

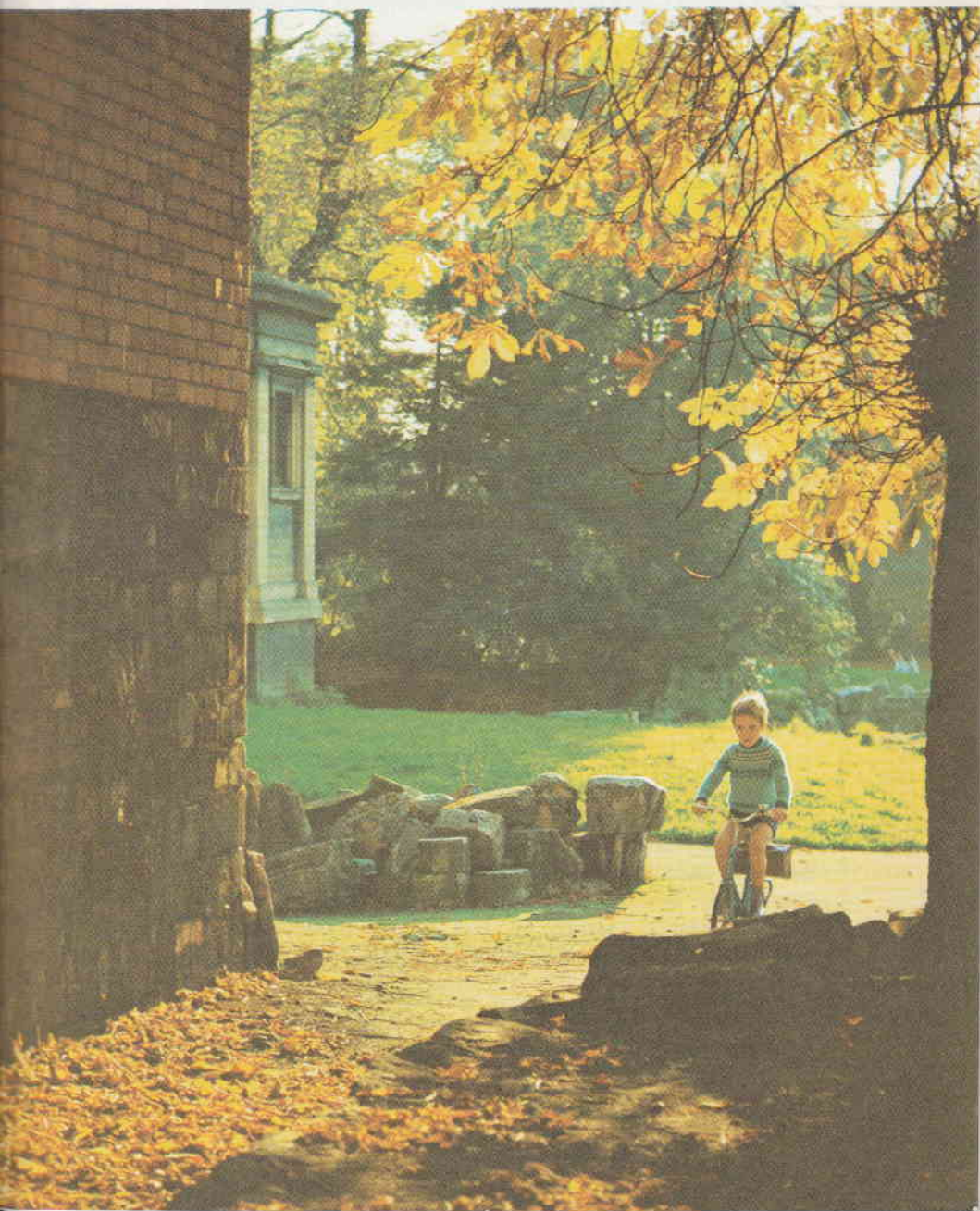
marston news

parish church of st. nicholas

No. 164

Price 3p.

OCTOBER



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 : OCTOBER

- Oct. 3. TRINITY XVII. HARVEST THANKSGIVING
 8.00 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 11.15 a.m. Service of Thanksgiving for children and parents. Gifts of
 tinned or packed goods will be offered at this service.
 6.30 p.m. Evensong. Wildlife Film.
- " 6. Wednesday. 7.15 a.m. Holy Communion.
- " 7. Thursday. 8 to 8.30 p.m. Prayer Group meets in Church.
- " 9. Saturday. Over 60's Morning Market. Coffee served, 10 a.m.—12 noon.
- " 10. TRINITY XVIII. 8 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong.
- " 13. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Marston Wives Group in Church Hall. Talk by Manage-
 ment Staff representative of Marks & Spencer Ltd.
- " 15. Friday. 10.30 a.m. Holy Communion.
- " 16. Saturday. 2 p.m. Sunday School Jumble Sale (Mortimer Hall).
- " 17. TRINITY XIX. 8 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 11.15 a.m. Children's Instruction.
 6.30 p.m. Evensong.
- " 18. Monday. Festival of St. Luke, Evangelist.
 7.15 a.m. Holy Communion.
- " 20. Wednesday. 7.15 a.m. Holy Communion.
- " 24. TRINITY XX. 8 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 11.15 a.m. Children's Instruction.
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong.
- " 27. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Marston Wives Group in Church Hall. "Speakers Corner."
 Discussion evening.
- " 28. Thursday. Festival of St. Simon & St. Jude
 7.15 a.m. Holy Communion.
- " 31. TRINITY XXI. 8 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 11.15 a.m. Children's Instruction.
 6.30 p.m. Evensong.
 8.00 p.m. C.M.S. Action Group at the Vicarage.
 All Teenagers welcome.

