, Apostle.
- " 28. **LENT I.** 8 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.

ALTAR FLOWER ROTA

Feb. 7th.—Mothers' Union by kindness of Mrs. N. Green.
Feb. 14th.—Mrs. Gibbons. Feb. 21st.—Mrs. Starmer-Smith.
LENT BEGINS. Easter Day.—Mrs. Garkin.
April 18th.—Mrs. Jennings. April 25th.—Mrs. Sharpe.

HOLY BAPTISM

- Dec. 13. Sarah Louise Baker, 2 Gladstone Road, Headington.
Louise Rosemary Ward, 38 Pitts Road, Headington.
Deborah Maureen Walker, 87 Ferry Road.
Catherine Emma Whitehouse, 87 Ferry Road.
- Dec. 19. Tara Jane Jeffery, 26 Sunny Rise, Gidley Way, Horspath.

IN MEMORIAM

- Dec. 31. Ronald Keleher.
- Jan. 2. Lilian Potter.
- " 13. Constantine L. A. R. Hope.

HOLY MATRIMONY

- Dec. 19. David Lawrence and Margaret Selina Baldwin.
- " 21. Graeme Roger Francis Chick and Elaine Jean Blunt.

* * * *

THANKS comes from our Post lady Mrs. Florence Gould who has been seriously ill and is now under treatment. Mr. Hayle most kindly allowed us to put a box in his shop for a collection amongst the residents for a Christmas gift to her. This raised £11 and her daughter writes — "I would like to thank you on behalf of my mother for the gift of money that you sent to her for Christmas. I would like you to know that she is very proud of the gift. I know she has always been happy at her job and enjoyed her little chats whilst delivering the mail. She feels very much at home in Marston. Words truly are not enough — but may I wish you all a very Happy New Year. Thank you to everyone who contributed so generously.

VICAR'S LETTER

My Dear Friends,

On Sunday, February 7th we have been invited by Radio Oxford to broadcast the service from St. Nicholas' Church at 10 a.m. This will be our usual service and will take the form of the first part of the New Communion Service. We hope you won't stay away to just hear Marston on the air. In any case you can always hear a repeat at 5.30 p.m. on VHF 95m. Please pray that the service may be a blessing to those who hear it. **MEMBERS OF THE CONGREGATION ARE ASKED TO BE IN THEIR PLACES BY 9.40 A.M. AT THE LATEST.**

Lent begins on Ash Wednesday, February 24th. There will be the regular early morning Communion Service at 7.15 a.m., and a service on Ash Wednesday evening at 8 p.m. in Church. On subsequent evenings we shall be meeting in the Church Hall at 8 p.m. and this year we shall be taking a wider look at life, and seeing the Christian faith in relation to the arts, poetry, architecture, and music, etc.

Religion can so easily become a special interest rather than an influence which impinges on the whole of life. I am sure that the Lenten Course will not only widen our thinking, but also deepen our Christian convictions.

The Lenten Project which will be studied by the children this year is connected with the Gell Memorial School for Girls at Ootacamund, South India. This is of particular interest to me personally as I served on its Board of Managers for a number of years, preached and spoke there on numerous occasions, and even taught the girls drill for a special Open Day! There will be some Lenten self-denial boxes for those who wish to have them.

Use the season well, and may it strengthen you personally and the life of the Church as a whole.

Yours sincerely,



CHILDREN OF THE CHURCH : ADVANCE NOTICE

Mothering Sunday is on Sunday, 21st March and we shall hold our usual Service for Parents and Children at 11.15 a.m. Will you make a note of the day and the time? We shall look forward to seeing you all in Church on that day.

GIRL GUIDES

We are in great need of somebody to lead our Guides. Is there anyone who will volunteer to carry on this important work with young people? Mrs. Cynthia Retter (nee Crawley) has carried on most nobly for several years now, coming from Cowley each week to run the Guide Company. She now feels that her commitments are such that she is unable to carry on. We offer our gratitude to her for what she has done here in Marston and send our good wishes to her and her husband. Unless a leader is found the Company will have to be closed. Should there be anyone who would be interested to help in any way will they please get in touch with the Vicar or Miss Lodge as soon as possible.



More filth flowed into our rivers than ever before—witness the Thames at Sunbury.

Syndication International

Muck and Mortality

by JAMES D. ROSS, author and journalist

Last year was called World Conservation Year—you know? The year in which everyone was supposed to propagate the gospel of a green and pleasant land fit for human beings to live in.

It was the year of the great awakening of the international conscience to the fact that we humans, as a species, are fouling our own nest. The year when industry supposedly hung its head in shame at the muck it produced as a by-product of money. The

year of millions of words about pollution; umpteen programmes on radio and television about pollution; earnest exhortations from politicians who suddenly realized that pollution was the in-word.

1970: the year when the world woke up to the fact that muck and mortality don't mix. And, in fact, the year in which more filth streamed into the atmosphere, over the countryside and into the rivers and seas around our coasts—especially the coast of England—than ever before.

World Conservation Year: and the

dirtiest, most disgusting year in our human history.

In the Bible story of creation a vivid word-picture is given of the beginning of all things. Whether one believes in the exact meaning of those majestic words, or regards them as an inspired poem by early metaphysical man is beside the point. What does emerge from those ancient words, and what has been demonstrated and proved through all the generations since, is that when our physical world was formed—when the seas came into being and that mysterious thing we call life appeared upon this globe, a state of balance was achieved in all of what we call 'nature'.

