

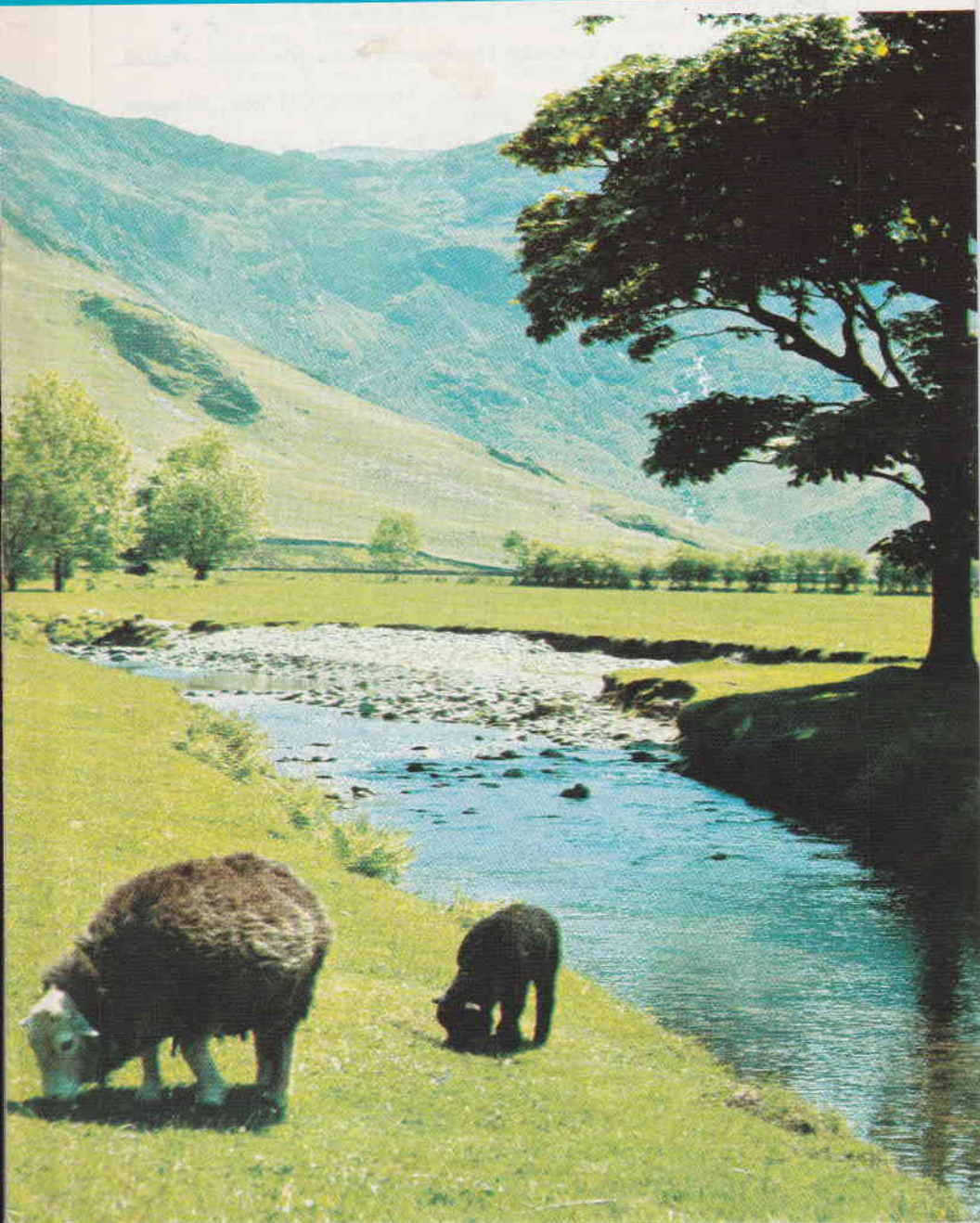
# marston news

parish church of st. nicholas

No. 160

Price 3p.

JUNE



## 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.

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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 : JUNE

- June 1. Tuesday. 8 p.m. Meeting of the Parochial Church Council, preceded by Evensong in Church at 7.30 p.m.
- " 2. Wednesday. 7.15 a.m. Holy Communion.
- " 3. Thursday. Joint Meeting of Cowley and Oxford Deanery Synods at Rhodes House to meet the Bishop of Oxford.
- " 6. TRINITY SUNDAY. 8 a.m. Holy Communion.  
10.0 a.m. **The Parish Communion.**  
11.15 a.m. Children's Instruction.  
11.30 a.m. Sidesmen's Meeting at Vicarage.  
6.30 p.m. Evensong.
- " 9. Wednesday. 7.15 a.m. Holy Communion.  
7.45 p.m. Young Wives meet in Church Hall. Speaker : Mr. Alun Jones.  
Subject : History of Old Marston.
- " 11. Friday. Festival of St. Barnabas, Apostle.  
7.15 a.m. Holy Communion.
- " 13. TRINITY I. 8 a.m. Holy Communion.  
10.0 a.m. **The Parish Communion.**  
11.15 a.m. Children's Instruction.  
3.0 p.m. Holy Baptism (after previous arrangement).  
6.30 p.m. Evensong.
- " 14. Monday. Mothers' Union Wave of Prayer for Work of Church Overseas (St. Nicholas', 11 a.m. to 11.15 a.m.).
- " 15. Tuesday. 7 p.m. Service at "Bradlands" for Senior Citizens.
- " 16. Wednesday. 7.15 a.m. Holy Communion.  
3.30 p.m. Christening Party in Vicarage Garden (in Scout Hut if wet).
- " 18. Friday. 10.30 a.m. Holy Communion.
- " 20. TRINITY II. 8 a.m. Holy Communion.  
10.0 a.m. **The Parish Communion.**  
Preacher : Rev. Dr. A. Moore, Vice-Principal of Wycliffe Hall.  
11.15 a.m. Children's Instruction.  
6.30 p.m. Evensong.
- " 23. Wednesday. 7.15 a.m. Holy Communion.  
Young Wives Supper Outing.
- " 24. Thursday. Nativity of St. John Baptist  
7.15 a.m. Holy Communion.
- " 27. TRINITY III. 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 (after prior arrangement).  
6.30 p.m. Evensong.
- " 29. Tuesday. Festival of St. Peter, Apostle & Martyr.  
7.15 a.m. Holy Communion.
- " 30. Wednesday. 7.15 a.m. Holy Communion.
- N.B. The Mothers' Union School of Prayer will be held on Thursday, 1st July from 11 a.m. to 3.30 p.m. at St. Nicholas' Church.

## HOLY MATRIMONY

- Apr. 24. David Eastland Price and Jill Sutton.
- May 1. Anthony Christopher Evans and Lynn Sherry Adams.
- " 8. David George Oliver and Christine Saunders.

## HOLY BAPTISM

- May 9. Lianne Claire Walker, 107a Old Road, Headington.

## ALTAR FLOWER ROTA

June 6th—Mrs. Haynes. June 13th—Miss E. Warburton.  
June 20th—Miss L. Gardner. June 27th—Mrs. D. Jennings.

## IN MEMORIAM

Our thoughts go out to Mr. & Mrs. Havord and their family in the tragic death of their eldest son Peter killed in a road accident. Everyone has spoken of Peter with such warmth of feeling and we pray that they may know the consolation of Christ's Presence with them at such a time as this. So also we remember in our prayers the relations of Thomas Ayres, and Eva Merry.

## VICAR'S LETTER

My Dear Friends,

A most exciting gathering was held at Eastertime at the Protestant Community's Centre of Taize in France.

This exciting community, in which the brothers all play their parts in the life of the local community has a special concern for Unity and for Young People. An invitation was given to young people to gather for the Easter Festival a few months beforehand. Imagine the surprise of the Prior when a fortnight beforehand it was realized that the number coming far exceeded their expectations. The brothers went into two days retreat to pray about what was to be done. One thing was definite. The Chapel was too small. They decided to take down the great West wall, and to attach an enormous marquee to the Chapel. By the time the Conference started there were some 7,000 present, from all parts of the world. Massive emergency kitchen arrangements had to be made. The young people slept in corridors, in the Church—in fact all over the place. There were discussion groups and special services. Those who came were from all denominations, Protestants and Roman Catholic. Many were agnostic. Some belonged to other faiths. But they came seeking.

Many people are perplexed about what the Church ought to be doing for the young people of today. Many fail to see what it is the young people are seeking. I am not convinced that services with hymns whose melodies seem to have come out of a Noel Coward review are the answer. I was certainly not convinced by the master of a school where I was invited to take an Easter service: "Be careful you do not antagonise them. A lot of them are agnostic, even atheistic."

Surely it is time to give young people the credit for being intelligent, and to face them with the strong claims of the Christian Gospel. Worship can so easily develop into a pandering to popular tastes, and "appeals to Youth" debased to a religious variety act with a text at the end.

I was impressed by hearing John 14. 5. read from the N.E.B. Jesus said: "I am the way; I am the truth and I am life." Surely here is the goal for which young people are seeking, and the Church—which means you and I—must do our utmost to make Jesus Christ intelligible in terms to suit the young people of today. If they are looking for a Way, a purpose in life — Jesus Christ is the Answer. If they are seeking for Truth — Jesus Christ is the Answer. If they really want to "live," not merely drift through life, Jesus Christ has the Answer. And the more we can help them to link on to a mature worshipping community, read and study their Bibles, and pray, the more they'll discover the Answer in and through Jesus Christ.

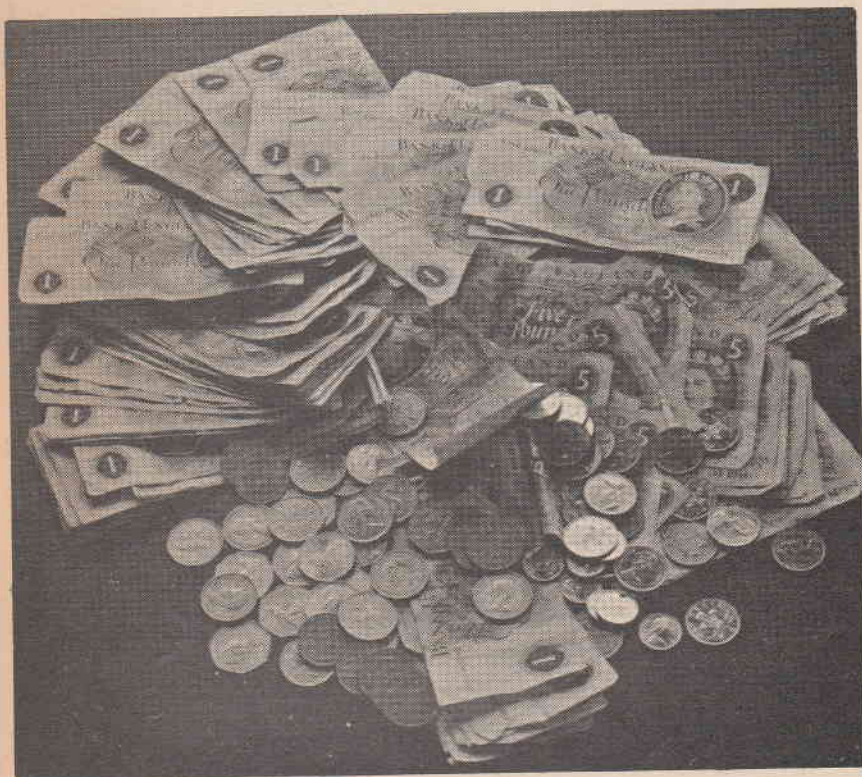
Yours sincerely,



Vicar & Rural Dean.

## CHILDREN OF THE CHURCH

We shall hope to hold the usual Garden Party for the Kindergarten and Nursery children on 30th June. Details of this will be sent to the parents during the next week or so.



'I'm glad I'm not rich!'

L. A. Bartlett, Kenilworth

Society in the Seventies: No. 7

## 'I'M GLAD I'M NOT RICH!'

by MICHAEL BRISTOW-SMITH

I suppose an article with a title like this is in danger of being considered rank blasphemy in twentieth-century Britain. Yet, and I dare to repeat it, I *am* glad I'm not rich.

I do not advocate revolution and I

abhor violence but I think it behoves us all to take a long, hard look at the society in which we live. For it appears to me that its values are dangerously wrong; that, through all its strata and in its every aspect, it is almost wholly dedicated to materialism and *possessing*. Its motto could well be, 'Grab all you can!' From the highest to the lowest, a man is judged not by what he is but by what he has. No wonder we have the drop-out.

True, there may be a grudging admiration for those who serve

others with little thought of reward; the priest, the nurse, the social worker. But even this admiration tends to be tinged with a certain thinly-veiled patronage, and a vocation usually means a standard of living which would not be tolerated by the average trade-unionist. For organised labour, Her Majesty's Treasury and anyone else who is in a position to do so, take shameless advantage of those whose conscience will not allow them to desert their charges or let down those who depend on them. Is it surprising that our doctors and teachers have been forced into militancy?

### **Least value**

What is more, the greatest financial gains go mainly to those who are of least value to society. At the risk of offending many good and worthy men, and in all charity, I can think of no member of the community who contributes less than, say, the bookmaker. To my mind, he is the High Priest of Mammon, dealing in a non-commodity and reaping a rich harvest as a result.

And before I am accused of class-hatred or envy, remember that most of the tabloid newspapers carry racing pages nowadays. Nobody could claim that their readership is drawn from the wealthy and the privileged.

### **Scramble for wealth**

I am neither politician nor economist but I cannot believe that the 'Western Civilisation', so often and so lovingly referred to by our statesmen, represents the best mankind can achieve. There is still far too much injustice; the weak still go to the wall, if less spectacularly than a century ago. Profit remains the emphatic, the over-riding motive and never mind the consequences. What matter if a river is polluted as long as someone is becoming rich by ensuring an adequate

supply of such vital necessities as plastic gnomes for suburban gardens?

Sometimes I wonder which is preferable, the greed and scramble for private wealth as represented by big business, or the ruthlessness of the totalitarian state. The latter is justified, in theory at least, as being for the good of all. In fact, I suspect we could learn much from the communist countries in matters such as conservation, and if, conditioned as we are, the word 'freedom' leaps to mind, well, dissent is not exactly popular in the United States just now. Both there and here, freedom is being abused for sheer, selfish gain. True freedom demands self-discipline as Christ himself said. In our blind worship at the shrine of Mammon, we have conveniently forgotten this. We should take care lest at some time that discipline is imposed from without.

### **Books for pleasure**

Not that money is of itself evil; we have to have a medium of exchange. It is our love of it that causes the trouble. Paul told us that nineteen centuries ago but we still pay little heed.

Already I can hear murmurs: 'He's probably as bad as anyone else.'

Quite possibly I am; I have never thought of myself as being particularly unusual. But I certainly do not like possessions purely for their own sake. Admittedly, I own a house but that is to give shelter to my family. I do not have a motor-car for the simple reason that I do not need one and, anyway, I enjoy walking. Even books, the one material love I have, I keep for the pleasure they give or for use and reference. I have no ambition to collect first editions or periodically tot up the value of my library which, in terms of hard cash, must be very

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The face of a violent society

L. A. Bartlett, Kenilworth

## The Christian dilemma— total pacifism or limited violence

The Rev. Gordon Wilson, editor of **CHALLENGE**, organ of the Anglican Pacifist Fellowship, takes a close look at a thorny subject.

'War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.' That ought, you would think, to settle the question of pacifism once and for all so far as Christians are concerned, especially as it is the four-times repeated opinion of all the bishops of the Anglican communion expressed at the Lambeth Conferences of 1930, 1948, 1958 and 1968.

The 1968 Lambeth Conference went further than any comparable body of church leaders in condemning nuclear and bacteriological weapons, commending the 'vital contribution to the Christian Church' of many conscientious objectors, and pointing out the complete inability of total

war with its ruthless and indiscriminate weapons to achieve justifiable results. Yet the basic awkward question as to whether Christians ought therefore to become pacifists remains generally unanswered.

Sometimes a straight negative is given in reply to this question. But mostly Christians, even many of the clergy, will honestly admit that they just do not know the answer.

### Dangerous trends

The unfortunate consequence of such confusion of mind is that the witness of the church becomes gravely, almost fatally, impaired—and is thus largely ignored by a world which desperately needs guidance. The ever more dangerous trends in the modern world make it clear that mankind is hopelessly enmeshed in the web of violence, and in this predicament it is urgently necessary for the church to bring to

bear a united witness to the way of Christ.

But first Christians must agree as to what exactly the way of love means in relation to war and violence, and this is primarily a theological question. Agreement must surely be reached on this question before Christians can begin to tackle the political and social questions of how to overcome war and establish peace and justice.

Unfortunately, the problem is usually approached the other way round. We say that we all agree in desiring peace, though we differ about the means of achieving it. Thus pacifism is weighed, on practical grounds, against a limited and controlled use of violence as a means of achieving the desired end.

### Basic question

The seemingly endless argument then begins. Pacifists argue that violence always breeds violence; that worthy ends can never justify unworthy means; that violence can hardly be controlled and in practice always breaks out far beyond any limits which may be imposed at the start of a conflict—as in the last war when our side, having declared in 1939 that we would never bomb civilians, ended up in 1945 using a bomb that was designed solely to obliterate areas of population; and that when survival is at stake any party in an armed conflict will use any weapon that seems likely to be immediately effective in enabling its own 'righteous' cause to prevail, whether it be the atom bomb in 1945 or the hi-jacking of civilian air liners in 1970.

On the other hand there are those who, whilst they may respect pacifism as an ideal, reject it as ineffective and impracticable in this hard world, declaring that love may prohibit our standing by without trying to deliver

victims of tyranny. They also say that while an individual may choose the way of the cross for himself, as members of groups we share corporate responsibility for others, and this may demand that we use violence to maintain or achieve justice.

Nevertheless, for Christians the basic question remains: Is war, as the bishops have said, incompatible with the teaching and example of Christ? Is that incompatibility total? If it is, ought we not to follow the way of Christ whatever the cost, either to ourselves or to those we care for? For having committed ourselves to obedience, should we not then submit them and ourselves to the care of God, whom we trust eternally? Not, that is, shelving the problem and leaving it to God, but 'having done all, to stand.'

Jesus did not teach a double standard of morality, public or private. He proclaimed a new life altogether—the kingdom of heaven, where love prevails absolutely. This was not a future ideal for when men were ready to accept it, but the immediate consequence of 'repentance', i.e. a fundamental change of attitude, *now*! St. Paul described this as the inauguration of a new order. St. John said it meant the emancipation of mankind from the old order of Cain, who killed his brother, and the entering into a new life whose characteristic was love: 'We know that we have passed out of death into life, because we love the brethren.'

Violence and war in this century have brought us to the point where unless a new order of human relationships is established the world will certainly perish. Perhaps Christian pacifism may persuade us to look again at the full implications of the gospel, so that it may once more become literally a message of salvation for all mankind.

# Report from Fleet Street

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

## Buildings for sale?

Thirty-seven large buildings in major English cities are looking for a new function. That fact marks the passing of an age.

Those buildings are Methodist Central Halls. They were mostly built around 1900. They were well used. They met a need. They served the Kingdom.

But these days you cannot get a couple of thousand people regularly under one roof for a service. And if you do there is still the problem of what to do with that building all the rest of the week.

The Methodists are taking the problem seriously. Already one of the most famous of those halls—the one so well run for years by Lord Soper—has been sold and the £3 million raised will be well used.

But the rest?

Anglicans might well watch closely how Methodists seek their solution. We certainly have more than one building whose future needs consideration.

## Realism without tears

Six English dioceses—roughly 14% of the whole Church of England—have failed to pay their share of the General Synod budget. There may be more in the same position by the time these words are read.

If you are a born bureaucrat and



One of the thousands of valuable city sites: a lesson for Anglicans! L. A. Bartlett, Kenilworth

you insist on dying that way, you will find that paragraph horrifying. But if you are of a slightly more imaginative disposition you may regard it as a new source of hope.

The end of the war found the Church of England with an outdated central structure. Our elders, if not our betters, of those days determined to put it right.

They found their task to be a challenge which evoked their enthusiasm. For a decade or so it seemed to demand all available ecclesiastical energy. It stole time which other more spiritual matters needed. And it grew and grew.

The man likely to die of obesity should not grumble if poverty cuts down his food consumption.

At the same time as they were telling us about dioceses failing to pay their central quotas, we were also informed that the Church of England was to lose about a fifth of its training colleges.

I am in a position to introduce you to an eye which will shed few tears!

The most powerful factor which has helped maintain so many colleges for so long has been sentiment. Perish the man who says sentiment is nonsense. But equally subject to perishing is the man who lets it too far influence his judgement.

Even without the present fall in the number of ordinands, the Church needed colleges fewer in numbers and consequently each better staffed.

The only reason why so many colleges grew up was the private devotional enterprise of the nineteenth century. Such private enterprise was essential else we had had no colleges at all.

But, as Rolls-Royce found, private enterprise is precarious nowadays.

#### END OF THE STREET

The good Lord sends the fishing, but you must dig the bait.

Anon.

little. I like looking at pictures, but have not the slightest interest in how much they are worth, other than aesthetically.

We should all of us, I feel, give thought to our view of *things* and the use we make of our money. Do we sacrifice essentials in order to add to the congestion on the roads? Are our homes stuffed with useless, unnecessary status symbols? Would not some of what we spend on gambling, drink and cigarettes (here I am as guilty as the rest) be better employed in helping to feed the world's starving millions?

I have, in the past, been very much better off financially than I am now. But I have never been happier than I am today—my wife and family see to that. I *am* glad I'm not rich. Trite though the saying may be, riches alone do not bring happiness. Frequently they bring the reverse. It is difficult enough for anyone to find the Kingdom of Heaven. If you are always worried about the state of the Stock Market, it is impossible.



'We're trying to find out what the average man-in-the-street thinks about such things as war, wealth, gambling, strikes, marriage and sex!'

Bill Bowden



L. A. Bartlett, Kenilworth

# The end of the road

by James D. Ross, author and journalist

Five miles away from where I live is a graveyard—there is a picture of it at the head of this page.

It is a normal part of the everyday scene. Ashes to ashes, dust to dust, rust to rust.

Where are the Volkswagens of yesteryear? Where the 1100's, the proud 2,000's, the lofty limousines, the humble minis? They are gone, they are all fled, and they are known no longer.

R.I.P.

Impossible to credit that these sad hulks piled up in sculptured ruin were once the proud symbols of a strict and irresistible religion. Diffi-

cult to recall those sabbaths when, myself travelling in one of these lofty creations, I passed their ranks on my way to join the members of my minority sect in our absurd and backward devotions.

There they would stand in splendid isolation, gleaming and shining as their faithful devotees obeyed the weekly call to beautify them. From suburban temple to suburban temple the length and breadth of the land the acolytes bowed and swayed, knelt and rose, exclaimed their glory and wonder of their god and his liturgy of perfection.

Lowly and humble, in my own unkempt and fallen god, I would hurry past the defenders of the true faith, and hide my shame away from sunlight and gleaming metal in a dim and ancient refuge of superstition.

Where are the gods of yesteryear?

O.K.—so they're on the scrapheap. While the religion they command irresistibly pours its stream of gods

FRANKLY SPEAKING  
by the Editor

## THE TERRIBLE FACE OF GOD

On the whole I disapprove of editorials which are merely book reviews in disguise, a fault to which most editors of (particularly) religious publications are prone.

Well . . . *mea culpa*. I have just finished a book which has impressed me profoundly, and I am only wondering why I did not gobble it up when it first appeared six years ago. Possibly because it is in the tradition of the great Russian/Slavic novels, and I always have to feel particularly strong before embarking upon such formidable *tours des forces*.

INCOGNITO is the story of one man's search for truth—for meaning to life—for *Deo Ignoto*, the unknown God and meaning and purpose behind all mankind. Indeed, the whole universe. The author, Petru Dumitriu, is a Rumanian, and his story is set against the huge canvas of Nazi German invasion and post-war communist revolution. It is a love story, but one

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### THE END OF THE ROAD from page 87

out to the hungry army of the faithful. *Agnus morris. Benedictus jaguar. Gloria in cortina.*

But I'm the stuff martyrs are made of. I like my minority, bourgeois religion. I'm not greatly concerned when I'm told it's at the end of the road. It's been there for nearly two thousand years. And as far as I know no one has yet found it's graveyard. Odd.

Not like the splendid one in my photo.

Rust to rust.

Amen.

of such magnitude and depth that the average story of love—*agape, eros or filia*—fades into insignificance. Through the brutality of war and the ruthless implacability of a communist police state towards the individual, the author slowly finds the only reason and sense in the entire universe: love.

It is a love in which the face of God may be seen in hunger, poverty, torment, disease, lust and cruelty equally as it may be seen in joy and happiness and peace. It is a love of a type most users of that word cannot begin to contemplate, but it is there for all men and women to experience *and pass on* if they have the wish, the strength and the humility to do so.

It is, of course, the love of the Jesus of the Gospels; at once the most impossible and the most simple state ever to attain.

INCOGNITO is not for the squeamish. Those who cannot stomach reading about violent men and deeds, who shrink from four-letter words, or who regard sex with starry-eyed idealism, should leave this book severely alone. It is not for them, and will probably only offend. But the violence and sexuality of INCOGNITO are really beside the point. These things are part of the total pattern of man's existence today, therefore they form part of the canvas on which the crucifixion of Petru Dumitriu's hero is painted. It is forgotten so often that Jesus was born in a stable stinking of dung and urine, that he was the companion of tarts and blackguards, and that his fate was that of all those who defy a police state: beating, and ignominious death.

INCOGNITO reminds us of this. The unknown god moves through every page, lurks behind every action, weeps or laughs with every situation and deed. At the blackest moment of

# LOOKOUT ON FAITH

## No. 21: THE CATHOLIC CHURCH

by Preceptor

In the Creeds we say that we believe in the Catholic Church. The word catholic comes from the Greek,

### TERRIBLE FACE OF GOD from page 88

the book, with man's inhumanity to man at its most outrageous, with bitterness, savageness, anger or despair the only apparent refuge from desolation and fear, this burning love of God hits with a force which can never again be put out . . .

"I was on my knees and tears were running down my cheeks. How was I to give thanks, and what name was I to use? "God," I murmured, "God." How else should I address Him? O Universe? O Heap? O Whole? As "Father" or "Mother"? I might as well call him "Uncle." As "Lord"? I might as well say, "Dear Sir," or "Dear Comrade." How could I say "Lord" to the air I breathed and my own lungs which breathed the air? "My child"? But He contained me, preceded me, created me. "Thou" is His name, to which "God" may be added. For "I" and "me" are no more than a pause between the immensity of the universe which is *Him* and the very depth of our self, which is also *Him*."

This is the God who Petru Dumitriu reveals. I think it is also the God many modern theologians have tried to reveal, and have failed. Chiefly because the modern theologian tends to seek God in the abstract, while INCOGNITO finds him in the dust.

Here is the essence of life compressed into 470 pages. For those who want to know what life is—a must!

INCOGNITO, by Petru Dumitriu, Sphere Books Ltd., 50p.

and means universal. The Church is a universal body, and is not just our own particular congregation meeting in its own building. All Christians can claim to belong to the world-wide and age-old Church. The Church is not just for special kinds of people either. It is for all people, everywhere. There is no bar of colour, race, nationality, sex, social position, intellect, wealth, poverty or anything else to prevent anyone, anywhere, from belonging to the Body of Christ. Sinners and saints alike belong to this universal, and therefore catholic, body.

But the word catholic has been given narrower meanings, and this has led to some misunderstanding. For instance, many people have connected catholic so closely with the Church of Rome that they have assumed that other parts of the Church are somehow not catholic. This is quite wrong. It is also wrong to think that 'Catholic' and 'Protestant' are words of opposite meaning. Many who are proud to call themselves protestants are equally ready to be called catholics. In fact all Christians should be ready to accept both names. Christians are catholic because they belong to the highly diversified Body of Christ—the universal Church. They are protestant because they make their protest before the world—in favour of Jesus Christ and against those interests that want to defeat Christ.

Some Christians would not wish to use the word catholic in the broad sense just mentioned. They use the word to describe those parts of the universal Church which most markedly prize some of the traditional features of Christianity. For instance, they would say that a true 'Catholic' lays great emphasis on the need to have bishops and priests for ministers, and fixed forms of worship rather than a free style. They would also describe as

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# Emmeline Christie's page

## FORTY YEARS ON

Forty years later, when the psycho-  
logist took over, explaining to George  
why he was like he was, even then he  
could hardly believe it. He sank back  
in the comfortable chair, relaxed, for  
the first time for a long while. His  
eyes closed. So that was it — 'just  
midlin.'

All those years ago his first re-action  
to the new gardener had been one of  
excitement, tinged with curiosity. A  
gardener wasn't changed every few  
months in those days. 'Old Betty'  
who had finally succumbed to 'the  
screws which pains me something  
terrible,' had retired amidst general  
lamentations. Although father had  
been heard to admit on the quiet, that:  
'It was just as well, really, as the old  
boy had been past it for some time  
now.'

The new man, viewed from the  
nursery window, looked just like  
Jonathon Jo in George's 'Now we are  
Six' book. When whistling, which he  
did constantly, and tunelessly, he had  
a mouth like an O, too, which prom-  
ised well.

George ran down the backstairs,  
through the kitchen, and out into the  
garden. Father insisted on politeness  
to staff, house or garden, so he knew  
the drill. He rushed over to the new  
man, pulled up, and waited, kicking  
the gravel pathway. The man looked  
up, said nothing, and went on digging.  
That wasn't the right thing at all. Old  
Betty had always looked up with a  
grin, touched his cap, and said:  
'Marning Master George,' setting  
things right at once. George waited,  
wondering what to do. Then training  
in the nursery and from father took  
over. He said politely: 'How d'ye do?

I'm George.' The man looked up  
stolidly. He said: 'Just midlin,' and  
went on digging.

He began to think, quietly, and  
slowly now, considering each thought  
as it came. Yes, it *had* started like that.  
He could see himself standing there as  
the man worked on—not noticing  
George, not ignoring George. George  
just wasn't, so far as he was concerned.  
He had the garden, his job to do, his  
spade to do it, the sun on his back, and  
his thoughts. He was self sufficient.

From that moment, one way and  
another, George had been dominated  
by those words spoken by Betty's  
successor on that fine spring morning.  
He remembered. Funny how it was  
all beginning to fit in—like a jig saw  
puzzle. He smiled ruefully. Not  
that'd he'd been much good at them,  
either, come to think of it!

George recalled that other George,  
as he was then: neither tall nor short;  
fat nor thin; fair nor dark; handsome  
nor ugly; eyes not black or blue, or  
even a warm brown—a combination  
of them all—greeny-brown with dark  
flecks.

At school, afterwards: the long  
slow grind; the fear of being bottom  
and ridiculed—the terror of being top  
and openly praised. Not wanting to be  
teacher's pet and loathed by the other  
boys; afraid of being naughty, but  
longing to be admired for it.

'Old George' they'd called him.  
Sometimes 'good old George,' pat-  
ronizingly, but affectionately enough.  
If those early years produced nothing  
else they gave him the burning desire  
to succeed at something, no matter  
what, or at what cost to himself. To be  
a personality apart. A someone. He'd  
driven himself beyond his strength  
physically and mentally, and later,

when he became a man, emotionally.

It became clearer to him. He could see now where he'd gone wrong. Why hadn't someone told him. Would he have listened if they had? He could see them clearly now: the young and thrusting ones, the fighting ones, ready to create—to burn themselves out for a cause, or no cause. And shadow-like behind them the fearful ones, timid, bent on appeasement. Afraid of their own shadows, unable to make a firm decision, let alone take it.

But there, in the middle, he could see the Georges, drawing towards greater tolerance the thrusting ones, and pulling up towards greater confidence and courage, the fearful ones. The Georges: the backbone of them all; the steady ones; the helpful ones. Ones who stopped to think a bit before they took a leap one way or the other. But when they did leap it was from a sound take-off to a safe landing. He was beginning to be a little bit proud of George.

A great sigh came from George. He hadn't looked on 'Georges' as a need. He stood up. He grinned at the man he'd refused to see for so long; the man he'd grown to like and respect over these past months. As they shook hands, the man smiled back. 'Good-bye' he said. George's grin widened. Last time he'd said 'Au revoir!'

\* \* \*

#### Henry and Henrietta gardening hints

*Gather your herbs for storing,  
Make sure when you bring them in,  
Rain has not been pouring—  
Dry weather's for harvesting.  
The airing cupboard's quite OK  
If they need to dry still more.  
Then rub thro' a sieve, and store them  
In screw-top jars I implore.*



A recent photograph of Emmeline Christie  
L. A. Bartlett, Kenilworth

#### MARROW DISH

*—a tasty way with Marrow.*

Vegetable Marrow—peel, remove pips slice about  $\frac{1}{4}$ " thick. Tomatoes—scald and peel, and slice. Onions—slice in rings, fry lightly in Olive Oil for preference. Marjoram—dry or fresh. Put marrow, tomatoes, onions, in layers in casserole, seasoning with salt and black pepper, and sprinkling with Marjoram. Put pats of butter on top. Cover, and cook slowly for about 45 minutes. By then marrow should be just ready for eating. It's delicious.

\* \* \*

**MEMORIES** What is your earliest memory?

Let us know, briefly, on a postcard, giving your age at the time of the incident. Prize for most interesting or amusing memory. Remember name and address.

# Behold, all things what?

by BRIAN G. COOPER, lecturer in social studies at the Lanchester Polytechnic.

Like me, you are probably sick and tired of the many jargon words so many Christians seem to bandy about these days: if we are not in 'dialogue', we should certainly be having a Church-world 'confrontation' or at the very least 'be poised on a frontier of the sacred and secular.' Or something.

Fluttering like banners over trendy Church bandwaggon, such verbiage seems to offer salvation by polysyllables. More's the pity, because such words properly used do highlight real Christian issues today; in rightly rejecting jargon we could lose sight of the original concern.

*Renewal* is a good example. In every corner of the Church, people are chattering about renewal. Half the time we don't know what it means, but tactically deployed in the right gathering it gives the impression we're on the right lines.

As a word, renewal is comprehensively imprecise. Under its wide umbrella can shelter alike Roman Catholics trying to democratise the Papacy and Anglicans zealous about synodical government, along with way-out radicals talking about 'non-church' or even 'anti-church'. By being all things to all men, renewal is in danger of meaning nothing at all.

Yet, if it has a reality, as I believe it has, it is because renewal is a divine promise, not mere human religious jargon. It is God's promise of movement, change and re-fashioning amid the affairs of men and nations, time and history, cosmos and eternity.

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Brian Cooper

L. A. Bartlett, Kenilworth

God's power and promise to 'make all things new' is, frankly, very uncomfortable, and as one of the Church's greatest temptations has always been to make itself into a haven of comfort, this dimension of the Gospel has often been carefully glossed over.

Hardly possible any more, though. Not with political turmoil across the world and spaceships soaring beyond it. Uppsala 1968, with 'Behold I make all things new' as its theme, faced the world's churches with God's uncomfortable words. Are we forgetting already? Or just jargon?

Renewal is revolution, but is more than revolution. A change of system without a corresponding change in men's attitudes and motives can make revolution hollow—and Christians said that long before Mao Tse-tung! Man-motivated revolutions are so often lop-sided: just political changes can cause bitterness, necessary social upheavals produce resentment, even hatred.

The trouble with man's revolutions is not that they happen at all, but that they are not thorough-going enough, neglecting the spiritual nature of man and so only making *some*, not all, things new.

As for reform, renewal certainly isn't that. God doesn't want any superficial tinkering around.

God's promised renewal of mankind surely is all about total transformation—of individual lives, human relationships, attitudes towards other people, social behaviour, power structures, political systems, industrial organisa-

tions, international affairs—THE LOT!

You may think it a mere crying after a utopia; but think again. Don't all those things, and many more, need transforming. Surely, the present situation isn't the best we can hope for?

This is the key to renewal on God's terms—hope! Not hope in human terms, a vague well-I-expect-that-would-be-nicer-that-way-and-I-expect-it-might-happen-that-way-someday. No! The Christian hope is the firm belief that it *will* happen, and can be in process of happening now, if only we have the courage and vision to co-operate with God.

How will you know when God is at work, and challenging you to co-operate with Him? You will know, all right! God's demand is unmistakable, and as turbulent and rewarding as falling in love.

Renewal is God at work *now*. Isn't it time we joined him?

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# A faith for all seasons

by LEWIS J. DAVEY

According to the *Daily Mail*, in a National Opinion Poll survey some months ago, nine out of ten people claim to believe in God.

The newspaper commented: 'But when you get down to testing it, it becomes clear that for at least half of the British, religion has no practical relevance to the way they live.'

This implies that the claim to believe in God is refuted by a lack of 'religious' practice. The idea being, presumably, that faith can be measured in terms of church-going. A decline in church attendance is assumed to be a proof of a loss of faith in God, but, in fact, the very reverse may be true.

In the same Opinion Poll, although most people said the Church is not important in the world to-day, a very large majority thought it *ought* to be. A reasonable conclusion to be drawn

## LOOKOUT ON FAITH

from page 89

catholic a great devotion to the Christian sacraments as means of spiritual help.

It is true that in the past these features have marked certain Churches more than others—notably the Anglican, Roman and Eastern Orthodox bodies. But nowadays many belonging to other Church bodies are thinking along similar lines, just as many who were formerly regarded as more catholic than the rest are learning to value Free Church traditions.

Nowadays, it is the wider definition of catholic that has most appeal. After all, what greater privilege can anyone have than that of belonging to the universal Body of Christ?

from these facts is that there is probably a greater hunger for a living faith now than there was in the days when the majority went to church, often for the wrong reasons.

Conventional religion is no longer meaningful in these days when most of the old values are disappearing. Here in Britain we have lost most of the securities in which we once pinned our faith, and something more permanent may be taking their place.

When Britain was economically strong and had a vast empire it was easy enough to subscribe to conventional religious observances, but to relegate God to the fringes of life; to call upon him only in an emergency, or when there arose a need for help and comfort.

Today, either God has no meaning at all or he is at the centre of life. This may be a positive gain, even accepting the view put forward by writers and commentators on the contemporary scene, that the majority find him meaningless. The Opinion Poll suggests that this is not true and it may be that as the darkness of these days deepens and our human follies and failures become more apparent, many of us are coming to a deeper and truer faith than was held in the days of prosperity.

Pastor Dietrich Bonhoeffer, writing to a friend from his prison cell in 1944, while awaiting execution by the Nazis for his opposition to Hitler, referred to mankind's 'coming of age'. Man, he wrote, 'having discovered the laws by which the world lives and manages in science, social and political affairs, art, ethics and religion, has learned to cope with all questions of importance without recourse to God as a working hypothesis.'

Bonhoeffer did not mean, as some think, that science has done away with God, but that it has done away with a god invented by man to

explain what he cannot understand.

The true God—the God and Father of our Lord Jesus Christ—stands: almighty, eternal, ever-present; Not on the fringes of life but at the centre, at the heart of every human activity and relationship. The Church, Bonhoeffer wrote, is wrong in opposing the seeming secularisation of life by trying to make men more religious. God's purpose is that he should be more fully *man*. 'To be a Christian does not mean to be religious in a particular way but to be a man.'

The old formalistic religion, so largely divorced from daily life, has been rejected by the majority. The role of the Church now should be to lead men forward to a living faith in the God who is central to life. To do this many ingrained habits aimed at making man 'religious' will have to be abandoned. We shall only find a faith adequate to the demands of life in total commitment to Christ. The evidence of that commitment will not necessarily be seen in church attendances. It will be seen in good human relationships, in a growing demand for social justice, in devoted service, fair dealing, integrity and honesty, care for the poor and needy and a more equitable sharing of wealth, in the rejection of the second-rate, the refusal to pander to the exploitation of sex and immorality and a true regard for the rights and the dignity of others, of all races and classes. There are, thank God, signs that this is beginning to happen.

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W6

## LENT SAVINGS

Not quite all the Lent Boxes are in, but we hope to be able to send to the Church Missionary Society the splendid sum of £25. This is largely due to the Children of St. Nicholas' Church with one or two adults contributing as well. This will be ear-marked for the Gell Memorial School and the new boarding house which they hope to build in Ootacamund. The boys and girls have made this their special project this year as a tangible link with Miss Joan Mallalieu for whom we pray regularly in our Church. Well done children of St. Nicholas'.

## LOST

Mrs. Bing has lost the book "Reap the Whirlwind" written by her son Geoffrey Bing. If anyone can throw light upon it, would they be so kind as to get in touch with Mrs. Bing at "Roses," 22 Oxford Road.

## CHRISTIAN AID

The parish raised over £190 for Christian Aid through the House to House Collection, and the Jumble Sale. We are most grateful to all who collected, and who helped with the Jumble Sale. At this sale the Mothers' Union raised £7.62 from the sale of cakes. Congratulations to Margaret Cahill for all her good work, and for the efforts of her helpers.

## PARISH BARBECUE

There will be a parish barbecue at the Vicarage in aid of C.M.S. on Saturday evening, June 12th, from 7.30 p.m.—10.30 p.m. Tickets : price 15p. Hotdogs extra.

## DEANERY SYNOD

"Evangelistic Outreach" was the topic for four speakers at the recent Deanery Synod which took place at St. James' Parish Hall, on May 12th. The Rev. A. Moore and his Churchwarden, Mr. Jack Argent, spoke about the work of the Church of the Holy Family at Blackbird Leys ; a lively talk was given by Mr. Joe Whetham from our own parish on the work of a House Group ; Miss Patricia Raikes from All Saints, Highfield, spoke of a joint visitation by Christians on the Northway Estate during Lent ; and the Rev. Barry Jones commented on the outreach through the Church broadcasts from Radio Oxford. As one member said afterwards : "I feel that for the first time I am beginning to grasp what is going on in our Deanery, and this meeting has helped me to know whom and what to pray for."

## ASCENSION DAY 1971

The choir sang Festal Evensong on Ascension Day and the responses were to the setting of the 17th century composer William Smith. The Reverend Norman Greenfield, Vicar of St. Michael's, New Marston, preached, and afterwards everyone was invited to coffee and light refreshments in the Vicarage Garden.

## A LITTLE HO(A)RSE ?

An alarming experience happened to a member of our congregation the other day, whilst learning to drive. On a normally quiet road, a pony and trap suddenly came hurtling towards her, the pony having been scared by something. It reared in the air, and smashed the windscreen with its

hooves. For most people the experience of learning to drive can be quite alarming, but to find a horse coming through your windscreen must be horrifying. Fortunately no one was hurt, and the driving lessons go on unimpaired.

P.S. For a good Driving Instructor, see the cover of our magazine.

## CONGRATULATIONS

Congratulations to Adrian Leach who was confirmed at St. Edward's School last month. We welcome him into full membership of the Church.

## THE BAPTISM OF THE BABY . . . WHICH PARISH ?

Last year a Diocesan Commission brought out a report on Christian Initiation, i.e. Baptism and Confirmation, and the whole process of becoming instructed worshipping members of the Christian Church. The report has been studied in nearly every parish in the diocese, and the former Bishop asked parishes to send in their answers to various questions asked. These answers were passed on through the Deanery Synods.

In paragraph 34 of the Report occur these words :

"Often parents seek to return for the baptism of their baby to the church where they were married, and in so doing escape from making any contact with their own parish church. It is precisely this sort of thing which has done so much harm, for baptism is seen then as a private affair and not as involving the family in any way in the life of their own parish."

Very many parents return to Marston for their baby's christening, and in all cases the permission of the incumbent where they live is sought before this service is performed.

Sometimes they return to the Church because grandparents and other relations are in the neighbourhood.

Sometimes it is because they want to maintain a link with the place which has meant so much to them in their own lives.

Sometimes, it has to be admitted, it is because they have **not** linked up with the parish church where they now live. This is sad, because a Christian who only looks back to his former church is not playing his part in the Christian witness of today. It is absolutely vital that he links up with his family in the place where he lives and plays his part there, and takes his family along with him.

Of course, the church may be different, perhaps a little "higher," or "lower" in Churchmanship, but in the main essentials it will be the same.

Sometimes, and this is indeed sad, a couple go along to the local church, introduce themselves to the Vicar, or congregation, but are "left in the cold." Then as a result they turn back to their home church, where there is a welcome, and they feel they still belong.

But to all couples with a new baby, the message is clear : "Of course we are delighted to welcome you back. But PLEASE do try and link up with the parish where you live, and where your baby will grow up. Just as you have a responsibility to other Christians there, make them aware of their responsibility to you, and for your youngest member of your family, and the Family of God in that place."

## 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 Eims Drive.

**Women's Institute :** Miss E. Warbutrton, Cross Cottage, Old Marston.

### USEFUL INFORMATION

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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  
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Nursery School. All enquiries to.— The Village Hall during school  
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