HOLY BAPTISM

- Sept. 12. Karine Alison Pitt, 5 Marsh Lane.
 Helen Kate Shepherd, 35 Elms Drive.
 David Robert George Smith, 10 Ouseley Close.

HOLY MATRIMONY

- Aug. 28. Robert George Guschtscha and Janet Rose Saunders.
 Sept. 4. Michael John Watson and Shirley Veronica Baker.
 Sept. 18. Brian Michael Holloway and Judith Evelyn Ruston.
 Stuart Brechin and Paluine Mary Washington.

IN MEMORIAM

- Sept. 13. Anne Evelyn Williams.

ALTAR FLOWER ROTA

October 3rd—Harvest Thanksgiving—Mr. Oliver by kindness of Mrs. Green.
 October 10th—Mrs. Cleland. October 17th—Mrs. J. Starmer-Smith. October
 24th—Mrs. S. Bolton. October 31st—Mr. J. Day.

ELECTRICAL INSTALLATION & GENERAL REPAIRS :

Cooper & Mills, 60 Marsh Lane. Tel. No. 61320.

VICAR'S LETTER

My dear Friends,

Its strange how emotive words can become. An emotive word in our parish discussions in the past has been "Stewardship." For some people it has seemed to come from the nether regions, is regarded as a kind of ecclesiastical banditry, and has been the cause of rising blood pressure and sleepless nights. For others, it has appeared to be the answer to all our problems. "Have a Stewardship Campaign," they have implied, "and you'll have no more worries. There'll be no need to count beans in a jar, or guess the weight of a cake. The congregations will increase, and Heaven is just round the corner."

Both these attitudes are wrong. Stewardship will not answer all our problems, just as neither Mattins nor Series III Holy Communion will cause a spiritual revolution, and bring flocks of folk to Church.

On the other hand I don't regard it as high pressure salesmanship for Low Church parishioners.

Stewardship is something at the heart of our Christian faith and practice. Its as old as the Israelites and as modern as the Diocese of Michigan, which helped to remind us of these Biblical principles, the giving to God.

Let's face it. We in Marston have a great deal handed to us on a plate. We have a beautiful old 12th century Church. We receive money from endowments. We have a new Vicarage. We have a Church Hall. Quite apart from this we have a great deal in our personal lives for which we ought to be thankful ; our health and strength, a country where there is freedom of speech, and freedom to worship. We have the Bible, and the sacraments freely available for us. We don't have to wait once a month for a service as many Christians do in some parts of the world. We can, if we so wish attend at least fifteen services a week in our parish Church. Our children are instructed and the choir that sings for our Parish Communion is one of the best in the district. We know too that when we need it, pastoral help is available for us.

Surely, it is reasonable that we should want to say "Thankyou" to God, our Saviour and Lord, not only with our lips, but with our lives as well. The money that we give is a token in cash of our gratitude.

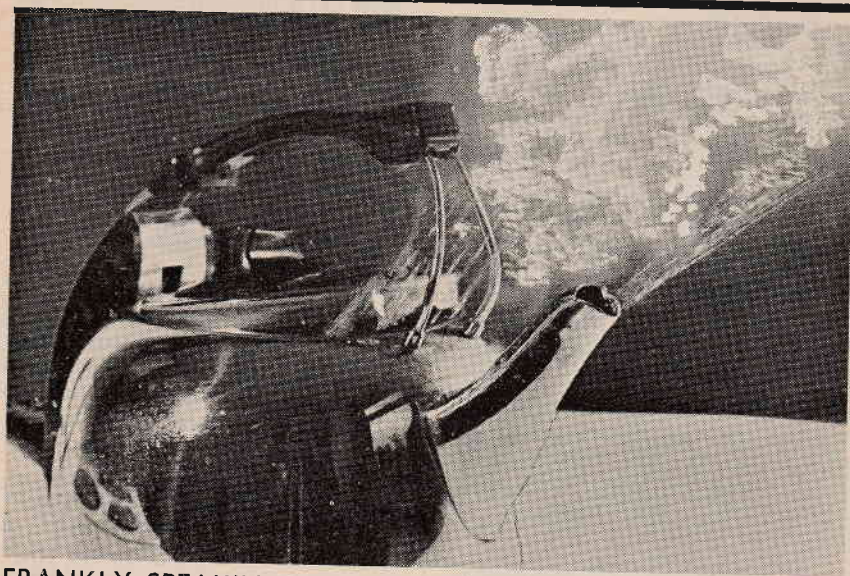
What Stewardship does is to help us to ask ourselves : "Is what I freely give a realistic and worthy offering, or am I merely ' tipping ' God ? "

In the coming months we shall be preparing for a Stewardship Campaign in the Spring. It can be something intensely worthwhile but it needs the backing of loyal support and faithful prayer. Please pray that God's Will may guide and direct all that we do together, so that "Stewardship" in the future may be an emotive word, but in the right sense of pledging our lives and our resources to God, that He may use them for His work in the world.

Yours sincerely,



Vicar & Rural Dean.



FRANKLY SPEAKING BY
THE EDITOR

An invitation to let off steam!

Autumn it may be, but a new year is rushing headlong towards us and it is time for new thoughts to be circulating in the editorial mind. And so, when 1972 does arrive, new contributors and new ideas will be presented to the readers of this inset.

Among them is one which will probably turn to grey those few hairs on the editorial head not yet that

wintry colour: one which calls for a large degree of reader-participation, beginning from the moment you finish reading this column.