Plant life enriched the atmosphere to a life-supporting mixture of 20% oxygen, with balanced quantities of nitrogen, argon, carbon dioxide and water vapour to make up the total percentage. And for hundreds of millions of years, come flood, storm,

tempest or disaster, that delicate balance—that closed system of give and take between all things in this world and its atmosphere, animate and inanimate—has been maintained.

Until now.

Now man has upset the balance. With incredible folly and lack of either logic or foresight, mankind has committed himself to infinite growth, infinite expansion, on a finite globe. He is committed to the creed that he can build ever greater industrial societies, while the inflexible laws of nature can look after themselves.

They cannot!

The ability of our atmosphere, oceans, rivers and land to cleanse themselves, to restore the balance, is very great. But we have almost reached the limits of that ability. The greatest burdening of our natural resources lies in the multiplication of people—sheer numbers of people

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The cancer problem must be solved

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

Encouraging progress is being made in much of the work being carried out but a great deal remains to be done.

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

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'WE'RE ALL NUMBERS NOW!'

by MICHAEL BRISTOW-SMITH

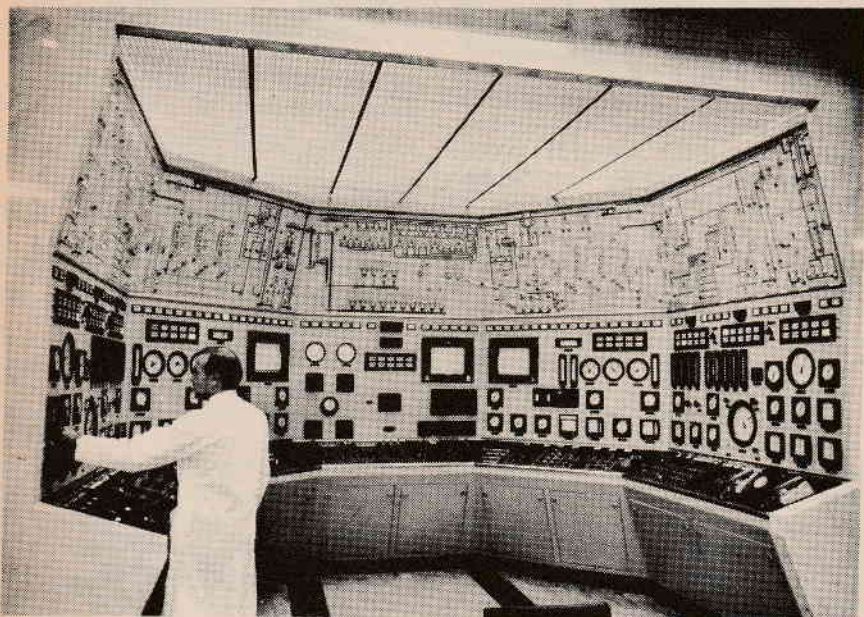
One of the pleasanter aspects of my daily work is the contact I have with people. Apart from the mental stimulation such contact brings, I also have the advantage of getting to know what the public, in general, thinks and what it is that concerns people most. Thus I am aware of a growing hostility towards the computer. 'We're all numbers now!' is the cry.

At this point, no doubt, I am expected to add my voice to the chorus of protest; to explain, to demonstrate how right, how justified, is this attitude. I am sorry but I cannot oblige.

I see in the computer a hope, a small hope, maybe, but still a hope, for the survival and even the improvement of our civilization, such as it is. Why should we condemn the very tool which most promises to help in the solution of some, at least, of our multiplicity of problems?

For the computer is a tool, be sure of that, and much of the distrust felt towards it is the distrust of those who do not understand: the Luddite mentality, in fact.

The essence of the computer is that it can cope with vast quantities of data in a very short time. It can calculate or simulate at speeds un-



'Unimaginably beyond the capacity of any human brain'.

Syndication International

imaginably beyond the capacity of any human brain. But it complements, it does not replace, that brain. It does the work the brain was never intended to do. It removes the drudgery of compiling and extracting information, leaving its human master free to assess and apply that information. For assessment and application are beyond its capacity, beyond what it was designed for.

Of course, old skills, no longer needed, must be discarded while new skills must be learnt. Of course we shall need to adapt, but adaptation has always been one of the human race's greatest attributes. It may be said that individuals will suffer and that may well be so, but, even there, the computer could help. For the computer is still in its infancy, and such is the pace of advance that systems which today seem so breathtakingly sophisticated will be obsolescent within five years.

Tax-gatherer's plight

I am no blind worshipper at the shrine of Science but I am well aware that, in today's complicated world, records and accounts have to be kept. Much, very much, has to be remembered. Papers may be lost, wrongly filed, possibly; there may not be space to store them all; there may be no time to read them through properly. What better, then, than the memory banks of a computer?

Take just two examples. How many people know, I wonder, that, were it not for the computer, the banking and money transfer services of this country would have ground to a halt years ago; brought to a standstill through sheer volume of work. Not many, I would say.

More of us, probably, realize that our tax-gatherers are cracking under the strain of an incredibly heavy workload. Perhaps it is difficult to

sympathize with the plight of tax-gatherers but taxes have to be paid and it is better that their assessment and collection should be as swift, accurate and painless as possible. At the moment nobody could claim that this is the case, but when the routine work is transferred to a computer things cannot but improve.

