marston news

parish church of st. nicholas

No. 187 Price 5p SEPTEMBER



ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : 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 : Deaconess 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. Parish Communion (followed by Coffee). **Crèche** in Scout Hut.

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 : SEPTEMBER

Sept. 2. TRINITY XI. 8 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
6.30 p.m. Evensong and Sermon.
„ 3. Monday. Over 60's Club restarts new session.
„ 4. Wednesday. 7.15 a.m. Holy Communion.
„ 9. TRINITY XII. 8 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
3.00 p.m. Holy Baptism (after previous arrangement).
6.30 p.m. Evensong and Sermon.
„ 10. Monday. Over 60's Club Outing.
„ 12. Wednesday. 7.15 a.m. Holy Communion.
Induction of the Rev. Hilton Carty. Priest in Charge of St. Francis, Cowley to St. Bartholomew, Earley, Reading.
„ 16. TRINITY XIII. 8 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
11.15 a.m. Children's Instruction.
Beginning of new session.
6.30 p.m. Evensong and Sermon.
All young people will join this Service.
„ 19. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Marston Wives re-start new session.
Talk and demonstration by "Kake Brand."
„ 21. Friday. **Festival of St. Matthew, Apostle and Evangelist.**
10.30 a.m. Holy Communion.
„ 23. TRINITY XIV. 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 previous arrangement).
6.30 p.m. Evensong and Sermon.
„ 25. Tuesday. Parish Meeting on "Children and the Church at 8 p.m. in the Church Hall. All welcome.
„ 29. Saturday. **Festival of St. Michael & All Angels**
7.15 a.m. Holy Communion.
9.00 a.m. Decoration of Church for Harvest Thanksgiving.
„ 30. TRINITY XV. **HARVEST THANKSGIVING**
8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
11.15 a.m. Special Service for Harvest Thanksgiving for Parents and Children.
7.30 p.m. Evensong.

HOLY BAPTISM

July 22. **Received into the Church**: Julian Mark Ward.
Aug. 19. Kevin David Yates.
Aug. 26. Samantha Chapman, 64 Cherwell Drive.

HOLY MATRIMONY

July 21. Sidney Arthur Smith and Elizabeth Margaret Posey.
Aug. 4. Steven Stuart Langbridge and Louise Mary Lapworth Holt.
Aug. 15. John Neil Brown and Susan Mary Douthwaite.

ALTAR FLOWER ROTA

Sept. 2. Mrs. Bolton.
„ 9. Mrs. Garner.
„ 16. Miss L. Gardner.
„ 23. Mrs. Green.
„ 30. Harvest Thanksgiving : Mrs. Sharpe.

VICAR'S LETTER

My Dear Friends,

Whilst on holiday this year, my wife and I attended the Sunday morning service at the Lutheran Church in Aarbus, Denmark. The church was modern in design and there was a congregation of about 2-300 present. At the commencement of the service the congregation rose as four families entered with their babies to be christened. They took their places right at the front of the church and each group of sponsors was asked in turn as to whether they subscribed to the Christian faith and would they bring up their children in it.

After the baptism the service continued with the Holy Communion, some of the mothers with babies leaving the church. I was told by our host that christenings were only taken at the morning service and that there was usually at least one on most Sundays.

The Oxford Diocesan Synod recently recommended that this practice which is the norm for the Danish Church should be the practice here. The popular objections to this are that 10 a.m. is too early, especially with godparents who have to come from a distance, or that one cannot have a Christening Tea in the morning !

But I wonder if parents have ever considered how much more meaningful such a service can be when our children are received and welcomed into the Church by a representative congregation, rather than by a handful of parents and friends of the family, in the side aisle of an otherwise empty Church. And if baptism is a significant sacrament, marking the entry of our children into the life of the Church would not most godparents be prepared to rise earlier, or even stay the previous night, if they live a long way away ?

The Wedding Breakfast is now more often that not an afternoon meal, could not the Christening tea become a Morning Celebration ? I do hope that young parents will think seriously about this. The new service of baptism is especially designed to fit into the context of parish communion and is quite short in length. If so desired the mother could leave with the baby immediately after the baptism. And for those who really want to make their child's baptism a welcome by the Church, why not share the Christening cake with the congregation at coffee after the service ?

Whilst I am writing about children, please make a note of the Parish Meeting on Tuesday, September 25th at 8 p.m. when we shall be discussing the whole question of children's instruction, times of meeting, and possible extra family services of an informal kind. I am sure that we must be prepared to be much more flexible in our approach to what we do in the Church. Too often our attitude has been—" As it was, is now, and ever shall be ! " whether the needs of people are met or not.