However Christian we are (or try to be!), all of us have our private moans, grouses and grievances. Ignoring the purely personal ones—like the abysmal manner in which one's next-door neighbour is bringing up her children, or the deplorable laxity in discipline allowed the junior choir-boys by the Vicar—legitimate grievances, worries and perplexities remain, some of them a cause of real distress to those who hold them. And they cover the whole spectrum of human society, from distress over the fact that millions of Bengali refugees can suffer enormous hardship in this world of technological miracles, to real distress (and I have met it) caused

LOOKOUT ON FAITH

No. 25: The resurrection of the body

by Preceptor

In the Apostles' Creed we say that we believe in the resurrection of the body. 'Resurrection' comes from a Latin word meaning to rise again, or to appear again. To the Christian, resurrection means far more than a vague continuance of life after death. The death of the body has a real

from previous page

to some sincere Christians at the usurpation in their church of the 1662 service of Holy Communion by Series 2. Worries over race and riots, permissiveness and pornography, cancer and communism.

Few of us, at heart, have not got some secret fret.

If you have, and would like to air it and share it, write it down in not more than 100 words, and send it to me—The Editor, *The Window*, A. R. Mowbray & Co., Ltd., The Alden Press, Osney Mead, Oxford OX2 0EG. The most interesting—or most disturbing—will be printed each month from January 1972, and with much soul-searching and awareness of fallibility, this column will try to find an answer or explanation to it.

It might not be the right answer, and it assuredly will not please all the readers all the time (perish the thought!), but it will be an attempt by one Christian with problems of his own to look squarely at the problems of his fellow-Christians, and try to see the reason 'Why?'

Don't spare the postman! We shall sit back confidently now, and wait to be snowed under.

finality about it. The body itself ceases to exist in any recognisable form after it is buried or cremated. Yet we cannot imagine the existence of a human soul or spirit without some kind of embodiment. Christians believe that Christ has conquered death for us all, so that the 'real person' lives on when the body dies, and that we shall each have a body as a real part of ourselves in the life to come.

But this does not mean that the present collection of skin and bone, muscle and sinew, flesh and blood which makes up the earthly body will somehow be re-assembled after death. As St. Paul reminds us, the perishable cannot possess immortality. Our resurrection does not condemn us to eternal possession of our present body, with all its aches and defects; nor does it mean that we shall regain this body in a beautiful and perfect condition.

Expression and recognition

Our earthly body is given to us by God to fit our earthly needs. By it we eat, work and form the next generation; through it we express our soul. At the best we allow it to be the dwelling place of the Holy Spirit. But too often we become obsessed by the body's appetites and appearance, by its agonies and its exhilarations. On this earth the body enables us to express ourselves and to be recognised as ourselves. It is a real part of us, but it is not the part that goes on for ever.

The resurrection of the body means that our non-physical part, our soul, will have a body suited to the needs and conditions of the world to come. The resurrection body will be our means of self-expression and communication, and will enable us to be recognizable as ourselves. It will be a real part of us but, in the eternal world, there will be nothing perishable about it. It will be fitted for the life everlasting.

Honour thy father and thy mother?

by Michael Bristow-Smith

Problems (problems, that is, with a capital 'P') can be extraordinarily comforting. A Problem can be made to include a whole section of the community and take no note at all of individual circumstances or suffering. What is more, a Problem can be discussed and discussed at length with nothing whatsoever being actually done. This usually happens when there is a Committee. And, in the main, the talk is most and the doing least where the human beings who constitute the Problem are, for one reason or another, less articulate than most social groups.

Age old problem

By now you will have gathered that I have a particular Problem in mind. I have indeed. It is the Problem of Old Age, or rather the triple problem of Old Age, Poverty and Loneliness. It is a favourite subject for political speeches but considerably less favoured when it comes to political action, though, to be honest, more has been done in recent years than ever before. But I wonder how many of those involved look upon their work as dealing with individuals? Here I must except those who are in direct contact, those in the field, so to speak; it is the administrators, the planners, who, I feel, seem more concerned with the Problem of Old People than with the old *people* themselves.

I live on the fringe of what is possibly the most concentrated 'retirement area' in Britain, a district where



Photo: L. A. Bartlett

the average age of the population is staggeringly high. I have also done full-time social work among the elderly, and even now I suspect that in my job I meet more over-65's than under. So it is that old people are frequently in my thoughts.

In a short article it is only too easy to fall into that very trap of Discussing a Problem, and I think the best way I can avoid this is to try and show just what old age, poverty and loneliness can mean to individuals.

First, let us look at old age itself.

In days gone by the generations lived together; the young benefited from the wisdom and experience of the old, and the old were refreshed by daily contact with the young. It does not seem to be generally realised today how close the very young and the very old can be, and what pleasure they can find in one another's company.

The decision

In 1971 old age is mostly looked on as a nuisance, particularly by those it does not afflict. Of course, the family is very fond of Granny, but unfortunately the house is too small to accommodate both her and the children, and after all Granny has had *her* life. Then, too, though Granny's mind is sharp and lively, her body is letting her down. This is unpleasant; it causes a lot of trouble and work. So, sooner or later, it is decided. Granny must go into a home or a geriatric ward. There, deprived of young company and the stimulus of ordinary, everyday life, Granny's mind begins to go the way of her body. The long days of purposeless boredom exact their due and she becomes senile. Physically she is given every care, but mentally—well, the home is short-staffed and who wants to listen to her ramblings among so many? That is old age.

Poverty is the most generally recognised aspect of our Problem, and certainly more is being done about it than either of the other two. Most old people have now been brought to realise that the Supplementary Pension is no shame and that applying for a rate rebate is not begging. But there is still a difference between living and existing, and I have known those who have gone without food so as to keep warm in the winter. Nevertheless, very many keep themselves and their homes going on what would seem an impossibly low income. One reason

is, I think, that they have never had the disadvantage of being members of the affluent society. They have always had to manage and they still do.