Bred like locusts

Immediately comes the objection, 'But computers make mistakes.' Yes, they do, and every newspaper is constantly on watch for them. But human beings also make mistakes and most of those attributed to the computer are the mistakes of its operators. Nothing is perfect in this world.

How would you prefer to have your income tax calculated? By a tired, overworked clerk on compulsory evening overtime, or by a tireless, efficient computer at any hour of the day or night? I know my choice.

We may all be numbers now (we have been for some while) but it is our own fault; there are too many of us. We have bred like locusts and, at the same time, allowed the unchecked growth of a bewilderingly complex, materialistic society. Man, fallible Man, be he politician, work's manager or builder's labourer, just cannot cope. But Man, 'the tool-making animal', has invented the computer, another tool, to help him cope. That is all.

But it is not quite all.

Ally or enemy

In spite of what I have written, we would do well to remember one thing. Tools are neutral. In themselves, they are neither good nor bad. Everything depends on how we use them. The flint axe could be employed to provide food or to bash in the head of some other skin-clad ape-man. A knife can be used for killing, or peeling onions.

The computer can simplify our lives and increase our leisure. It can, at work, reduce the frantic pace at which our affairs have to be conducted, allowing us to restore some human warmth to our dealings with our fellows. It can help us build a better world, to improve the lot of Mankind as a whole.

Or it can be used to enslave each and every one of us.

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Report from Fleet Street

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



Helen and Richard Exley, and their two children, Lincoln and Dalton.

Church Missionary Society.

Exit the hairy cliches

I cannot imagine President Nixon commissioning Mao Tse-Tung to write a booklet. Nor would Harold Wilson be the likely author of a Conservative Central Office publication.

Perhaps only a Church organization would have the nerve to trust itself, warts and all, to non-believers for analysis and exposure. But then, only the Church has the duty to go into all the world and listen and speak.

That is what C.M.S. has done over the years and more specifically in *In Search of the Missionary*. It asked Richard and Helen Exley, a couple of brilliant journalists who are self-confessed 'outsiders' and agnostics,

to take a long look at the Society and its works at home and overseas.

Like good journalists, sensitive to the public mind, they started with all the hairy clichés about missionaries as 'cooking-pot characters'.

Like good journalists, they dug out all the available facts, they put them down coherently on paper, and they gave them a searching assessment.

C.M.S. then took the results and gave them a superb presentation in one of the most significant twenty-five pennyworths since decimalization was thought of.

It is a disturbing document. And that makes it truly in line with C.M.S. activities over recent years.

C.M.S. has had a great deal of publicity, not a little of it coming from once loyal supporters who have not yet caught up with what their Society is doing. The Society has taken some profound and very far-reaching decisions. It has risked quite a bit in terms of its regular income.

But above all, it has shattered any complacency there once was, not about the essence of mission but about its *form*. Complacency-shattering seems to be a prime function of the Holy Spirit at the present time.

Unique Centre

Would you like your vicar to know a bit more about evangelism? Breathes there a congregation with soul so dead that it would not loudly answer YES—even if the vicar is a person beyond most of his fellow-clergy.

A very real chance has come. The College of the Ascension, Selly Oak, Birmingham, is now prepared to accept clergy from this country for special courses of varying length.

Selly Oak, Birmingham, is a unique centre of mission training. Over the years many colleges of varying denominational allegiance have grown

up. Today they have over eight hundred students between them.

In recent years these colleges have grown closer and closer together and they now form an integrated Centre for Training in Mission. To focus it all, Birmingham University now has a Professor of Mission, so students can pursue the subject up to doctorate standard. All in all, the Centre is unequalled anywhere in the world—which is why it attracts so many races.

But it is not merely an intellectual centre. You can also get courses in book-keeping and car maintenance—and if you are going to be a missionary overseas the day may come when you give solemn thanks for that!

The College of the Ascension, founded by U.S.P.G., began its life as a training centre for women missionaries—nurses, school-teachers and so on. It then broadened to take men also—agriculturalists, doctors, and so on. Now it throws its doors open to those who want to know more about mission and how best to proclaim Christ to the twentieth century even if they are not going overseas.

In these days there is an important lesson behind that. It is that the whole world is one and mission is as necessary in Manchester as in Mandalay.

The Irish Touch

Ireland, notoriously, is a country where things do not seem to be what they seem to be.

Not seldom, the unexpected there can prove to be the unpleasant. Whoever would have expected Ulster to demonstrate such a travesty of the Christian Faith?

But an unexpected happening in the South succeeds in restoring the balance. To mark the centenary of the disestablishment of the Church of

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BRIAN G. COOPER, lecturer at the Lanchester Polytechnic, and journalist, has recently returned from a tour of the Soviet Union, in which he wandered at will, saw what he liked, and spoke to whom he wished. In a series of three articles he brings some of his crowding experiences to the reader.

First, he visited . . .