Our Harvest Thanksgiving this year will be a week earlier i.e. on Sunday, September 30th. This is always a good opportunity to invite those along who may have got out of the habit of church-going. We shall be delighted to see you all.

Yours sincerely,

Paul v. Rensen

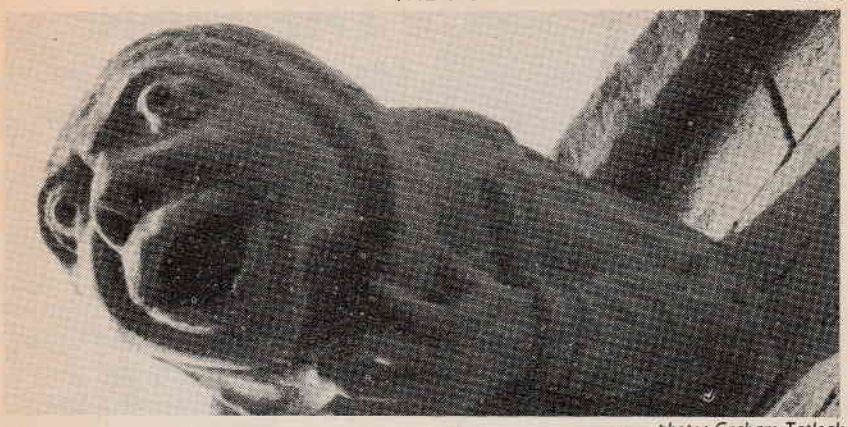


photo: Graham Tatlock

Mister Big-Mouth

HERE is a gargoyle from high up on the outside of Ely Cathedral. For centuries he has looked down upon the world below. But he seems to typify something in the world of today, the news media, particularly radio and television, which continually bombard us, which continually shout at us, with news and events of the day much of which we could do without.

Malcolm Muggeridge has called this 'newsak', pointing out the similarity between it and the 'muzak', the background of meaningless sound, which is now quite customary in public places, particularly airports. No one has ever seemed to have a satisfactory answer to the questions as to what either of these—newsak or musak —are supposed to do for us. What they certainly manage to do is to disturb.

We can have too much news, just as we can have too much sound. It has been seriously suggested by some psychiatrists that anxiety-states of the mind, in quite a lot of people, are encouraged by this continual supply of the sensational and the trivial. It is, after all, a fairly new development. We do not yet know what its full effects are. The suggestion is even now being made that there should be some radio networks supplying a continuous flow of so-called news throughout the day.

Oyez

But do we need this? Almost certainly, we do not. What is more, the disturbing effect of it can be guessed at by imagining what it would have been like in, say, the times when this gargoyle was carved, centuries ago, if there had been a

continual supply of news coming over the air. There would have been bulletin after bulletin about the Black Death, for one thing, the great disease which ravaged Europe in the Middle Ages. There would have been continuous bulletins about wars and natural disasters of many kinds. It would have been as possible to create then, as it is possible to create now, the idea that the world is in a continual state of tumult.

So it is. But not all of it all the time. For most of the time in most places, people just live their lives more or less in peace. The impression that everything is in a continual state of upheaval and crisis is given because the news media are not interested in the ordinary so much as in the extraordinary. It is certainly true that dire events are a part of human life. But they are not the whole of human life, and it is very bad to hear about them so frequently.

The news media could be called Mr Big-Mouth. Isn't it time he addressed us a little less often and a little less sensationally? There are times when no news really is good news.

SIGNET

THE SIGN

Not ashamed to confess the faith of Christ crucified

SEPTEMBER 1973 No. 825

2	**S**	**11 after Trinity**
8	S	**Nativity of the Blessed Virgin Mary**
9	**S**	**12 after Trinity**
14	F	**Holy Cross Day**
16	**S**	**13 after Trinity**
21	F	**St Matthew, AE**
23	**S**	**14 after Trinity**
29	S	**St Michael and All Angels**
30	**S**	**15 after Trinity**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

PRAYER FOR TODAY

How to share the Lord's love with others

Go to my brothers and tell them. John 20.17: Ephesians 3.17. (NEB)

Lord, we wish to tell others and share true life with them.
But it is not easy.
Our words often sound to them conventional and hackneyed.
Our experience of you is shallow and stands still.
Mary Magdalene's experience of you was personal, deepened by sacrifice and tested by tragedy and doubt;
and when you met her again you told her not to cling on to the joy of past experiences, but to go forward into new ways of love for you.
Soon she would no longer see your face, but through faith you would live in her heart in love.
Lord, how often we have forgotten you, and have let worship become superficial and prayer a mere routine.
Make us open and ready for new depths and sincerity in prayer and in love.