Strangely enough it is loneliness that chiefly concerns most of the old people I know. Independence means a great deal to them and with dignity they retain it, but loneliness may be the price they have to pay. There can be many causes. The family may have moved away, or they themselves retired to the coast or country far from friends and relatives. Retirement often begins with high hopes, looked on as the realisation of a lifetime's dreams. But then a husband or wife dies, the dreams are shattered and the survivor is left alone in a strange place. And even those who prefer to grow old with the familiar find that friends die or that sickness prevents them from getting about. They, too, are left alone and loneliness eats into their lives like a cancer. It is often the worst burden of age, and the least regarded.

Spare time offer

But loneliness is the one thing that the ordinary person, that is you and I, can do something about! We are not all trained nurses; we cannot all spare money, and money would probably not be accepted anyway. What we do have, though, is spare time! Offer it, and with it friendship, even to just one old person in the neighbourhood, and I doubt if it will be rejected. Your own age does not matter; in the main you will be a listener. If, for instance, you are a teenager, try it as an alternative to, for instance, to demonstrating. It will not be as exciting, but it will probably do more real good. And it could be rewarding, for the vivid memories of the old can make very interesting listening indeed.

Give a little time; an hour or two each week, no more. It is something we can all *do*.

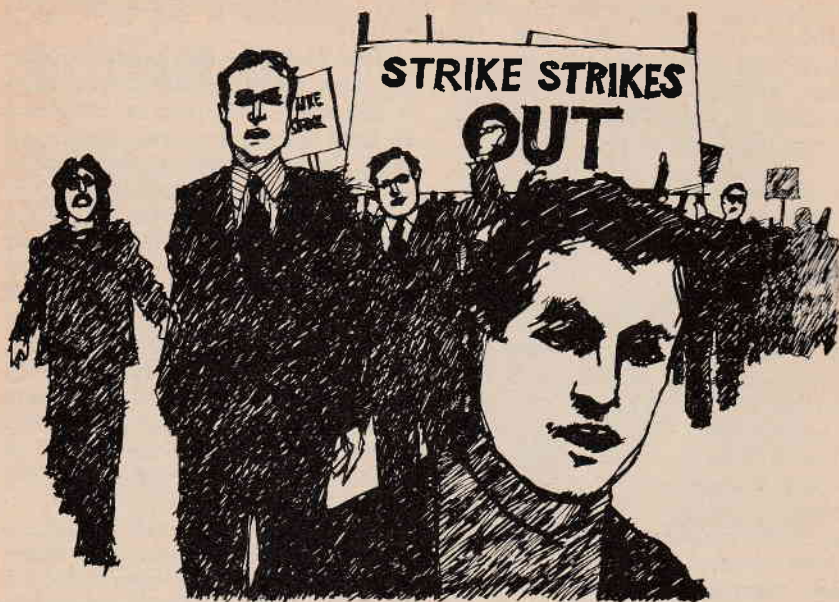


Illustration: Stephen Cartwright

In place of strike

by James D. Ross, author and journalist

In our country it is a hallowed tradition that 'religion' must not be mixed with politics. Those few Christians who occasionally attempt to are generally put severely in their place.

Tough. As a writer I have been screwing down my safety valve on this state of affairs for a long, long time. And as a Christian I have been finding it increasingly hard to do so.

And my frustration can be summed up in one short seven letter word: strikes.

Like most other things which have

evolved through the course of history, the strike weapon has had its period of usefulness, played its part in the struggle of ordinary men and women to achieve the status of human beings, and over the past century it has helped create the standards of living which all but the few million underprivileged of our society now enjoy.

But in these hopelessly muddled Seventies it has had its day.

The real victims

The strike weapon should be as dead as the Dodo. Unlike the Dodo it has not the sense to lie down and die. And because it is being constantly kept alive by people of limited forward vision, the country in which we live is steadily getting into a worse mess. Our industry, which could be the envy of the whole world, is mockingly referred to abroad as number one victim of 'The English

Sickness', and those under-privileged millions—the old, the sick, the desperately under-paid who have no great union to support them—the defenceless, the vulnerable and the non-militants, all go to the wall.

Grown up sense

The old, hackneyed maxim still goes: Damn you, Jack, but I must make sure that I'm all right!

It is time this country grew up and stopped using the industrial strike as a means to an end. Sometimes merely as an end in itself. It is time the average person in this country—which includes the vast majority of those who go out on strike when their union or militants order them to—came to their senses and realised that the strike, in the long run, benefits precisely no one. Oh Lord, yes: in the short term it might get a few extra bob—sorry, pence—on the hourly rate, or it might raise the plutocrats of industry from forty to fifty pounds a week, but in the long run the strike as a weapon is far more destructive to society *as a whole* than it is beneficial to one small segment of it.

And before the shooting starts let me repeat: I say that deliberately as a Christian and a convinced believer in social justice.

Strikes in these turbulent Seventies are unintelligent. We have gone far past the era of the ruthless employer grinding the faces of the poor in the morass of near-slave labour. Far past the time of blind lashing out by poor, under-paid, poverty-stricken devils on the slope of despair at money-making bosses not giving a tuppenny cuss whether they live or die. All that is gone, and although the financial situation for millions in this country is so tight it is almost crippling them, the climate, the conditions and the whole state of industry today is not that which demands the tortured

strike action of the first half of this century.

The machinery now exists for dealing with unfairness and exploitation in industry—the unions are criticised as dead ducks, but *real* support of them by *all* their members could revolutionise their bargaining power without any need to resort to strike action. Employers know they must talk. They know the old days of a pat on the back and a little extra cash each week are gone. And the intelligent working people of the country, which means the majority, know they can negotiate if they are determined and united enough—and win rightful claims, because the whole tide of public opinion is on the side of the victimised.

But it is not on the side of strikers. However apparently just the cause, however sincere the men who call their comrades out on strike, the weapon of industrial action has badly bent back on itself, and any wounds it now inflicts are not merely on stubborn or intractable bosses, but against a whole society. Including the old, the young, the sick and the helpless.