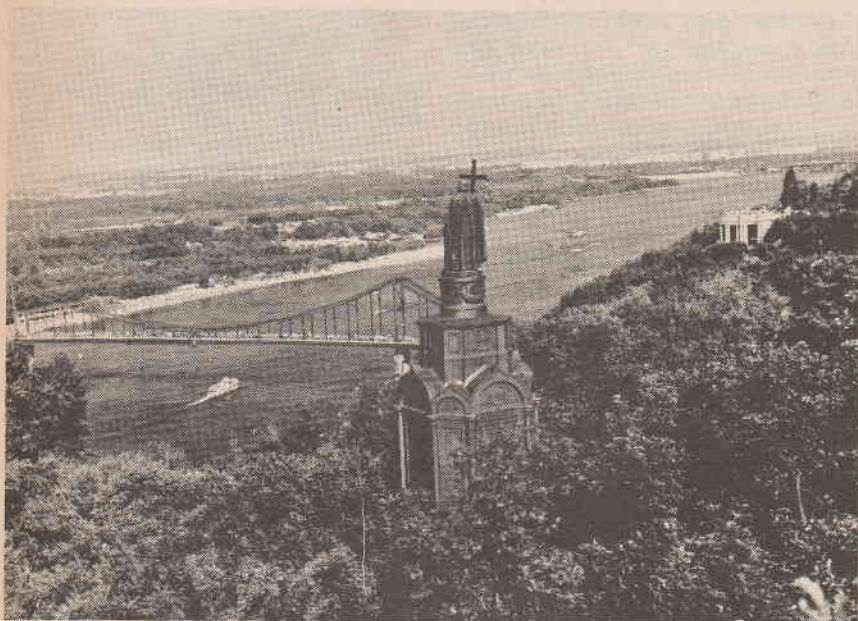
KIEV: Cradle of Christian Russia

Kiev, capital of the Soviet Union's Ukraine republic, is a sylvan city astride the wide Dnieper river. Called by its inhabitants 'the city in the

park', tree-lined boulevards, luxuriant flora blooming along main thoroughfares and thick woodlands surrounding make Kiev distinctive among modern conurbations.

Though high-rise apartment blocks ring this one and a half million population metropolis, Kiev, 'mother of all Russian cities', is outstanding for its history. The first settlements were in the sixth century A.D. A millennium ago, it was the capital of Russia's earliest state, among the most powerful of mediaeval Europe.

It was also the cradle of Russian Christianity, a fact still celebrated annually by many thousands of worshippers and pilgrims, as I witnessed for myself at the 1970 summer festival at huge onion-domed and fresco-covered St. Vladimir's cathedral. In 988 Prince Vladimir of Kiev, himself converted from pagan worship, ordered the baptism of the populace



The statue of St. Vladimir, overlooking the site of the mass baptism in the Dnieper.

Novosti Press Agency (APN)

in the swirling waters of the Dnieper. Directing that remarkable event, he personally supervised the destruction of the riverside pagan temples. Today a statue of St. Vladimir, high on a hillside overlooking the site of the mass baptism, constantly reminds the citizens of their Christian heritage. From that point, a sandy beach laced with pretty birch trees, saints and monks carried the Gospel of Christ across the length and breadth of Russia.

If, for most Russians, such events belong to their proud past, to the devout of the Russian Orthodox Church past and present fuse in mystic awareness of the living Communion of Saints.

Important centre

When I entered the cathedral, a quite remarkable sight met my gaze. The huge, awe-inspiring dome mosaic of Christ as Ruler of the Universe gazed down upon a vast sea of worshippers, all standing and totally packing the church interior. More crowds crammed the galleries. As the elaborate Orthodox ritual proceeded, the tension and sense of expectancy rose. Finally, a golden-robed priest came among the people, proclaiming the great deeds of St. Vladimir, and calling upon the assembled concourse to dedicate themselves afresh to the Christian life, inspired by their patron saint's example.

I will always remember how, after proclaiming the Creed in unison, several thousand Russian Christians crowded forward to receive Holy Communion, led by a young woman with a baby in her arms.

Many were elderly, but not all so. All sorts and conditions of Soviet men and women were there, including teenagers.

Many monks and nuns, too, were in that congregation. More applicants come forward for the religious life in

the Soviet Union today than there are places vacant in the monasteries and nunneries. The Ukraine is an important monastic centre. Kiev itself has two flourishing monasteries, while the Convent of 'Our Lady of the Protection' houses a hundred and sixty nuns, quietly living out the way of self-denial and prayer amid the Marxist society.

Unique heritage

Most non-Christian Russians are proud of the unique cultural heritage enshrined in towering cathedral or caught in the compelling beauty of a single ikon. The Kievo-Pecharskaya monastery, now a state-run museum, but once a base for missionaries and a refuge for hermits, draws visitors from all over the globe. Its deep caves and winding underground passages contain the naturally-mummified bodies of many mediaeval saints, some eerily garbed in their episcopal robes.

Not far away, a tall needle column recalls the two hundred thousand soldiers and citizens slain during the Nazi terror against Kiev. The memorial flame, forever flickering, and solemn music along the grove of remembrance, made me ponder that the soul of the Soviet people, Christians and Marxists alike, has been forged through much suffering, whose terrible dimensions we in island England can hardly begin to imagine.

SOLUTION TO CROSSWORD NO. 5

The winner of Prize Crossword No. 5 (October), was Miss Stewart, of 5 Bellbury Close, Puddleton, Dorchester, Dorset, who receives a Book Token for One Pound.

The Unmentionable Subject

Kevan Tailby reviews **THE LAST THING WE TALK ABOUT**, by Joseph Bayly, published by the Scripture Union, 30p.

It has been said for some time now that death has replaced sex as the great unmentionable subject. Now we are sex-obsessed, but are afraid to acknowledge death as a fact of life.

This is odd. Death, after all, is what comes sooner or later after birth. No one can avoid it, but we prefer to ignore the fact.

Perhaps, because of this, I found the book interesting. Death has become fascinating!

An American, Joseph Bayly has lost three sons, and what he believes about death comes over in his writing. This is no theory to him.

This is not a book to give someone who is recently bereaved, but read thoughtfully it will help the reader to accept death and know from Mr Bayly's experience how he or she might help others who have lost friends and relatives.

One criticism concerning the style of the book. There are too many short sentences and paragraphs. Mr Bayly is concise and brief. Often I wished that he had expanded his thoughts and opinions, because he obviously has something to give to others.

In a chapter entitled 'People used to die at home,' Mr Bayly makes one realize that the 'ordinary, age-old fear of death has an added dimension today: the anticipation of being alone in life's closing hour, isolated from those with whom the other hours and years and decades have been shared. We have consented to death's banishment from our homes to the hospital, where it is acted out in a setting of

sterile equipment and efficient, unfamiliar people.'

'In this generation, death has moved out of the house to the hospital.' Mr Bayly is not completely happy about this, and goes on to explain that he and his wife chose to have one of their children stay at home when he died of leukaemia, 'in the familiar bedroom, with his father and mother to comfort and love him and talk to him about Jesus, love and heaven.'

Perhaps more people should think about this, and act accordingly when facing the loss of a relative, young or old.

REPORT FROM FLEET STREET

from page 22

Ireland (Anglican) a group of leading non-Anglican Irish Christians produced a happy birthday present—a book called *Irish Anglicanism*. Its editor is a Jesuit and the majority of contributors are R.C.s (which is consistent with the whole pattern of religion there).

But nicest touch of all is that the Irish Government subsidized this book.

It is a thoroughly friendly book. It is a book which gives substance to ecumenical gestures.

To all Irish non-anglicans: happy birthday.

END OF THE STREET

I am not my brother's keeper.

I am my brother's brother.

ANON.

Emmeline Christie's page

OPEN LETTER TO SOMEONE UNKNOWN

Far be it from me to suggest adding unnecessarily to the ever-increasing number of Laws which be-devil our daily lives, but there is a real need for someone to do something about WILLS.

I recently came up against this problem for the first time. It involves a brief, and rather sad little story. Let me tell you.

There were two sisters. One was a 1914-18 War widow, with her own little home, and her pension. The other sister was a spinster, who looked after their aged mother at the parental home. There came a time when the mother died. The widowed sister then offered a home to the spinster sister, who accepted, and they lived amicably together.

At the age of 74 the spinster died. By now the elder sister was 84, and none too well herself.

Among the papers left by the spinster, was a Will Form, on which she stated simply, and clearly, that she wished everything she possessed to go to her elder sister, with whom

* * *

Soda Bread for use in emergency

Sift 3 oz Plain Flour with

$\frac{1}{2}$ teaspoon Salt

$\frac{1}{2}$ teaspoon Bicarbonate of Soda

1 teaspoon cream of tartar.

Add $5\frac{1}{2}$ oz of wholemeal flour and mix to a dough with milk. Make into a flat cake and bake in a hot oven (approx. 475) for about 20 to 30 minutes. This is best eaten same day as made.

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she had by now lived for 26 years. But, and here's the snag, she didn't sign it. So, despite the clear indication of her wishes, she had, legally, died 'intestate'.

The married sister, landed with the papers, unused to having anything to do with 'the Law', and beginning to fail a little, asked her daughter to deal with the matter for her. Solicitors were consulted. The old lady agreed to take out 'Letters of Administration', so that Auntie's nest egg could be released for sharing between the living next-of-kin (herself and one younger brother), and the children of the deceased's next-of-kin (i.e. numerous nephews and nieces).

Eventually the papers were ready. The old lady was becoming ill by now, and there were signs of 'diminished responsibility'. When the papers were presented to her, quite inexplicably she became frightened, refusing to have anything to do with signing them. The mere name of Commissioner of Oaths gave her the heebie jeebies! As it seemed the kindest thing to do, the matter was left in abeyance.

Then the younger brother died. And, six months or so later, the old lady became ill, and shortly died.

So now, Auntie's estate had to be divided between the nephews and nieces. Once again the daughter, niece of the Spinster, and now Executrix for the elder sister, tried to get the matter cleared up. Only to find that she could not apply for Letters of Administration. Why? Because she did not directly inherit from her Aunt at the time of Auntie's death.

And the little nest egg, which was to have been a 'thank you' to the

elder sister, and indeed which would have given her some little extra pleasures as an addition to her pension, in her last year or so, is still sitting waiting to be divided now between countless nephews and nieces. It might be easier to accept the situation if the amount involved were £3,000, or £30,000—but it's not. It's just over £300!

This type of situation could be avoided altogether if, in Law when a person becomes of age, at 18, they had to make a Will, have it witnessed, and filed at a 'Wills Registry'. If they wanted to change the Will—and some people seem to make a habit of it—there would have to be a fee (and this might discourage them from doing it too often!)

For those people who:

(a) Don't know how to go about getting things done; or

(b) even where to find out how to get things done; or

(c) who are frightened of 'the Law'; or

(d) who are perhaps just 'feckless', or haven't a clue about these things it would get the whole thing organized and sorted out once and for all. If such a new law were made, it would not be many years before it became just as automatic as registering births, deaths, and marriages.

And it would save so much time, and trouble, headaches and heart-aches too.

This month's competition: NOW THEN!

Isn't it odd, when you come to think of it, that we use a phrase like 'now then!' Two words meaning completely the opposite of each other, but when used as a phrase convey something quite different! NOW THEN—can you think of another?

Send in your phrase on a postcard. Give your name and address.

I hope someone who reads this, and who knows 'how to go about it' will think it over, and if it's as good an idea as I think it is, will get cracking on it right away!

* * *

Henry and Henrietta Gardening notes



*If high winds
The earth should dry,
Fork over borders,
Also try
To dig out now
The sweet pea trench.
And if you've time
Creosote your fence.*

The winner of the 'Definition of an optimist' Competition was M. B. Reckitt, 47, Fairacres, Roehampton Lane, London S.W.15.

M. B. Reckitt receives a Book Token for One Pound for the following.

Two men discovered an unfinished bottle of whisky. The pessimist said 'Why, it's half empty.' The optimist said—'Look, it's half full!'

LOOKOUT ON FAITH

NO. 17: HOW THE CHURCH BEGAN

by Preceptor

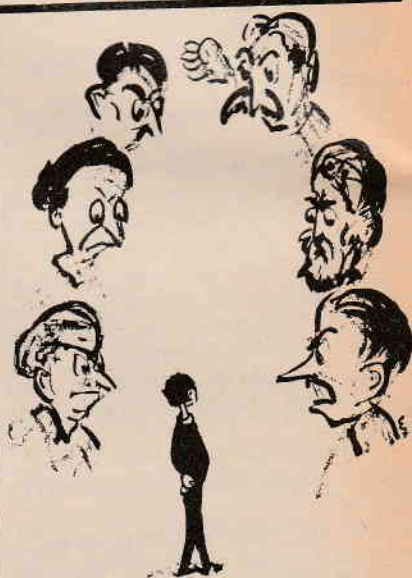
Nowadays, when the Church is mentioned, people think either of a building (e.g. the parish church), or an institution (e.g. the Church of England). But the Church is, in fact, a spiritual family. It consists of God and those who ask him to help them to live as his children. God wants all people to be sure that they can find him and talk with him in all situations. He wants everyone to feel that he knows, cares and can help. Men such as Moses, Elijah and Isaiah were so inspired by the Holy Spirit that they got this message across to many of the old Israelites. These felt that they were indeed God's people—his Church. So the Old Testament is the story of a Church, the people of Israel learning to acknowledge God in their worship and their behaviour.

A Church adrift

But the Church of Israel failed God in two ways. (1) Its leaders lost the vision of God's love and compassion to all in need. (2) They hugged the blessings of their religion to themselves and failed to tell the world of the concern which God has for all people. So, when Jesus came on the scene, he found this Church adrift. The New Testament is the story of the Church revolution started by Jesus, and continued by men who were filled with his Spirit. Jesus gathered a band of artisans, clerks and others from ordinary homes, and taught them that all people matter to God, and that God expects his Church to show divine compassion to all in need. The opposition to this was

strong, and the worldly and self-centred opponents of Jesus persuaded the authorities to put him to death. But he rose again, appeared to many of his team of helpers, and caused the Holy Spirit to fill them with the certainty that he was indeed God's son who had opened the way back to God for all and sundry.

Christian leaders like Peter, Paul, Barnabas and Timothy were able to inspire Gentiles as well as Jews with devotion to Jesus, and, by their dedicated missionary work, they laid the foundations of the world-wide Christian Church. From their days until now the Church has preached the Gospel as it is in the New Testament—the good news that Jesus makes God's love real to all who accept him as Lord and Saviour.



FUN WITH FORREST

*There was a young priest in the city
Who said, "In the Church, its a pity,
Indeed, a disaster,
They think the word 'Pastor'
Refers to some kind of Committee.*

PLACES DO MATTER

Claims Joseph Humble, vicar of a large suburban parish in the Midlands

Religious faith, and indeed every serious idea has to be expressed in more than mere words. Words, however sophisticated, can never express our very deepest thoughts.

Thus in addition to words, men express themselves and understand each others' ideas through symbols.

The circle, for instance, is a universal symbol—probably because it cannot be added to or subtracted from without destroying it. In itself it is complete, whole, entire. On the other hand a line, straight or crooked can be added to or subtracted from indefinitely and it still remains a line.

So the circle remains a mysterious symbol, and a woman (and often a man) symbolizes her complete relationship with another by wearing a small golden circle on the fourth finger of her left hand.

Going back to lines again, a single line is dull, but let two lines cross and the crossing is an immediate point of interest. If you are in a strange town and you want to go where the action is, you won't go to the middle of a street or road, you will go to where the roads cross. Be it public announcement or accident, the likeliest place is the crossroads. Lines by themselves are mostly boring. But where two lines cross is a point to which the eye is inevitably drawn.

The cross therefore is another universal symbol, a symbol which Jesus Christ has forever filled with infinite meaning.

One of the more difficult tasks for

the church of today is to find symbols by which to express its faith, and then keep the meaning of those symbols fresh and clear and full to all who see them. And there is one symbol, neither a cross nor a circle, which is all too often neglected.