FATHER MARK GIBBARD

AIDAN WHITTINGTON TALKS TO...

Cardinal Suenens



photo: Keystone Press Agency Ltd

At sixty-nine Cardinal Suenens, Archbishop of Malines-Brussels and Primate of Belgium, is one of Europe's leading churchmen. A key figure at the Second Vatican Council and a close friend of the late Pope John XXIII, he is widely known outside Roman Catholic circles as a keen advocate of ecumenism, the reawakening of the laity and the renewal of the universal Church.

Joint author with the Archbishop of Canterbury of *The Future of the Christian Church*, he maintains regular contact with Church life in Britain, preaching at such varied places as York Minster and the London School of Economics!

Outspoken, business-like, with a strong conviction that the Church must plunge deeply into the secular turmoils and questionings of our age, Suenens yet has a very real humility. His concern for the life of prayer in the experience of the Church is profound. An avowed ecclesiastical reformer, he readily acknowledges that merely streamlining the Church's organisation is not enough. The pressures of the secular world can only be tackled through a revitalised spirituality.

We are the Church

'In the past decade, the institutional reforms in the Church had the most importance in the public eye. Now the time has come to appreciate the more profound element in renewal, the invisible side, the spiritual side.'

A world-wide ecumenical traveller, Suenens sees many signs of a rediscovery of the Holy Spirit across the global Christian community.

'I think what is coming and what is badly needed is an increase of spirituality among the Christians of today. Spirituality is an abstract word, but it really means "Holy Spirit at work"—a profound action of the Holy Spirit in his Church, renewing that Church from the inside.'

'Real Church renewal happens in each of us, for we, after all, are the Church. We are so accustomed to speak of the Church as something outside ourselves, criticising it, saying it should do this or that. We forget that we are the Church, all of us together.'

'People reproach us because we are not Christian enough. Warmth and fraternity are needed in our churches. We must know each other and love each other in parish life. Prayer, reflection of God's word, and love in action, express the Holy Spirit's work in each of us. Christ is working today through the Holy Spirit for the pentecostal renewal of his Church. The challenge of today to us as Christians is—will we open ourselves to be possessed by him?'

Question Page

All questions on the faith and practice of the Anglican Communion sent to The Editor, 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.

The Truth about Tithe

I remember reading some months ago of hardship suffered by farmers through having to pay tithe, but I was under the impression that payment of tithe had been abolished. What is the present day position please, and can a farmer now be declared bankrupt or sent to gaol for non-payment?

Tithe has a long and chequered history. Under the late Roman Empire one of the chief taxes had been a tenth of the produce of land. In Saxon times the revenue from tithe was used to maintain the parish clergy, but English law was vague. Bishops and monasteries which owned land had to pay tithe to the clergy. When the monasteries were suppressed by Henry VIII a large part of tithe came into lay hands in the form of rent, and under Elizabeth I bishops and cathedrals were compelled to surrender most of their lands to the Crown in exchange for tithe. By 1600 tithe had become a form of property. It was a rent attached to land, but varied with the price of corn.

The fact that the greater part of tithe was paid to the clergy gave rise to much ill-will, particularly when agriculture was depressed. In 1918 tithe rent was converted into a fixed annual sum, not dependent on the price of corn, a decision which cost the clergy over four million pounds during the years 1919–25. Finally in 1936 the Government took over all tithe rent in exchange for three per cent Government Stock. At the same time the rent was converted into sixty year annuities which are payable by farmers and other landowners to the Government. These annuities will cease in 1996.

These tithe annuities are a charge on land which is taken into account when land is bought or sold, and if a farmer who has bought land subject to such an annuity refuses to pay it, he can be proceeded against in the same way as for non-payment of any other debt.

4853

Question Competition

Can you answer the following question in not more than 100 words: **In an age when we suffer from too much noise, should church bell ringing be controlled?**
Write your own letter in reply and send it to Question Competition, The Sign & Window, The Alden Press, Osney Mead, Oxford, OX2 0EG. A £3 Book Token will be awarded to the winning entry. Closing date 28th September.