Re-think needed

Recent polls have shown that this country still likes to call itself 'Christian' despite all signs to the contrary including half-empty (half-full!) churches. And experience has taught me that the average person, even if he never goes near a church or gives a passing thought to the Almighty from one year's end to another, gets decidedly peeved when he is challenged point-blank on being 'non-Christian'.

Which being the case, the whole of our society needs to take a long hard look at most of its values and priorities. And then think again before using the strike weapon as a means of getting its own way at the expense of its neighbour.

EVANGELIST—from the outside

By BRIAN G. COOPER, lecturer in sociology at the Lanchester Polytechnic

When someone mentions the word 'Missionary', what comes into your mind? Probably an image of an evangelist to Africans or Asians, or perhaps a highly contemporary picture of a Christian agriculturist or economist busy in some Third World farm or factory.

Certainly you will assume a missionary goes from *us* to *them*, from here to somewhere else over *there*. After all, you might add, does not the very word mean 'Someone who is sent'?

Indeed it does. But why must we automatically assume the sending can be in one direction only? This is a mental hangover from imperialist days—for in this age of independent nations and the world Church, is there any logical reason why our sister churches in Asia or Africa should not, at least occasionally, send a missionary to our shores?

Third world teacher

But we have plenty of clergy already—or, at least, more than overseas, you protest, also implying, if not saying aloud, that we could not possibly learn anything from an evangelist from the Third World.

My reply to that is that they could hardly be less successful than some of our own, and perhaps their distinctive approach arising from a different cultural background could make them more successful among some people long since anaesthetised by traditional English churchy language.

Ever since such occasions as the Anglican Toronto Congress, this



Photo: CMS

notion of 'inter-dependence', a real both-ways relationship between Western and Third World churches, has been growing.

The visit of a leading Indian evangelist, Sri Paul Sudhakar, to British universities earlier this year is an excellent example. As Vice-President of the Evangelical Union of India, Sudhakar is an established figure in international evangelistic circles.

Yet as an ex-Hindu scholar of the highest repute, who once studied philosophy under the great Dr. S. Radhakrishnan, the former president of India, Sudhakar preaches Christ in a way novel to western ears. He quotes from the *Gata* as readily as the New Testament. He was commissioned to give a lecture series at Cambridge on the similarities between the Christian and Hindu scriptures. He speaks unashamedly of Christ as the fulfilment of classical Hindu spirituality. He knows his way around Yogi, 'Mind over matter' and Eastern mysticism:

to page 156

Sampling modern theology

Keval Tailby reviews **THE GOD THAT NEVER WAS**, by Dr. Norman Snaith, REP 90p; and **A READER IN CONTEMPORARY THEOLOGY**, edited by John Bowden and James Richmond, SCM Press, 95p.

Two recent books may be of help to those trying to keep up with their reading in theology, both books having the merit of being quite different.

The first, *The God That Never Was*, is by Dr. Norman Snaith, a noted Methodist Old Testament scholar who was a member of the Old Testament panel for the translation of the New English Bible.

In his preface Dr. Snaith writes that he is trying to grapple with modern man's rejection of Christianity. He believes 'that Christianity is being rejected for the wrong reasons. The revolt is against the Establishment, both for what it is and what it teaches.'

The God That Never Was is a



Bill Bowden

systematic search through the major articles of faith which are not presented as dogma, but as growing out of man's experience, his intelligence and his faith in the future.

'I have learnt', says Dr. Snaith, 'by human experience to seek certainty and therefore security, in a person, and I believe that God was born in Jesus in order to show "all mankind and me" what that Person-God is like. And he is not the God that never was.'

A book which many will appreciate, being lively both in style and presentation.

Important issues

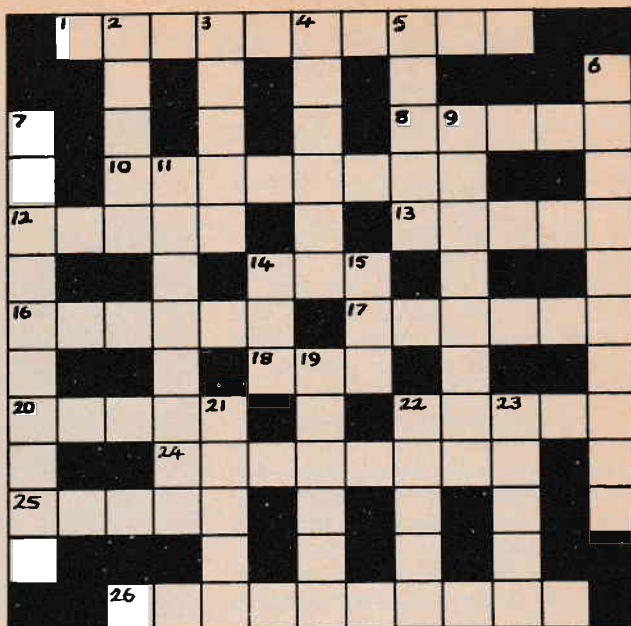
The second book is *A Reader in Contemporary Theology*. A much better production than the previous book—the type (like the recent Robinson and Jenkins books from the same press) which the reader wants to have around to dip into or consult.

'This Reader has been planned as a sketch map of contemporary theology. It is not meant to stand on its own or to illuminate the whole range of theology, but to illustrate several issues which seem to be particularly important today. As in other subjects, the beginner may find it best to take up one of the themes (or groups of themes) highlighted here, and to follow it through with a programme of organised reading, however modest; the selected texts and the brief comments on them should serve as bearings to steer by in the course of exploration.'

That is the best way to describe this book, and it is only necessary to add that Bonhoeffer to Braithwaite will be found here. And suffice it further to encourage the readers of this column, who want to know something of the present issues of theology, to buy or borrow this attractive, readable book.