These days it is not very fashionable to talk about the importance of church buildings. The church is 'the people' we are constantly reminded. True. But the place where the people meet for worship and the way they keep that place it is a powerful symbol of their faith!

A living faith

During the course of last summer I visited twenty-nine churches in France and Italy. Their condition spoke volumes about the people who used them. Some were dirty and dusty. They looked as if the people who used them, if any, had quite given up heart. Others positively sparkled with polish and points of interest. Those who use them must have had a lively and a living faith.

The church building is inevitably a symbol of the faith of those who use it.

I am the Vicar of a parish which has a beautiful church. We do our best to ensure that it is kept clean, tidy and altogether well cared for. Sometimes I surprise one of the visitors (of whom, if you include those who attend weddings and baptisms, number many hundreds every year), literally spellbound by the beauty of the building. That beauty speaks of the beauty of God. The state of the building speaks of the faith of those who use it.

Professional preachers, these days, are not often blessed with obvious success. No one has a short cut

successfully to preach the Gospel. But those who tackle the humdrum, very ordinary tasks in parish churches up and down the country, are contributing to the mission of proclaiming the faith to the whole world.

Those who clean the church, polish the pews, make sure that the flowers are fresh and expertly arranged; those who spend their money to

ensure that the roof is in good repair, that the gutters are efficient, and that the boiler chimney is doing its job, *are* preaching the faith.

And this maintenance of the ancient symbol of the church building is part of the duty of every Christian to proclaim his faith, whether those within earshot will listen or ignore him.

MUCK AND MORTALITY *from page 18*

who are swamping our planet, its resources, its ability to cope with our quite incredible volume of rubbish.

It has been estimated that, using all our technological know-how, this earth can sustain—just—about 8000 million people. We are already nearly half that figure, and by the end of the century will certainly reach it unless drastic birth control is introduced on a global scale. And then what?

Do we drown in a welter of teeming cities, dead rivers, sterile oceans, poisonous atmosphere, a countryside buried under garbage and sewage?

Or do we stop just talking about pollution as an academic bogey, and make it the single most important issue to be dealt with by a humanity which claims to be adult?

Nothing is more important to our physical future than the controlling of the massive upsurge in world population, and the deadly fact of pollution which is its corollary. World poverty, racism, wars, hatreds and vendettas—all are secondary to that number one fact that as an ever-multiplying race we are swiftly and steadily poisoning our environment.

And we are fast approaching the point of no return.

The responsibility to deal with this nightmare lies with everyone. Contraception should be tackled on an international scale, and not hampered by outmoded, man-ordained religious

taboos. Industry should be compelled to adopt cleaner processes, and to purify the dirt it cannot avoid. The best scientific brains should be applied to the problem of how to process, utilize or re-cycle our ever-mounting rubbish.

And we must stop pouring effluent, oil, chemicals, radio-active matter, and the universal garbage from cities and industries into the atmosphere, the rivers and the oceans.

Already they are dying. Within another generation, unchecked, they will be dead. And then we shall die.

In the beginning of all things God created—a balance! We, in our arrogance and greed, have destroyed that balance. God also gave us the gift of common sense—not over-worked of late.

But if we apply it we may yet preserve a good earth for our children, and their children.

SALVATION

The fear of future pain or of destruction may stimulate a man for his own self's sake to seek salvation; but the only salvation that exists or can exist is one that he can never find while he seeks it for his own self's sake.

The late Archbishop William Temple

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.

Destiny and free will

I have often thought that Judas Iscariot was unjustly condemned.

The coming of John the Baptist was foretold in the Old Testament and also in the vision of Elizabeth his mother. The coming of Jesus was also foretold, therefore the whole plan of his life would be mapped out, all things being possible.

Our Lord said at the last supper that one of his disciples would betray him; and after his betrayal he told Peter—'Before cock crow thou shalt have denied me thrice.'

How could either Judas or Peter help doing what fate had prepared for them? How could Jesus put them his friends in such positions?

N.E.E.

N.E.E. doesn't give his address, so I can't write to him personally but I hope he sees this.

I don't believe in fate. Peter and Judas were free.

Now there are two things involved here. There's the 'foresight' of the Old Testament and the 'foresight' of Jesus, but they are both of a piece.

If a chap is in the 'Star & Garter,' has had two over the eight, yet insists in getting into his Ford Capri and

driving home it doesn't take much 'foresight' to tell him he might run into trouble. If you possess a modicum of intelligence and imagination you might be able to work out *where* he'll run into trouble, and what kind of trouble it'll be!

This as I see it was the kind of 'foresight' you get in the Bible. I don't for one moment rule out the possibility that some people may be able to 'see' the future—time's a funny thing. But I've no experience of that taking place in a supra-normal way. I *have* experience as most people have, of it taking place in the normal way which I have just described. But however it happens, because it's 'seen' that doesn't mean it's 'fixed'. With our chap in the 'Star & Garter', I may 'see' that he'll get nabbed by the police car that's always parked in the side street waiting for characters like him after closing time, but if after my warning he gets out of his car and takes a taxi he'll be as safe as houses. He's free to do that.

You get this sort of thing happening in the Old Testament. One of the prophets says: 'Israel is going to be overwhelmed by Babylon.' Then Israel changes direction—it repents and turns away from the wrong path and goes God's way—and the prophet changes his tune. Babylon won't overwhelm them yet. People are free.