The question, **'Are Church Bazaars desirable or necessary?'** was answered overwhelmingly in the affirmative. Mr H. Schofield of Workington, Cumberland sent in the winning answer;

'It was expected that with the introduction of Planned Giving, the church bazaar would no longer be necessary, but in parish life this scene of bustling activity; creative personal effort; friendly rivalry and loyal devotion by the ladies of the parish is still strongly evident.

The Parable of the Talents has no better application! A certain money-raiser, the church bazaar also gives to parishioners a sense of being a part of something tangible and successful and the occasion and its preliminary hard work is enjoyed by young and old. Still desirable? Yes?'



photo: Stefano Navarrini

Places of Pilgrimage

Mount Athos, the Holy Mountain barred to 'female animals, women, eunuchs and those without beards', has been a focal point of Orthodox monasticism since 936.

The monastery of Gregorion, seen in our picture, is typical of the many buildings to be found in this thirty-five mile peninsula situated in the northern part of Greece. The land is covered by deep green vegetation, with impressive cliffs rising sheer from the sea. In its hey-day the monastic republic numbered 40,000 monks and hermits, but after the First World War the population fell sharply.

To visit Mount Athos is not easy, but the pilgrimage to 'a world out of this world' where men make the worship of God the main purpose of their life is very worth while.



PROBLEMS OF OUR TIME

EDWARD PATEY

Rich and Poor

CHRISTIAN Aid and Oxfam posters, together with frequent features on programmes like Panorama, have made us familiar with the fact of great poverty in many parts of the world. The statistics have been repeated so often that they fail to shock. Yet they should form the incentive for Christian men and women to refuse to pretend the problem does not exist, and to make this an urgent matter for study, discussion, prayer and wherever possible, positive action.

The hard facts cannot be repeated too often. A United Nations survey has shown that sixty per cent of the world's population is deficient in protein, calories or vitamins. One-fifth of the people in the poor countries are so poverty stricken that they are actually starving. Another three-fifths suffer from malnutrition, which means that they have insufficient food to enable them to cope with life.

And hovering over the whole scene, like a spectre, is the population explosion. Every day there are 170,000 extra human beings in the world. But the population of developing countries is growing twice as fast as that of Europe. It is the countries which can afford it least that have the greatest number of extra mouths to feed each year. More than anything else it is the population explosion which is widening the already dangerous gap between the rich and the poor nations.

Spectre of war

Why should this matter concern us? Have we not enough problems of our own? To put it at its lowest, it is within this problem of the unequal distribution of the world's wealth that we may detect the seeds of future conflict. For the peace of the world, the economic factors are more important than either the military or the diplomatic. Unequal divisions of resources produces an intolerable situ-

ation which can only lead to frustration and violence. We must be concerned with this problem to save our own skins.

Spoils of slavery

But there is also a matter of conscience. The wealthy countries of the West gained their riches by shameless exploitation of the underdeveloped countries of the world. The British industrial revolution transformed the economy of our land on the strength of the slave trade overseas. As the colonies developed, the profits came home rather than being ploughed back into the colonies for their own good. Uneasy and potentially explosive relationships across the world today are what we have to pay for the exploitation and profits of the past. Our concern for world development is an act of penitence.

Jesus of Nazareth taught concern for the neighbour not only by his words, but in his acts of compassion and by his self-sacrificing death. In this jet age we must be conscious, as no other generation before us, of the meaning of living in one world.

From our pockets

What can we do? The main responsibility rests on the governments of the wealthy nations, including our own. Development aid, on the scale required, can only be done by governments, and it is their clear responsibility to provide it. The World Council of Churches at Uppsala in 1968 stressed that 'economic justice cannot be achieved without sacrifice', and supported the establishment of an international development tax.

THOUGHT FOR THE MONTH

A traveller going he knows not whither, and coming he knows not whence, cannot be said to lose his way. *Malcolm Muggeridge*

But what can the local Christian congregation do about all this? Are these not questions which only Governments and big industrial and commercial firms can handle?

First we can make certain that church members have access to the knowledge and information from which a real concern springs. Such information can come from the United Nations Association (which may have a branch in the nearest town) and from courses of lectures given by the extra-mural department of the local university. Most of the missionary societies now publish material on development aid, with reference to those parts of the world where they have a special responsibility. Church bookstalls and libraries could make available the growing amount of pamphlets and inexpensive books on these questions.

New way of help

Christian Aid, Oxfam, Save the Children Fund and War on Want all provide not only useful information, but opportunities for practical service. It is interesting that Christian Aid is increasingly committed to subsidising development projects, spending 'the maximum amount on permanent solutions to acute need and a minimum on palliatives'. Nearly a quarter of all Christian Aid money now goes on agricultural programmes, with a high proportion on farm training, irrigation, livestock, forestry and the like. Christian Aid week and harvest festivals are two annual opportunities when the churches can impress on their members and on the public at large the needs of a hungry, diseased and illiterate world. But this should constantly be on our consciences and in our prayers.

© Edward H. Patey. These extracts are taken from *Burning Questions*, by Edward Patey, published by A. R. Mowbray & Co. Ltd., 28 Margaret Street, London, W1N 7LB at 60p. Available from any bookseller.

JIM ROSS ON BOOKS

Road From Singapore *by Diana Norman, Hodder & Stoughton, 50p*

John Dodd was a prisoner of the Japanese in Changi. He was abominably tortured, but had no faith to sustain him; only courage, stubbornness, and a resilience which refused to be squashed by even the worst conditions. He emerged from the war with no faith, only a restless desire to do something with his life more worth while than a run-of-the-mill job.

And then he heard a broadcast in which Bishop Wilson, also a former prisoner of the Japanese, spoke of their mutual captors as children, and how his own internment and ill treatment had only deepened his Christian faith. As a fellow prisoner, John Dodd was deeply impressed, and it started him on the difficult road to faith which demanded action. The action resulted in the Langley Houses; half way homes for recidivists —men whose inadequacies take them back to prison again and again.

The story of the build-up of the Langley Houses, from the first hesitant and nerve racking experience in 1957, until today with nine houses doing a magnificent work of after care —this story is the main and absorbing content of the book. It shows vividly the immense determination and faith which John Dodd brought to bear over the years on the task of helping men almost incapable of helping themselves, and incidentally, the job he has done in getting thinking people to take a long hard look at our methods of dealing with chronic offenders.

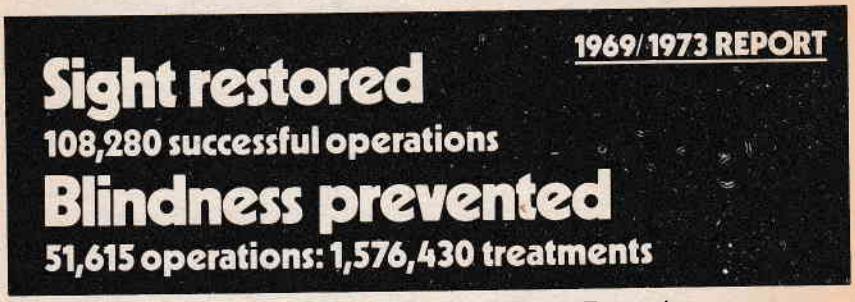
The Rebel Priest *by Win Hornman, Fontana, 35p*

Only lightly disguised as fiction, this is the story of Camilo Torres; student, priest, professor, rebel, guerrilla.

It is all there; the agony of decisions; the dilemma of a man of Christ-like peace who is forced into believing that revolutionary violence is the only ultimate way to stop cruelty and oppression. Reading this vivid account of man's inhumanity to man, I am grateful I live in England where the worst of social conditions are a paradise besides those of most Latin-American countries. Because as a Christian, faced with the terrible choices of Camilo

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Advertisement



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JUNIOR PAGE

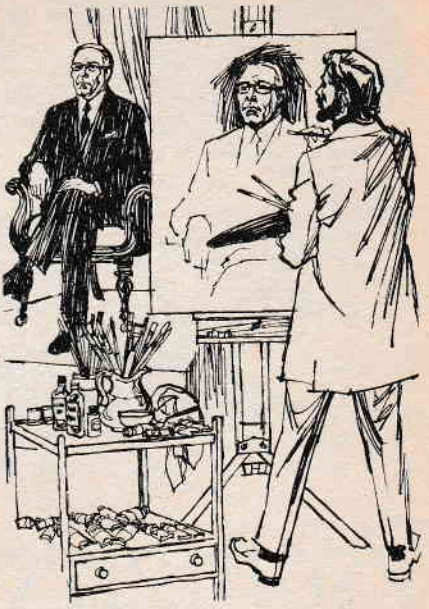
Do you enjoy having your photograph taken? Some people do. Others find it very embarrassing, screw their faces up into funny expressions and then feel even worse when they see the finished picture and everyone says, 'Oh, it isn't a bit like you!' Luckily, photography isn't the only way through which we can end up with the portrait of a person. In fact, it may be one of the least good ways.

Paint yourself!

Often an artist is much more successful than a photographer in capturing the 'real' you which we call your personality. He can draw you in such a way as to show what you are really like—whether you are a gentle person or a fierce one, whether you are strong or timid, hearty or shy. When an artist paints someone, he first draws an outline sketch of the way that person is sitting, the way he holds his head and hands, and just by looking at that sketch you can generally tell a good deal about what that person is really like. His kindness and dignity and strength will all be there. His red hair and freckles are the last things to be painted in!

Another way of helping us to understand someone is to draw his portrait in *words*. Again, the red hair and freckles come last. What matters is to put down what the man says, what he does, the way that other people feel about him; these are the things which, put together, give us a true portrait—and this, of course, is what the four Gospel writers were trying to do. They wanted to give us a true portrait of Jesus.

Pamela



It's easy to see from this picture what the artist wants to say about the man he is painting! Can we always remember that if we are mean or cross or greedy, it does show on our faces—they grow to be a mirror of what we are inside. Let's pray that God will help us to be the loving, caring people he wants us to be, so that our faces alone tell others that we are his friends.

Competition

Make me a portrait of yourself, either written in words or drawn as a picture. Try to tell me through it what kind of a person you are. Send it to Pamela, 'The Sign', The Alden Press, Osney Mead, Oxford OX2 0EG. Prizes for the best.

Competition results:
January (*parties*): Angela Chamberlin, Norwich; Robert Greenall, St Leonard's on Sea; Rebecca Samuel, Tedburn St Mary, Exeter; Ian Somerville, Heswall, Ches.
February (*Commandments*): Fiona Crossland, Sheffield; Susan Hawkard, Rochdale.
March (*Jesus the king*): Charlotte Bearcroft, St Margaret's School, Maidstone; Lesley McMahon, Wallasey.



photo: Dennis Mansell

Women's World...

Anne Arnott writes...

SEPTEMBER. The doors slam, the garden gates crash open and shut, and silence falls on many homes. The family are back at school again, or college, or a new job. The long holidays are over. After the first hours of unaccustomed peace, and of tidying up the scattered toys, the piles of records, and of restoring order where there has been happy chaos, many mothers left at home begin to find the very silence of the house a threat. Real loneliness sets in. This can be equally true for mothers of very young children, who are tied to the home and find it difficult to get out and make new friends, tenants of high-rise flats and people who live on the vast new housing estates.

For these and other reasons, a recently published booklet is fascinating and thought-provoking. *I Woke up this Morning*, by Anne Power, published by the Community and Race Relations Unit of the British Council of Churches, price 8p, describes the development of a London Community project in Islington. Here in this inner London borough with 'the least open space, the worst housing problem of any in London', Friends' Neighbourhood House was set up. It had a warden but no staff, and aimed to be an open door where people could always come. Through it, a network of groups and activities have sprung up, one of the first being a playgroup, 'a very small disorganized playgroup in the cramped and unsuitable ground floor of the house'. Started by a mother with her own child, it brought together under fives

who had nowhere to play, gave them friends to play with and 'materials to build, colour, climb, and dress up with'. But perhaps even more important, it brought mothers together, lonely frustrated mothers, 'mothers in a strange, hard, and overpowering metropolis. The playgroup started a movement of mothers and children—mothers became playleaders. One mother brought in another mother. The problem of under fives and playgroups led to the problems of schoolchildren, teenagers, all-day nurseries, and housing.'

This remarkable story of how one under-privileged area is recovering its sense of community through many imaginative ventures, is a pointer to people in other places who, in different ways can help to create a style of life that has meaning and purpose, by combating loneliness and giving people a sense of belonging.

IN THE HOME

Harvest festival will soon be here, and with it the problem of decorating our churches to make them as beautiful as possible. Flower arranging has become such a popular craft that most of us want to learn more about it, or to get more ideas for new experiments. A valuable small book, with most attractive illustrations in colour, and much useful information and instruction is *Church Flower Arranging*, by Mark J. Weston, published by The Four Seasons Publishing Company of Ireland. They also publish *Christmas Flower Arranging*, *Dried Flower Arranging* and *Party Flower Arranging*. These books are generally available through garden centres, or W. H. