

marston news

parish church of st. nicholas

No. 173

Price 5p

JULY



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 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.

Mother's Union : As announced, 7.45 p.m. at the Vicarage.

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 : JULY

- July 2. TRINITY V. Visitation of the Blessed Virgin Mary.
8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
6.30 p.m. Evensong and Sermon.
- „ 4. Tuesday. Clergy Chapter Quiet Day at Stratton Audley.
- „ 5. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Marston Wives A.G.M.
- „ 9. TRINITY VI. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
3.00 p.m. Holy Baptism (after prior arrangement).
6.30 p.m. Evensong and Sermon.
- „ 10. Monday. Over 60's Club Garden Party at the Vicarage.
- „ 11. Tuesday. 9.15 a.m. Housewives Communion Service.
- „ 12. Wednesday. 7.15 a.m. Holy Communion.
Christening Party at the Vicarage 3.30 to 5 p.m. (If wet in Scout Hut).
- „ 13. Thursday. Consecration of the Bishops of Dorchester and Reading at Christ Church Cathedral.
- „ 16. TRINITY VII. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
6.30 p.m. Evensong and Sermon.
- „ 18. Tuesday. Meeting of the Parochial Church Council at 8 p.m.
Preceded by Evensong at 7.30 p.m.
- „ 19. Wednesday. 7.15 a.m. Holy Communion.
- „ 21. Friday. 10.30 a.m. Holy Communion.
- „ 22. Saturday. Festival of St. Mary Magdalen.
- „ 23. TRINITY VIII. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
6.30 p.m. Evensong and Sermon.
- „ 25. Tuesday. Festival of St. James the Great, Apostle & Martyr.
7.15 p.m. Holy Communion.
7.45 p.m. Mothers' Union A.G.M.
- „ 26. Wednesday. 7.15 a.m. Holy Communion.
- „ 30. TRINITY IX. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
3.0 p.m. Holy Baptism (after previous arrangement).
6.30 p.m. Evensong and Sermon.

HOLY BAPTISM. During August the only service of Baptism will be held on Sunday 27th at 3 p.m. (after previous notice).

ALTAR FLOWER ROTA

July 2nd—Mrs. Garner. July 9th—Mrs. Washington. July 16th—Mrs. Cardy.
July 2rd—Mrs. Webb. July 30th—Mrs. Gren.

HOLY BAPTISM

May 28. Gary Simon Cooper ; Justine Peta Mash ; Kathryn Patricia Weaver.
Received into the Church : Jeremy Mash.

June 11. Alison Jane Ridewood.

HOLY MATRIMONY

May 27. Philip Wright and Pamela Sarah Huckin.

IN MEMORIAM

May 24. Albert Hurst. May 27. Reginald Merton.

VICAR'S LETTER

My Dear Friends,

Many of you will have heard by now the news that Olive Lodge, our Parish Worker, has been recommended for ordination as a Deaconess. After a brief period of special training, she will be ordained in our own parish church on All Saints Day, Wednesday, November 1st, at 12 noon, by the Bishop of Oxford. The preacher will be the Rev. Canon A. J. Watts, formerly Diocesan Education Secretary, and an old friend of Miss Lodge from Bristol days. I hope that you'll all ring the date round in your diary and try, if possible, to be present at the service. The Archdeacon, and Canon John Dixon, who is Chairman of the Diocesan Board of Women's Work, and a former curate of this parish both hope to attend, and invitations will be sent to all the parish workers of the Diocese.

The P.C.C. have already sent their congratulations to Miss Lodge, and I know that our readers will join me in sending theirs.

The whole question of the ordination of women is a "hot" subject at present, and will be one of the main items on the agenda at the General Synod of the Church of England. Any objections that are raised are not usually theological ones!

Of course, Miss Lodge is already licenced to assist at Holy Communion, and preach, and her ordination does not give her much wider scope. However I am sure that if Parish Workers are to be recognised for what they are, and fulfil their rightful function in the Church, they should be ordained, so that they are not just thought of as "that lady who called about baptism," or "who polishes the brasses in the Church."

These are the days of "Women's Lib:" but the Church so often lags behind the world in progressive ideas.

Please remember Olive Lodge in your prayers, and pray that her ordination may be a real step forward in the role of Parish Workers in the Diocese, and may mean a great deal to her and to the life of our parish.

Yours sincerely,



Vicar & Rural Dean.

CONSECRATION OF ASSISTANT BISHOPS

On July 13th in Christ Church Cathedral, Peter Knight Walker, formerly Principal of Westcott House, Cambridge, will be consecrated Bishop of Dorchester, in succession to the Right Reverend David G. Loveday, who recently retired from this office.

The Bishop of Dorchester has the special responsibility for oversight of our own area, and members of the parish will have an opportunity of hearing and meeting him when he preaches at a celebration of the Holy Communion for our Deanery on St. Matthew's Day, September 21st in St. Luke's Church, Cowley, at 7.30 p.m.

Please remember him, and also Eric Wilde, Archdeacon of Berkshire, who is to be consecrated Bishop of Reading at the same time.

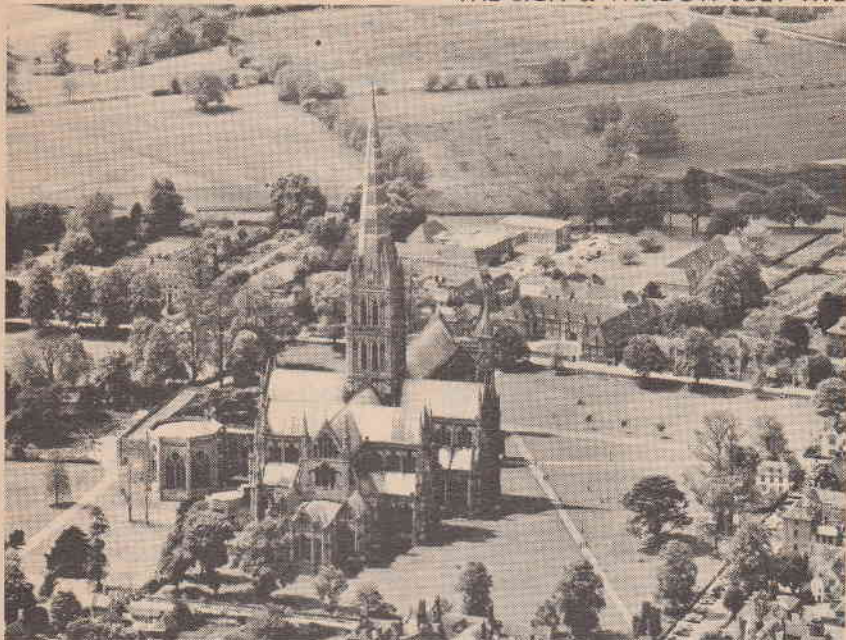


photo: Aerofilms & Aero Pictorial Ltd

A Precious Heritage

IT looks, from the angle this photograph was taken, as though Salisbury Cathedral is still situated in the heart of the English countryside. In point of fact, a large ring-road thrusts past within a mile of the Close, and the building itself is now on the edge of a busy and developing town.

Salisbury Cathedral, proud possessor of the highest spire in England and whose massive walls guard a woven fabric believed to be a relic of the Virgin's gown, has been standing since 1375. Nearly six hundred years!

Many of our cathedrals took generations to build and were fashioned in

an age which cared nothing for time. Each massive stone had to be cut laboriously by hand, each vaulted arch fashioned by a team of skilful craftsmen. The buildings were put up, many of them in the Middle Ages, as an act of faith. At a time when life was brutish and short, there lived men of faith who had the courage and vision to see beyond the world in which they lived. In a world of chaos, they built a lasting monument to a God of order and stability. At a time of arson, pillage and sudden death they created a work of beauty to honour a God who was love.

Prepared to pay

Quite a number of people say that these huge cathedrals may have been a very good idea once upon a time, but not now. They're no use, they say, in this day and age. Nobody uses them in 1972.

The answer to that sort of argument is that the cathedrals *are* used and, surprising as it may seem, people do want them—and are prepared to pay for them. When Worcester Cathedral, for instance, launched an appeal in 1971 for £275,000, £230,000 was raised in little over a year. Stand in Wells Cathedral, in the height of summer, and you will see a throng of people passing in and out of the doors. Many are tourists—but a considerable number are pilgrims at heart. Go to Worcester, or Gloucester, or Hereford—they take each year in turn—and you will find a vast host taking part in the Three Choirs Festival. Coventry, Lincoln, Durham—the list is long and the activities are varied.

Pagan and Christian

Many of our cathedrals are built in such a way, their spires or towers reaching up into the sky, that they can be seen from miles away. Not many people realise, for instance, that the tip of the spire of Salisbury Cathedral can be seen as far away as Stonehenge. The common people in the country surrounding Salisbury could pause, look up, and, seeing the spire of the Cathedral be comforted that the Holy Mysteries were being celebrated and a light was shining in the darkness.

Built as an act of faith in an age of superstition and violence, our cathedrals have still much to offer today's Christian. The finger of the spire reaches out into the sky. It is the symbol, for modern man, of our desire to explore. A symbol of our urge to probe beyond the restrictions of this present life into the mysteries of God's creation.

SIGNET

There are still a few places available on our Pilgrimage to the Holy Land on 16 September. Please send a stamp to The Pilgrimage Secretary, The Sign, The Alden Press, Osney Mead, Oxford for details.

THE SIGN & WINDOW

Not ashamed to confess the faith of Christ crucified

JULY 1972

No. 811

- | | | |
|----|----|--|
| 2 | S | Fifth after Trinity
Visitation of the Blessed Virgin Mary |
| 4 | Tu | Translation of Martin, BC |
| 9 | S | Sixth after Trinity |
| 15 | S | St Swithun (Winchester c.862, trans. 971) B |
| 16 | S | Seventh after Trinity |
| 20 | Th | Margaret (Antioch) VM |
| 22 | S | St Mary Magdalen |
| 23 | S | Eight after Trinity |
| 25 | Tu | St James the Great, AM |
| 26 | W | Anne, Mother of the BVM |
| 30 | S | Ninth after Trinity |

A Prayer for Today

*Lord, Jesus, we thank you for calling
Mary Magdalene,
for accepting her love,
for leaving us her example,
for demonstrating in her the healing
power of forgiveness,
and for granting her the joy of being a
witness
to your Resurrection.
Help us now to be quick in owning our
faults,
joyful and ready in accepting your free
forgiveness,
reckless in the outpouring of our love,
and bold in proclaiming your
Resurrection;
so that, with all your saints, living and
departed,
we may seek your kingdom, manifest
your glory,
and spread abroad your peace. Amen*

BROTHER JOHN CHARLES

LIVING IN CHRIST

By George Reindorp

7. YOU MEN OF LITTLE FAITH (Matthew 6.30)

LOOK at this article,' said a man in the train the other day pointing to his newspaper . . . "Have we lost our Faith?" What on earth does that mean?"

'Well,' said the man in the opposite corner, 'we were only saying at home the other night that every time we go to church the parson tells us we must have faith, but he never tells us what it is or how to get it. I would like to ask everyone sitting in the church I go to what the word "faith" means to them.' What would *you* say?

Now, if you ask me to define 'faith' I will give you two definitions. One—by a famous theologian—'faith is an experiment that ends in experience.' The other is simpler: 'Faith is trust in a person, and that person is God.'

We must be quite clear on one point. This faith, this trust in God, is a matter of the *whole* man acting single-heartedly under the leadership of a dominant purpose. The intellect, the emotions and the will all have their part to play, and although we can consider these parts separately they cannot really be isolated.

Reading the Signs

What part does the intellect play? If I walk into a child's nursery and find letters of the alphabet scattered on the floor, the formation of even the shortest word is enough to show me that some mind has been at work. If that conclusion is a trick of mind, then all



photo: London Midland Region (B.R.)

deduction is at an end, including the deductions of science.

In the universe I find words. Some of them seem as meaningless as letters dropped on a nursery floor; but even I, a child of the universe, can read some of the words. The word 'goodness', for instance, I can stumblingly understand. I can't read all the words, of course, but even one would be enough to show that in this universe a mind has been at work. Is it less than mine? It cannot be. The highest things I have—personality, and some discernment of a

to page 111

Your Questions

All questions on the faith and practice of the Anglican Communion sent to the editor of Question Page, The Sign, The Alden Press, Osney Mead, Oxford, will be answered personally by him if accompanied by a stamped reply envelope. A Book Token, value 50p, will be sent to the writer of each question published.

Keeping in Touch

When reading church notices I often see:

8 a.m. Holy Communion

10.30 a.m. Parish Communion

Am I to understand that the 8 a.m. celebration is not for members of the parish, and secondly is the Parish Communion not holy?

It is certainly odd that church notices should announce Holy Communion at 8 a.m. and Parish Communion at 10.30 a.m., but we are sure it is not intended to be understood that the second service is less holy than the first.

The earliest reference to the Holy Communion appears in 1 Corinthians 10.16, 17, where St Paul concludes 'Because there is one loaf we who are many are one body, for we all partake of the same loaf.' In the following chapter he gives a more detailed account, including the solemn words 'For as often as you eat this bread and drink the cup, you proclaim the Lord's death till he comes.' The idea of Communion comes from the first of these references — 'We who are many are one.' But the earliest name of the service seems to have been 'The Breaking of Bread and the Prayers' which we find in Acts 2.42.

Christians seem to have met for this purpose on the first day of the week from the earliest days of the Church, and the service became known in Greek as 'The Liturgy', which means a function in which each person plays his part. Another name which came into universal use was 'The Eucharist' which is Greek for 'The Thanksgiving',

100

since before our Lord took bread and broke it, he gave thanks, and he commands us to do the same. Later, in countries where Latin was spoken, the service was entitled 'The Mass'.

During the past fifty years or so it has come to be seen, both in the Roman Catholic Church and in the Church of England, that to separate the reception of the Bread and Wine from the chief service of the day, of which it should be the climax, is a mistake, and the Sung Eucharist has become known in many places as the Parish Communion, in order to indicate that the congregation is expected to communicate, although the earlier services have been retained as well. 'Family Communion' is a variant of 'Parish Communion' indicating that Christian worship is for the whole family, and not only for adults.

Rapid changes

The changes which have taken place over the past century or so are undoubtedly in the right direction. At a time when the Church itself must face rapid change, even in the language of its services, in order to keep in touch with a rapidly changing world, it is important to keep a firm grasp on basic principles, and some of these are indicated by the names which have been given to the only service which was instituted by our Lord himself. 4835

Question Competition

Can you answer the following question in not more than 100 words: **Should the State help to pay for repairing church buildings?** Write your own letter in reply and send it to Question Competition, The Sign, The Alden Press, Osney Mead, Oxford OX2 0EG. A £3 Book Token will be awarded to the winning entry.



photo: Oxford Mail and Times

'We must throw off every encumbrance, every sin to which we cling,
and run with resolution the race for which we are entered'

Hebrews 12.1, 2

This is Us

John Howe, Secretary General of the Anglican Consultative Council

I. THE OTHER SIDE OF THE CURTAIN

PUT yourself in God's place for a minute. Millions of Christians are praying to you, 'Our Father'—they are your family. Now look at your family—the brothers and sisters of your son, Jesus. They are of all ages and backgrounds, of all colours, races, nationalities, histories. They are the Christian family.

The Anglican Family

A cross-section of that same world-wide family is the world-wide Anglican Communion of Churches. This is us. There are some twenty-two Anglican Churches in different parts of the world: Australia, Brazil, Burma, Canada, Central Africa, England . . . and on to Wales, West Africa, the West Indies. Each is independent and autonomous, appointing its own archbishops and bishops, and making its own decisions. But all work freely together as the Anglican Communion.

One of the chief ways they work together is through the Anglican Consultative Council, on which all have their chosen representatives. (I will write more about that in a later article.) As Secretary General of the Council, I am the servant of all the Anglican Churches: a sort of family messenger and co-ordinator. I travel to all parts of the world, and when I arrive, wherever it may be, and meet with the Anglican Church, it is still 'us'. At a Central Council or Synod in Africa, mine may be the only white face there. Different in England. Different again in Asia. This is the Anglican family. This is us. And it's all the same to God.

Sometimes people assume that the Anglican Church only exists in countries that are, or once upon a time were, British. Not so . . . for example, Brazil, Japan. It is not even confined to the 'Western' side of the iron curtain. So for the first of these six articles, we will go to a Communist country, Cuba, and the Anglican Church there. This is us.

One end of Cuba is about as near to the United States as the Channel Islands are to England. The Episcopal Church in Cuba, in some parts of the world the Anglican Church is called the Episcopal Church, sprang from the Episcopal Church in the USA. It was integrated with it and largely dependent on it. Then, under Dr Castro, Cuba identified itself with the Communist world, and all connections with the USA were severed.

The churches were not closed as they had been in Russia after the revolution there, although to be a Christian certainly won no favours, and there were various restrictions. But for our Church (and some others) the change was shattering. They became a diocese in isolation, detached from their parent Church in the USA; their personal contacts were lost; their major source of income cut off; their flow of visitors ended. And their environment became austere, with most things rationed. And so it continues—but not quite; some things are changing.

Living under Communism

It is still lonely and isolated. When I went there in 1971 virtually the only route in was from Madrid, and out by Russian plane to Mexico. But a result of the isolation is that this Spanish-speaking Cuban-staffed Church is now inevitably losing its American appearance, and is discovering its role as an indigenous Cuban Church with a Cuban style and expression. The financial catastrophe has been alleviated through a



May Day Parade in Havana, Cuba

photo: Associated Press Ltd

World Council of Churches Cuba project which has helped all the Churches; but the project carried with it a strong recommendation that the Churches should progressively set about becoming self-supporting. The Episcopal Church, previously so very dependent on dollars from the United States, was slow to start meeting the challenge, but is now moving quickly and plans to support itself financially by 1974. So, out of all the turmoil and hardship, it is a Cuban Church in Cuba that is emerging, which is the way the Anglican Communion should be. They are one of the most isolated parts of the family, though, and they need the companionship of our thoughts and prayers. They have many problems and worries.

It is twelve years since the revolution, and a problem that still goes deep is how a Church or an individual Christian should react to finding he must live his

life in a Communist regime. Some feel that one must live outside it as far as possible. Others, particularly younger people, feel the Christian must live and work with and in the regime as far as possible. As an academic question it is interesting. In Cuba, it is not an academic question. It is a matter of conscience and decisions, and it creates strains in the community.

To some extent, the situation in Cuba draws the Churches together. By far the biggest of all is the Roman Catholic Church, and Anglican friendship with them grows. I came away from Cuba with a symbol of this—a Spanish New Testament given me by a Catholic bishop in Havana.

Also, as the Ilyushin aircraft took off from Havana, I was well aware that for the first time I had been behind the Iron Curtain, yet still among the Anglican family of Churches. 'So,' I said to myself, 'that, too, is us'.

Advertisement

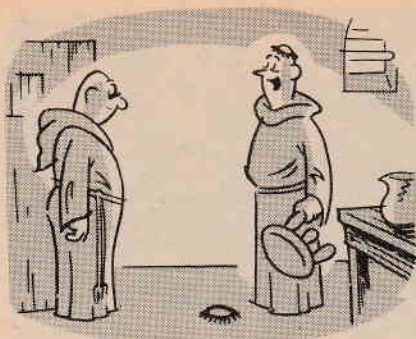
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SOUND NEWS, 18 Blenheim Road,
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• • • • •
• **THOUGHT FOR THE MONTH** •

• When thou prayest, rather let thy
• heart be without words than thy
• words without heart. JOHN BUNYAN •



Cartoon: Bill Bowden

Cartoon Competition

Here is a cartoon that tells a story. Can you express it in the form of a brief caption? Write your caption on a postcard and send it to Caption Competition, The Sign, The Alden Press, Osney Mead, Oxford OX2 0EG. A Book Token of £1 will be awarded to the winning entry. See page 111 for the winner of the February competition.

Advertisement

So you think you've got problems?

Then think about the disabled for whom John Grooms care with such skill and dedication. They will never be able to move around as you do. Most are chairbound for life. So, when you feel everything is against you, remember these young people at John Grooms: remember also there are many, many others waiting to join them.

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One Column Bible Commentary

William Neil

WE have every reason to be grateful for the New English Bible, except that occasionally a familiar and striking phrase or sentence has disappeared. It is the price we have to pay for a more accurate translation.

Towards the end of the war in Italy I was on the staff of what was then rather pretentiously called a 'School of Moral Leadership' at Assisi. What we were trying to do was to show intelligent young officers and NCOs the relevance of the Church and the Bible to everyday life. At one question-time the commandant of the School was asked what he thought was the greatest text in the whole Bible. It was not an easy question and there could be many answers.

In fact the one he chose was from Deuteronomy 33.27, and the words are 'underneath are the everlasting arms'. Most of us would agree that this is at least one of the greatest thoughts of the Bible, but you will look in vain for it in either the NEB or the Jerusalem Bible. I was shocked to read somewhere a comment by a writer that he found the idea of being supported by the everlasting arms of God macabre and gruesome. How unimaginative can some people be!

It may not be exactly what the Hebrew writer had in mind but surely the translators of the Authorised Version had a flash of inspiration when they gave us this marvellous picture, so much in line with the teaching of Jesus of a loving heavenly Father who supports and sustains us through thick and thin—and for ever.

JUNIOR PAGE

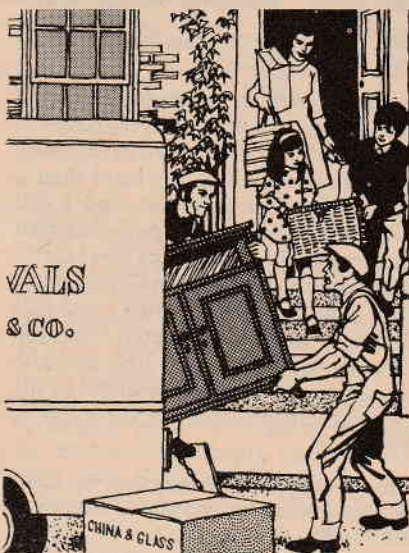
THIS month, a lot of new things will happen in this country. Laws will be made, fashions in clothes and pop music will change, soldiers will go off to fight. People who write our history won't put the lot into one book. Some people will choose to write about the laws, some about the fashions; some won't worry about dates, others will need to list them. It depends what story they want to tell. Writing history is like that—you have to choose very carefully what events, out of all those that happened at the same time, really matter to *your* story.

When we read in the Bible the history of the Jewish people, unless we are very good at ancient history, we don't realise that some things are missing. But actually the men who wrote the Bible were just as choosy as today's writers over what they put in it.

It tells how God helped a nation to grow—and it starts at a time when there was no Jewish nation at all, and when nobody knew about God. It starts in a city, where all the people worshipped the moon—until a king came along who wanted them all to worship the sun instead. But Abraham wasn't satisfied with either. He felt sure that there must be, somewhere, someone greater than these gods: someone who had made the sun and the moon—and Abraham too. He thought that if he left the city with his father, and went out into the unknown country, he might discover more about this someone. So he and his family gave up everything they knew—and set off. In some ways that's the bravest action described in the whole Bible.

And what happened then? I'll tell you next time.

Pamela



This is God's world and we know that if we ask him, he will help us to be brave when it comes to moving into a new place and having to make new friends. We're much luckier than Abraham, because we *know* about God's love and care.

Competition

Could you write a prayer for people who have to travel to places they've never been to before? They might be sailors or pilots or missionaries—or it might be about your own family going on holiday. Send it to Pamela at The Sign, The Alden Press, Osney Mead, Oxford OX2 0EG.

RAINBOW BOOKS

Six short bible story books, delightfully illustrated in colour, intended primarily for children of 6 to 9. Adapted by 'Pamela', they tell in the simplest terms and in a logical sequence the story of the Jewish people and their gradual understanding of the nature of God. (Church Information Office, 20p each)

JIM ROSS ON BOOKS

John Ward's **Purple Papers**, Mowbrays, 50p.

From the map at the beginning to the final signature I enjoyed every moment of this highly provocative little book. It rang more bells in my head than a peal of Grandsire Trebles, and I still find myself muttering 'Yes' in heartfelt agreement with some of the more forthright comments of Martin Clearlight or Dick. But then this is a book I was able to relate myself to directly; far too often in my 'church' life I have met with the situations so vividly brought to life by the correspondence in these Purple Papers.

The Untapped Generation by David & Don Wilkerson. Marshall, Morgan & Scott, 60p.

This book does two things. It sets out in stark detail the rising tide of drug-addiction, alcoholism, prostitution and violence as experienced by Christians working alongside the victims of these practices in the ghettos of New York. And it puts forward the Christian answer, as

Pentecostals see it, the way in which young addicts, prostitutes and criminals can be helped and counselled.

In some ways, of course, it is a fanatical book, and most of us are notoriously nervous of fanatics. But it takes a fanatic to live with pimps, prostitutes and addicts, and try to channel the love of God to them. They have, after all, a pretty good precedent.

Meditations on a Theme by Metropolitan Anthony (Archbishop Anthony Bloom). Mowbrays, 60p.

Those who have heard Metropolitan Anthony speak at seminars or on the radio will need no persuading to get this book. He writes from his own profound spirituality, taking the reader along the Christian way of living which is at once so simple and so difficult for most of us to achieve. He follows the well-tried path of Christians throughout the ages, using carefully selected passages from the Bible to illustrate his theme. The climax of the book, the Cross and encounter with the risen Christ, is both moving and inspiring. The Christian who takes his spiritual life seriously would do well to add Metropolitan Anthony's meditations to his stock of 'bedside books'.

ARE YOU SOMEONE WITH EPILEPSY WHO DOES NOT NEED HELP?

If so, please remember that thousands do.



You can help them by joining the British Epilepsy Association. With your support we can increase our influence as an organisation devoted to changing public attitudes towards epilepsy.

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To The Appeals Secretary
BRITISH EPILEPSY ASSOCIATION
3-6 Alfred Place, London, WC1E 7ED

Please send me information about
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help*

*(delete as necessary)

NAME

ADDRESS

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Window on the World

Dewi Morgan

WHEN I started to work on the staff of the Society for the Propagation of the Gospel both the Society's friends and its foes, with varying emphasis, referred to it as 'Venerable'.

I can even remember the time—and how it dates me—when committee members, opposing some brash new invention like tape-recording machines, would say while waving an admonitory finger, 'After all, we are the *Venerable* Society', and consider the subject closed.

In those days the missionary societies were among the very few organisations in the country telling people about India, Africa, the Caribbean. As such, they had a ready audience.

The other day I was lured into a travel agent's fairyland. And I was not merely allowed but actually adjured to take a load of gorgeous brochures which showed me a tourist-eye-view of the Taj Mahal (but no reference to starving Indians), a surf-riding view of Montego Bay (but no reference to the economically and spiritually sick hearts of many Jamaicans) and a game-hunter's view from a jeep of an African animal reserve (but no reference to souls still held in pagan bondage).

Cocktail travellers

The brochures also made it clear that great chains of hotels like Hilton or Inter-Continental existed to anaesthetize any sense of effort involved in travel. And the all-alone pioneer missionary hacking his way into a jungle has been replaced by a package-tour



crowd who grumble if their cocktail hour is delayed.

The missionary leaflet or the handsome 96 page brochure ('merely fill in the coupon below and it's yours'). Which is the more effective? If money is the answer, the question is fatuous. A day in the life of a travel agency accountant is like a thousand years in the life of a missionary society cash-flow—well, almost.

But that sort of comparison, already old-hat in the days when those on Mosgs's Egypt-Holy Land pilgrimage found the cash for a Golden Calf, is not the most serious one. A vital issue which is raised is the one of credibility. The missionary societies speak of poverty and human need. The travel entrepreneurs glamorise the exotic. Which is the man in the street to believe? Logically, the missionary societies are clearly right. But how many of us think logically when high pressure advertising works on our emotions?

All of which is part of the Church's problem of Communication.

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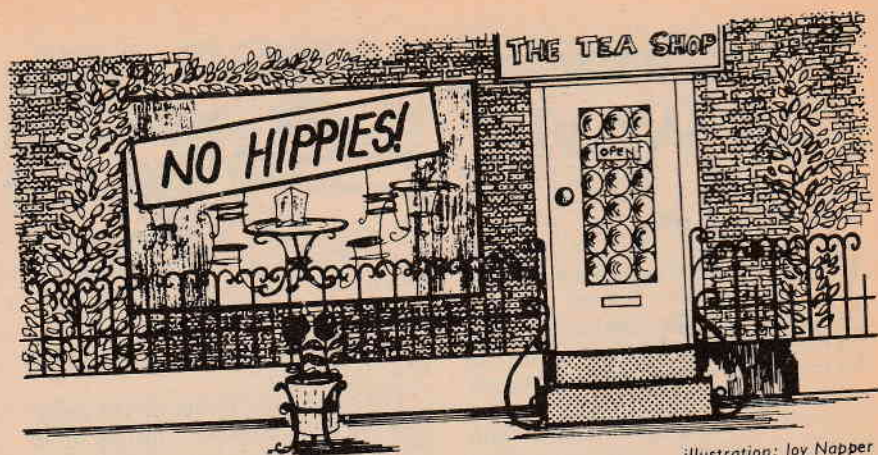


illustration: Joy Napper

Women's World...

Anne Arnott writes:

NOT far from Glastonbury Abbey, an area rich in history and Arthurian legend, there lives today, in a small red brick house, a very remarkable woman. She has become known as the Hippies' friend. We found, when we arrived at her house, a lively, alert, elderly lady, with a penetrating but kind expression, who asked us in, and gave us a warm welcome, particularly when she heard that one of our sons, at that time a young ordinand, had lived for a time with the Hippies in Vancouver.

She told us how, for some time past, many of the young people who 'go on the road' head for Glastonbury, particularly in summer. A large group have stayed all through the winter and spring, making it their base. She said many were really searching for some spiritual experience, and believe in the power of the Holy Grail, said to have been brought to Glastonbury by Joseph of Arimathea.

'I have grown to love them,' said Christine, as she is called, 'but you will have seen notices in some of the

cafés saying "No Hippies". If only people would be kind to them! It all started for me when I first met a pregnant girl with a toddler, and got talking to her. She gave me such a warm welcome to visit her in the caravan in which she was living, that eventually I went. I have since grown to know them. There is so much good in them. They never say "No" to anyone, they share their money, their food, everything. Some work as labourers, often on farms.

Christ and drugs

'Sometimes they sleep rough, in sheds, or on bare boards, share caravans.' She went on to speak of her concern for them because she only knew one who had not been on drugs—mainly soft drugs. They are not concerned with the danger, they live from day to day. 'They are impatient for spiritual experience,' she said, 'but it is only as they find the Christ light and life that they are able to drop the drug habit, as I've seen often.'

Christine believes that those who are

not too drugged are really searching for something. But they are rebelling, too, against the orthodoxy, and often the hypocrisy of the life they have left, and against the rat race. She firmly believes that if at *this* critical juncture in their lives, there is someone to love and help and accept them, they can 'come out of their rebellion, by gradually working through it'. She told how many of her young friends had indeed worked through this period, and it was abundantly clear how she has been instrumental in this. She named many now back at college, for example, taking up dietetics, or psychology, or training to teach.

The most remarkable part of this story came when Christine, who I guessed was probably in her sixties, told us with a laugh, that she was eighty-two! 'I was a Territorial Army nurse in the First World War, and nothing shocks me.' She has made a nonsense of the generation gap and, in my belief, has the answer to many of our current problems with young people. 'These youngsters know I love them', she said. 'They know they are welcome here day or night. They need to have love, and they have given me theirs.'

I felt we had been privileged to meet a very courageous person. As we left her she said, 'You see, if God gives you a particular work to do, he always plans it the right way round. I thought I had come here to retire. But now I truly believe I was born for this work.'

IN THE HOME

The February competition brought in many favourite recipes from readers. The £1 Book Token goes to Elaine Donnelly, aged thirteen, of Stretford, Manchester, for this interesting dish:

Veal Escalopes with Cheese

Cuts of meat to use: fillet or leg, cut into escalopes. Ingredients: 4 escalopes, 2ozs. butter, 4 thin rashers of lean

bacon, 4 very thin slices of Gruyère or Bel Paese cheese, 1tbs. of single cream. If the butcher has not beaten the escalopes, flatten them by banging them with a wooden spoon or rolling pin. Heat the butter and fry the escalopes until brown on both sides. Put them in a shallow baking dish in a single layer. On each escalope put a slice of bacon, and on the bacon put the sliced cheese. Press well together. Bake for twenty minutes, by which time the bacon should be cooked and the cheese melted. Pour on the cream and cook for five minutes longer. Serve in dish accompanied by potatoes and lettuce salad. (Note: readers will adjust oven temperatures to ensure thorough cooking of the escalopes.)

Apple Snow

This dish could be followed by Apple Snow. A recipe sent in by Mrs P. Minall, 59 Dundale Road, Tring, Herts, as follows:

Peel and core 1½ lbs. cooking apples. Cut up and stew until soft, with a little water. Add sugar to taste. When cool add two beaten egg yolks. Pour into a buttered pie-dish. Whip up the whites of the two eggs very stiffly, fold in 4 ozs. sugar, and put on top of the pudding. Set meringue in a slow oven.

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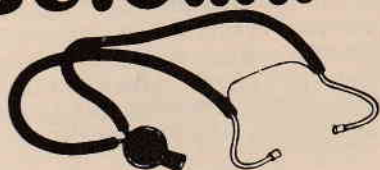
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Doctor's Column



By a General Practitioner

EVERY year I have to vaccinate an increasing number of my patients who are travelling abroad on holiday. Vaccination against smallpox is required if you travel to the USA, to a resort in a smallpox area, or from a place where cases are occurring. Inoculation against typhoid and cholera is becoming more frequently necessary

now that these diseases are spreading to resorts with primitive sanitary control. Two injections at four-week intervals will protect you against these diseases.

I do not vaccinate people who have chronic eczema or psoriasis; they could develop a general infection with the cowpox virus used in vaccination. Most doctors would provide a covering letter to explain this, and the majority of port authorities will accept it. The Public Health Authorities no longer recommend smallpox inoculation of infants and young children.

When a baby or young child is given polio vaccine, I ask the mother to confirm that he is not allergic to penicillin—because the vaccine contains a trace of this antibiotic which could cause a dangerous reaction.

Every time a jab of triple vaccine is given the child's biochemical defences are stimulated to engage in a task of creating antidotes to tackle diphtheria,

It makes sense... to support the Imperial Cancer Research Fund

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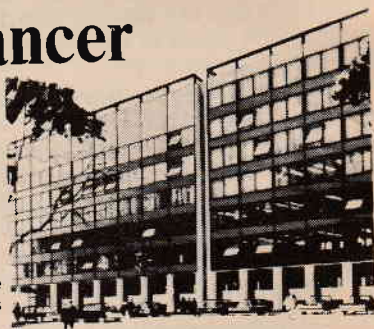
● Costs of administration and appeals are kept as low as 4½p in the pound.

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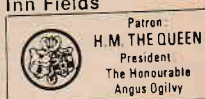
● The Fund depends entirely on public support.

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whooping cough, and tetanus. About five days after the injection there is a negative phase when the child is unable to cope with infection because of this commitment to creating antibodies. You should therefore avoid inoculations when the child is unwell. For the same reason you should only accept one immunising dose at a time.

LIVING IN CHRIST *from page 99*

sense of values—must be possessed by that greater mind. So I think I am driven to speak of a personal God, and since even I can see that love is greater than hate and kindness than cruelty, I begin to postulate a good God.

Will

So far the intellect has been by guide, the leader of my faith. What contribution shall my will make? I call in the specialists—who in this matter are the saints. They unanimously say that God is good and man's highest contribution is to adore him. When I go to a great medical specialist for a consultation and he pronounces his opinion I accept it. So, too, I accept the unanimous opinion of the saints. Much more, I accept the opinion of the greatest religious genius of all time, Jesus Christ. Christ's subject was God. On the cross he called him 'Father'. So when a bereaved mother cries out 'why did God take my baby?' it is my will that forbids me to accept that cry. It is my will that drives me to go on striving even in the face of the darkest tragedy. For I trust in a Person, in a God who is a father, in a God who is good, even though his way is past man's understanding, for his thoughts are higher than my thoughts.

Emotion

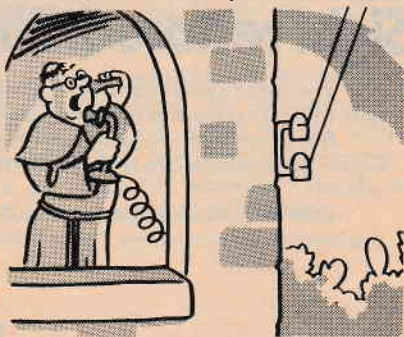
What part does feeling play in faith? What of the emotion? Mysticism, as we call it, and the inner life of the spirit are common to all of us in a

greater or lesser degree, and our feelings seem to us the deepest and most vivid of all our experiences. While we obviously have to guard against unchecked and worthless emotions, the genuineness of what we may call religious experience can never be doubted. All of us have at some time or other heard that still small voice. All of us have felt the presence of God.

The whole man

So faith is an act of the whole man, emotion, intellect, will—not just one side of our nature. Christianity, it has been well said, is a way of walking not of talking, so faith comes into its own by being lived. We have to accept the limitations which debar us from complete knowledge. We often say about some situation or crisis which has arisen; 'if only X were here I shouldn't worry, everything would be all right.' So, too, the Christian tries not to be tossed about by every wind of opinion that comes along, but goes forward in faith with courage and steadfastness, echoing the words of Shaw's Joan of Arc: 'His friendship will not fail me, nor His counsel, nor His love. In His strength I will dare, and dare, and dare till I die. So God be with me.'

February Cartoon Caption winner



'Gabriel who?'

Submitted by Mr P. Dransfield of Slaithwaite, Huddersfield.

W. E. Shewell-Cooper's
GARDENING NOTES

MOST people are fond of hydrangeas, either in pots for the house or for planting in clumps out of doors. The plants are easy to grow and this happens to be a very good time of the year to take cuttings. Choose the firm young shoots that have not flowered. Take the tips of these—two or three inches long—strip off the bottom two leaves and make a cut with a sharp knife at a node. Dibble these cuttings in, an inch apart, around the edge of a four-inch pot filled with a mixture consisting of one part soil, one part sedge peat and one part coarse sand. Place the pot in a greenhouse or frame and keep it shaded and moist until the cuttings are rooted.

Freesias and Fritellarias

Freesias are popular, but few people realise that these Cape bulbs can be grown quite easily in a sunny window. Buy well-ripened bulbs and plant them straight away into the pots in which you wish them to flower. A five-inch pot accommodates six bulbs. Place a large crock over the drainage hole, fill the pot with a Soilless Compost, and plant the bulbs so that their tips are

hidden just underneath the surface of the soil. Put the pot in a frame, or somewhere where it will be protected from rain and yet have plenty of ventilation. Leave the pots there until early October, when they should be brought into the house and be put near the window.

You might like to try some Fritellarias in your garden, you should plant them in a shady border, or if you prefer, in turf. I have ours in the wild garden and they are very beautiful each season. Plant the bulbs about five inches deep and about eight inches apart, and have a group of at least six if you want a bright effect. They should be planted so as to look as if they are drifting haphazardly, and never in squares or rings. Plant in September, so put in your order for the bulbs straight away.

Once they are in the border, leave them there for at least four or five years and, in fact, many people have left them down for ten years and more. If you can get the bulbs in August, do so, as the root action commences very early. If you cannot get them locally, write to me and I will send you addresses. Do please enclose a stamped addressed envelope for a reply.

Dr Shewell-Cooper's *Semi-Detached Gardening* (published by Mowbrays) is available at 50p.

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PERSONALIA

We welcome back to our organ stool Mrs. Betty Garner, after her recent spell of absence for health reasons. We are grateful to Mr. Sidebottom for deputising in her place. The Church is fortunate in having a Churchwarden who is also an organist.

We send our wishes to Mrs. Bing, who suffered from a recent fall. Also we hope that Miss Betty Hume Rothery will thrive after her spell in hospital.

Many of our young people have been sitting exams. We wish them success, and are always glad to hear of their future careers, so please let the Editor know about them.

Welcome home to Mr. & Mrs. Bestley who have just returned from a visit to the States to see their daughter and her family.

We say farewell this month to Debra Havill, a member of our choir, who returns home to Indiana, where she will be starting a course at the Indiana State University. We shall miss her, and send our greeting with her to her parents and family in Princeton, Indiana.

We send our wishes to Mr. & Mrs. Porter who have left the Salford Road shops where they have given such willing service in the fruit and vegetable shop. We are sad that Mr. Porter's failing eyesight has made this more inevitable, but wish them every blessing in the future. In their place we welcome Mr. & Mrs. Tiwari who will continue to serve the community.

IN MEMORIAM

Albert Hurst had been ill for a long time and had borne his illness patiently and with courage. To his widow and family we send our sympathy in their loss.

Reginald Merton was a fine scholar and an able linguist. With his wife, Norah, whom he missed so deeply after her death, he had devoted his latter years to pondering the deep things of God, which he did with an alert and penetrating mind. Although he had not been well enough to attend regularly during recent years, he loved St. Nicholas Church, and will be remembered by his friends for his many acts of kindness.

HOUSEWIVES COMMUNION

The monthly Housewives Communion which was held last month on Tuesday, June 6th proved to be very worthwhile. This month it will be on Tuesday, July 11th at 9.15 a.m. and anyone who is free—whether a housewife or not!—will be most welcome. It is hoped that whenever possible it will in future be held on the 1st Tuesday of each month at 9.15 a.m.

THE MOTHERS' UNION

Those of us who have the 'large hat, cup of tea, and spectacles' image of the Mother's Union might have been surprised to have heard a group of its members listening to the music of "Godspell" during the recent School of Prayer in St. Nicholas Church! It was used as an illustration for her talks by Sister Brigitta, C.S.M.V., who gave many of us a new dimension of thinking in our prayer life.

All branches of the M.U. are anxiously awaiting the findings of the Commission, under the Chairmanship of the Bishop of Willesden, who have been doing some forward thinking about the future of the one Union that doesn't come under the Industrial Relations Bill!

CHURCH FEES

Somebody was either so enthralled or appalled by the new table of Church Fees (Ecclesiastical Fees Measure June 1972) that they have removed it from the Church Notice Board. Lest there should be any misapprehension that this is a veiled attempt of the Vicar to make a lot on the side, it perhaps ought to be said that the doubling of the Church fees does not affect his stipend at all, but helps to relieve the Diocese of the increased financial burden of these times.

CHILDREN OF THE CHURCH

Well done to the boys and girls of St. Nicholas' Church! Through their efforts during Lent, we have been able to send £15 to the Church Missionary Society ear-marked for medical work in Nigeria.

The present session of our Instruction will finish on SUNDAY, 30th July and will start again on SUNDAY, 17th September. During this time we shall welcome the children at the Parish Communion at 10 a.m. with their parents. If parents are unable to come, please encourage the children to attend. They will have the opportunity of leaving during the Offertory Hymn if they wish.

TO ALL MAGAZINE DISTRIBUTORS

With the holiday season now approaching it would be a great help if all distributors could find a deputy to take over should they be on holiday at the time the magazines are ready for distribution. If this is quite impossible, please contact Miss O. J. Lodge who will also be grateful to receive any outstanding money, in order that the account may be made up to date.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

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- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies : Brownie Guider : Miss I. Read, 6 Cotswold Crescent -
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Girl Guides :
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Mothers' Union. Enrolling Member :
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Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.
Stewardship Recorder : Miss E. Warburton, Cross Cottage, Old Marston.
St. Nicholas, Marston Wives :
Group Leader : Mrs. R. B. Wells, 14 Raymund Road.
Secretary : Mrs. M. A. Brinkhurst, 7 Cotswold Crescent.

LOCAL

- Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.
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Over 60's Club : Secretary : Mrs. W. Tomlinson, 35 Oxford Road.
Treasurer : Mrs. Weeks, "The Jack Russell," Salford Road.
Parish Council. Chairman : Mr. A. Gammon, 50 Oxford Road.
Parent-Teacher Association
St. Nicholas : Mr. Norman C. Jones, 52 Elms Drive.
Harlow School : Mrs. J. Hodgkins, 31 Elms Drive.
Women's Institute : Mrs. M. Harlow, Fir Tree House, Old Marston.

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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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