Judas and Peter didn't *have* to go the way they did. Jesus saw that because they were the people they were that in a crisis this was the way they would react—but *they were free to prove him wrong.*

Of course we feel sympathetic towards Judas, as we do towards Peter. They were men and we have the same weaknesses as they had. The difference between them was that Peter picked himself up and Judas fell into despair.

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DR. HOPE

The Parish of New Marston has lost a faithful and much-beloved priest in the death on January 13th of Constantine Hope. During his last years he had been dogged by a serious illness, but did his utmost to try to keep going, and in the end was forced to retire. As a scholar, Constantine Hope had made a name for himself with his study of Martin Bucer and the English Reformation.

It was Bishop Kirk, with whom he shared a mutual respect and friendship, who first appointed him to New Marston, and Dr. Hope worked hard and long to establish the district as a parish, to build a church worthy of the area, and to build a Vicarage within the parish.

Many will remember this faithful and cheery priest with love and affection. Some may not realize that he was the personal friend of Pastor Neimoller, with whom he renewed his acquaintance on his last visit to Germany, and also of Bishop Martin Dibelius.

Dr. Hope had known suffering in other ways, for he was originally a member of the Confessional Church which withstood Hitler, and because of this he became a marked man by the Gestapo.

In the future whenever we think of the parish of St. Michael and All Angels, New Marston, we shall associate with it the name of "Dr. Hope," a generous and warm-hearted priest, who despite many handicaps, served his Master and Lord to the best of his ability, and who now, at a comparatively early age, has entered into his rest.

To Mrs. Hope and to Nicholas, we extend our deepest sympathy in this their loss.

THE REVEREND NORMAN GREENFIELD

It has been announced in the press that the Queen has approved the appointment of the Reverend Norman Greenfield, Vicar of Littleworth, Faringdon, as successor to Dr. Hope as Vicar of New Marston. Mr. Greenfield has, in addition to his parochial duties, been Assistant Stewardship Adviser to the Diocese. A graduate of Leeds University, he has served in the North of England. He is married, with a young family, and as an incidental asset is a qualified football referee! We extend a warm welcome to Mr. and Mrs. Greenfield, and hope that when the date of the Institution and Induction is announced, there will be a good attendance to welcome them.

ELECTORAL ROLL

With the introduction of the new system for the calculation of parish shares, it is increasingly important that the Electoral Roll should be an accurate record of parish members. Those who live outside the parish but worship with us are also reminded that they cannot be married at St. Nicholas Church unless one or other of the partners either lives in the parish or is on the electoral roll. To be placed on the electoral, you must

be a baptised member of the Church of England, seventeen years of age, and have worshipped habitually at St. Nicholas parish over the previous six months. Your name is then presented at the Annual Church Meeting for approval. This usually occurs in March or early April, and so it is important that anyone contemplating marriage in St. Nicholas Church in the near future, and who lives outside the parish, should sign a form without delay.

"HOLLYPINES"

This is the new name for part of the farm-house which used to be known as "Cannons Farm." The owners are to be congratulated on the fine work of restoration they have done on this old house.

THE RECREATION GROUND

The bull-dozers have got to work, and the diggers have been digging in what was once the Village Recreation Ground, given in (so-called) perpetuity by Marston's one-time Vicar, the Reverend John Mortimer. There is the promise of a new ground at the foot of Boults Lane, but it is sad to see the end of this area which has given so much pleasure to so many people in the past.

USE OF THE ORGAN

There appears to be a revival of interest in organ playing recently and the Vicar and Mrs. Garner have received many requests to play the Church organ. It is not often appreciated that the organ is a very valuable instrument, and that the Church pays for it to be tuned and maintained regularly. This is no small expense. The Vicar and Churchwardens have agreed that permission to use the organ may be granted to competent organists, or to those under accredited instruction as organists. An hourly fee is payable, and those using the organ must sign this before leaving. Anyone wishing to play the organ should contact the Vicar or Mrs. Garner, 31 Oxford Road, Old Marston.

COURTESY IN THE SHOPS

If there's one thing Marston can congratulate itself upon, it is the courtesy to be found in its local shops. Even after a tiring day, and dealing with customers who don't know what they want, our local shopkeepers and their assistants show a measure of courtesy which is noteworthy. Thankyou to you all!

NOT TAKEN FOR GRANTED

Every year a beautiful Christmas tree is placed in our Church and decorated with lights. The gift and the decorations are from Mr. Fred Maund, one of our choir members, and one of the Church's most willing helpers. With a wife who is a "sides-woman," one can say he is wedded to the Church, and we do thank him for his gifts which are not taken for granted, but greatly appreciated.

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 Raymund Road. Tel. 40482.
Over 60's Club. Sec. : Mrs. J. Yates, 81 Woodstock Close, Woodstock Rd.
Treas. : Mrs. E. Week, "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 Eims Drive.
Women's Institute : Miss E. Warburton, 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
- 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 :**
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
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- Funeral Directors :**
Reeves & Pain, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529
83 Botley Road, Oxford.....Tel. 42529
10 Newton Road, Oxford Tel. 48817
- Gardening Requisites :**
Smith's Hardware Stores — China & Glassware, Pet Foods,
Pink Paraffin — 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 (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
- Taxi — Car Hire (Long or Short Journeys) :**
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

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

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