PRIZE CROSS- WORD NO. 8

Entry date for prize Competition No. 8 is October 30. The first correct, neat entry opened on that day will receive a Book Token for £1. Send to the Editor, The Window, c/o A. R. Mowbray & Co Ltd, The Alden Press, Osney Mead, Oxford, OX2 0EG



Across

1. An Epistle (10)
8. Tribe (5)
10. Son of Becher (8)
12. Son of 8 across (5)
13. Jesus healed with them (5)
14. 'No man hath seen God at——time' (3)
16. He smote an ass (6)
17. Son of Chislon (6)
18. An Ithrite (3)
20. 'Men that have hazarded their——' (5)
22. Son of Abishur (5)
24. City of the children of Zebulun (8)
25. '... the borrower; as with the—— of usury' (5)
26. 'Who being the——of his glory' (10)

Down

2. Jebusite (5)
3. Daughter-in-law of Naomi (5)
4. City of the children of Issachar (6)
5. Father of Shamgar (5)
6. Daniel was one of them (10)
7. Ephraimite could not say it (10)
9. Land near Mount Ephraim (8)
11. Jesus was so called (8)
14. Some children of Solomon's servants (3)
15. Biblical affirmative (3)
19. Son of Shobal (6)
21. Abram's wife (5)
22. Father of Shiphí (5)
23. 'The cup of blessing which we——' (5)

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Solution to Prize Crossword No. 7.

Across: 1, Archdeacons. 8, Ekron. 9, Upright. 10, Lincoln. 12, Life. 14, Hanani. 16, Played. 18, Lamb. 19, Sittest. 23, Ezekiel. 24, Hadad. 25, Samothracia. Down: 1, Abel. 2, Carmi. 3, Dan. 4, Aquila. 5, Omri. 6, Signify. 7, Attend. 11, Cana. 13, Blot. 14, Holpen. 15, Numbers. 17, Millet. 20, Sadoc. 21, Firm. 22, Adna. 24, Hur.

Emmeline Christie's page

LIFEBOAT DAY

Another fifteen minutes. Kathleen shifted the weight from one foot to the other in an endeavour to rest her aching legs and back. The tray with the flags in was still one-third full; the collecting box heavy. 'Should think I've got about £5 by now . . . thank you,' she smiled at the little old lady who had promised to come back when she got her pension. 'It was kind of you to come back.'

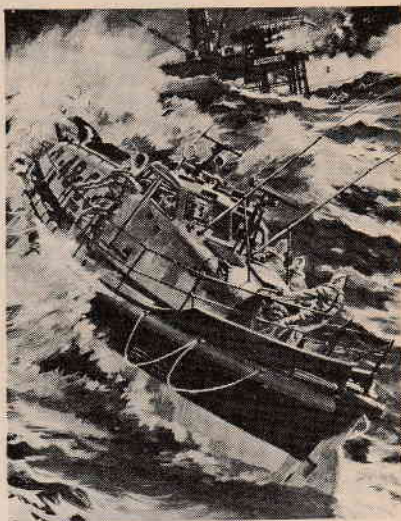
'Well, you looked so tired, dear.' Kathleen smiled again. Funny to be giving because she looked tired—not for the Lifeboat Fund. She shook the box again: 'Will you help the Lifeboat . . . thank you. . . .'

If only they knew, she thought, how it felt to have someone go out in the middle of a gale on a winter night—to hear the maroons go, and watch Jack hastily pulling on his warmest things left at the ready—just in case. The hours of waiting and worrying. 'Thank you . . .' A new 50p piece. That would make it up to £5.50 or a bit more.

Wide berth

How hot it was on the corner. Ten minutes gone now. Another five and she could pack up; she looked along the promenade. A gang of leather-jacketed lads was coming towards her, sky-larking around. Holidaymakers were giving them a wide berth. And here she was, shaking all that money. Alone, now, on the corner. Shops shutting for lunch—and shopkeepers not wanting any trouble. Not that that would save them, she thought. One of the youths held a large rock from the beach and suddenly threw it idly into the air. Should she leave her beat early? Her knees turned to jelly, and she was pale under her tan.

154



Drawing by Wilf Hardy: Courtesy 'Look & Learn'

Fortunately her dark glasses to some extent hid her frightened face.

They came on. Nothing for it but to stand her ground. She couldn't run, that was a cowardly thought. And I'm no good at screaming either, she thought. Ten yards away now. The man in the grocery shop opposite was watching. 'I wonder if he'll ring the police if they try anything?'

And then they were in front of her. Suddenly she shook the box loudly: 'Will you help the Lifeboat Fund, boys?' She took a flag and held it out. They stood looking at her.

'My Grandad died at sea'.—The boy with the rock, who looked so menacing, drew a hand from his pocket and added 10p to her collection.

'I knew him'—another 10p went in. One by one each contributed something.

'Will you have a flag?' She held one out to the first boy.

'No, 'sall right.'

'Thank you very much.' They moved on.

She looked across the road; the grocer was watching, white-faced. He looked away.

Her knees had gone to jelly. Her hand shook as she looked at her watch: one o'clock. Her duty hour was over. She moved off.

* * * *

The Winner of the Calendar Quotes competition was Mrs. Bertha Colman, 4, Charlton Way, Royton, Oldham, Lancs. She has received a Book Token of One Pound for the following entry:

'It's a funny thing but you never hear of people trying to get even with those who have helped them!'

* * * *

Quince jam

Round about now you may be

lucky enough to find some quinces in the shops. They make delicious jam.

You will need:

2 lbs of quince; 3 pints water; juice of one lemon; 3 lbs preserving sugar.

Peel, core and slice quinces (jolly hard job, this!). Add water and cook slowly until fruit is tender. Add lemon juice, then the sugar. Cook briskly, test, and when ready put into warm dry jars, and seal.

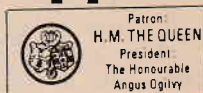
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● Because the Fund is playing a role of major International importance and last year applied £2.9 million to further its research.

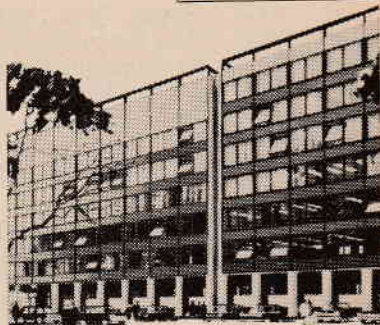
● Costs of administration and appeals are kept as low as 4½p in the pound.

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● The Fund depends entirely on public support.

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IMPERIAL CANCER RESEARCH FUND

he does not denigrate them (as too many Western missionaries to the East have done), but from personal experience says they cannot, in themselves, satisfy the hunger of the human soul for God. Only life in Christ can do that, he proclaims.

To quote the Hindu texts in support of Christ, instead of using only the Bible, frankly strikes many English Christians as very odd. For non-Christians, aware of the claims of non-Western religions and non-European cultures, and alive to the reality of today's 'Global village', it is not strange at all.

Objective criticism

The advantage of having an 'outsider' coming to preach, as the Church Missionary Society which sponsored his tour recognised, is that so often he brings a detached and objective standpoint. Sudhakar at once saw, and made no bones about, the superficiality of so much that passes for religion in Britain today.

'It strikes me as a pagan country. London seems a very un-religious place, full of loneliness. Religion seems totally absent from most people's lives, and in the universities at most ten per cent appear interested. Your country has Christianity like a sandwich-spread—in a thin layer on top of pagan bread.'

You can hardly be franker than that!

By-passing doctrinal formulae and denominational boundaries, Sudhakar appeals to the young seeking a new fount of values by preaching 'The Spiritual Christ'. This is no other-worldly pietism, but an explanation of life lived in the depths of the Divine Mystery, and which we can share.

Aware that much youthful dabbling in things oriental and mystical is

merely pseudo and trendy, Sudhakar yet finds a sign of spiritual hope for the West in the hippies.

'By having no inhibitions, they ask us what *is* society and convention. They press us to distinguish the temporary from the permanent in life. Their use of drugs shows a hunger for experience outside normal sense experience. Their shortcuts to the supernatural will not work, but their revolt against measuring happiness in terms of money is absolutely right.'

In pointing us beyond cultural differences to our one-ness in Christ, a man like Sri Paul Sudhakar makes a reality of global ecumenism among Christians. By pointing Christ to those within our society who reject the falsities which can be found in Western Christianity, he places us all in his debt.

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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.

Low in the charts

The Gallup Poll people recently set out to get comparative figures for church-going in various countries. They came up with some fascinating results.

The highest percentage proved to be in Canada where forty-four out of every hundred people go to church at least once a week. On the other hand, Australian attendances were only about half of that. One would think that since Canadians and Australians have a similar background their statistics would be close together. The higher Canadian figure can hardly be due to the Roman Catholic element in the population since a country like Uruguay comes pretty near the bottom of the league table.

The country which came next to Canada was the U.S.A.—42%. Perhaps since they have so much in common that was to be expected. But number three in the list is a bit surprising. It is Holland, where 36% of the people go to church once a week.

Holland is the country which has attracted most attention for its religious controversies. Its Roman Catholic clergy have become notorious for their disagreements with the Vatican and their attempts to rewrite doctrine. Report after report has told us of the number of Romans, both lay and cleric, who have left the Dutch



St. Anne's, Toronto

Photo: NFB

Church. Yet very obviously all this has had a good effect.

All of which proves, once again, that controversy does little harm to the Faith. Christianity can face its enemies and its critics. They are not half as much a problem to it as the indifferent.

But those readers who have stuck with us so far are bound to be asking one question: where does this country rate in this Gallup Poll? Quite certainly, not Top of the Pops!

Way down at the bottom, only just managing to get ahead of Uruguay you will find: Britain 20%.

A Christian country?

Minding my own business

There is a great deal to be said for minding your own business. To poke around in another man's affairs can be offensive to the other man. After all, he has his right to privacy.

The do-gooder who intrudes has been described: 'She is always helping other people. You can see who the other people are by the haunted look on their faces.'

And yet. . . .

Pastor Niemoller said about the Nazis: 'First they came for the Communists and I did nothing because I wasn't a Communist; then they came for the Jews and I did

to page 159



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

The Church of England Pensions Board has established 10 residential homes and 2 nursing homes and has built or acquired by gift over 200 houses, bungalows and flats for accommodation by retired clergymen and their wives and widows of clergymen and for retired deaconesses and women church workers. Many clergymen anxious to retire cannot do so because they have nowhere to live, but the Board can do no more without increased financial support.

If you can help

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

TRYING TO ANSWER YOUR QUESTIONS

The Rev. Peter Croft
answers your letters

Recipe for depression

I am just fifty years of age and have suffered emotional depression since I was 36. I pray for the strength and faith and the courage to face each day. I have set up two businesses, and had to give both up. I have been home a year, and at times I even lost the courage to go out on my own. I have a good husband, but I just cannot talk deeply to him or he thinks I'm getting religious mania. As you will gather I am a religious person, but married to someone who doesn't always share my views. S.W., NEWCASTLE-UNDER-LYME

Depression is a very common problem these days, and it is no use telling people to pull themselves to-

gether. We are always selfish. When we are unwell we are worse than usual, and we become obsessed by our ailments all too easily. We have to find time to turn our attention away from ourselves—towards God and other people.

1. Prayer at home and worship at church are meant to be times when we're consciously directing our attention towards God and other people. Don't let them become times when we get more turned in on ourselves. Try getting hold of *The Soldier's Armoury* (Hodder & Stoughton, 12½p)—it is a scheme of Bible reading which might help.

2. You are obviously a very capable woman—are you doing any voluntary work? There are stacks of people wanting help, worse off than you are. Why not join the W.V.S. or a Hospital League of Friends. Or you could help in an old people's club or a youth club, get involved in raising money for disabled children, orphans, Christian Aid, Oxfam, or one of the charities who are always crying out for help.

REPORT FROM FLEET STREET

from page 157

nothing because I was not a Jew; then they came for the Trade Unionists and I did nothing because I was not a Trade Unionist: then they came for the Catholics and I did nothing because I was a Protestant. When they came for me there was no one left to do anything.'

The reality of salvation

There is, perhaps inevitably, a tendency for people to say: Let those African countries work out their own salvation.

Fine. That is just what they want to do. But think realistically of the position of some of them. Zambia, for example.

Across a river from Rhodesia, surrounded by no less than eight neighbours of varying degree of potential hostility, and with an internal problem of many tribes.

Imagine not being able to get out of your house without crossing a neighbour's garden. And then imagine that you *have* to turn to Communist China to build you a bridge.

And now imagine you are a newly married householder for the first time and you have been brought up to have great and glorious ideals—but no resources to realise them.

All of which is some of the flesh which could go on the dry bones of our prayers for Africa.

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W 10

HARVEST 1971 — October 3rd

8 a.m. and 10 a.m. HOLY COMMUNION.

11.15 a.m. SPECIAL GIFT SERVICE FOR PARENTS & CHILDREN

6.30 p.m. EVENSONG (It is hoped to show a special film on the wild flowers of the Cotswolds and Chilterns at this service).

Thanksgiving is always the main theme of Harvest, but this year we are also stressing the importance of CONSERVATION of our resources and of our Wild Life in Britain and the world at large.

We shall be grateful for gifts of flowers, fruit and vegetables in Church on Friday evening, October 1st or early Saturday morning.

“COME, YE THANKFUL PEOPLE, COME!”

JUMBLE SALE. Saturday, October 16th

In aid of Sunday School Funds, and to provide Bible Reading Notes for scholars. Please help!

VISIT OF OXFORD UNIVERSITY C.M.S. ACTION GROUP

All young people, especially those confirmed in recent years are invited to the Vicarage on Sunday evening, October 31st at 8 p.m., when the C.M.S. Action Group will present an evening with special stress on the Adventure Service Overseas Project.

FREE GIFTS OF VALUE TO ALL PARISHIONERS

Sorry we forgot the “full stop.” This should have read: “Free gifts of value. To all parishioners.”

You see we're not giving them away, but we want you to give us something for our CHRISTMAS BAZAAR on December 4th in aid of the Church Overseas.

Some people are already getting their knitting machines red-hot making bobble hats in Oxford United Colours. Others are storing so many potted plants, they've had to sleep in the garage. What are you offering? We need good (in condition!) books, records, white elephants (Ivory, but not Jumble), home-made cakes, sweets, ideas—and all that you can find to make this Sale a great success.

URGENTLY NEEDED

Someone to run our Guide Company. Unless a leader can be found, our small group of keen guides will have to close down. Anyone willing to help in any way, please get in touch with Miss I. Read, 6 Cotswold Crescent, Old Marston. Tel. No. 47370 (evenings).

RETIREMENT

We offer our congratulations to two members of the parish on their retirement, Mr. S. Jacobs and Mr. F. C. Bangs. Mr. Jacobs has been attached to the Security Force of British Leyland for many years. Mr. Bangs, who was at one time a lay reader of the now-demolished church of Holy Trinity, St. Ebbe's, is one of our long standing choir members. To them both we offer our best wishes for the future.

ACER PALMATUM ATROPURPUREUM

Its unlikely that the person who stole the Maple tree from the lawn in front of the Vicarage during his absence on holiday will read the parish magazine, but should he do so, the Vicar hopes his conscience will develop in proportion to the tree's growth, and that his moral sense may become as keen as his enthusiasm for gardening.

NEWS FROM JOAN MALLALIEU IN SOUTH INDIA

Our Sunday School recently sent £30 to the Gell Memorial School, Ootacamund—the result of their Lenten project. Miss Mallalieu wrote expressing thanks and adds :

Our new hostel, Jeevagiri, is now under construction. Some 60 to 70 labourers (mostly men, but some women also) are at work on it. It was very interesting to watch when they were still digging down, for the foundations. This was a tough job, for the ground here is mainly red laterite and is very hard indeed. The women shifted tons of the red earth away, in baskets on their heads. Now the walls have come up to ground level ; next week, they will be going higher—thanks to all who helped us so marvellously. We are delighted that the children's Lent project went off so well ; and we are full of admiration for the children and their leaders who participated so magnificently. When I come on leave early next year, I hope I shall have some good transparencies of a nice new building to show you.

BELLRINGERS NOTES

Marston ringers have visited other towers during the summer holidays. Leonard Porter and Roy Jones were members of a touring party in the North of England. One of the 73 towers visited was Ulverston where a warm welcome was received.

Three quarter-peals have been rung and one peal. We congratulate Miss Michele Reymont, a regular visitor to Marston and Miss Anita Parsons of Wheatley on ringing their first peals.

We would welcome any adults who would like to learn the art of bellringing. Friday nights after 7.30 p.m.

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. 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 :**
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(late night : Friday until 7.30 p.m.).
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Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123
and 22 Cherwell Drive.
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5 Oxford Road, Old Marston.....Tel. 47197
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PARISH MAGAZINE COVER

from a transparency by John Edenbrow: Autumn Leaves, York.
Published by A. R. Mowbray & Co. Ltd, and printed in
Great Britain by Alden & Mowbray Ltd, Oxford.

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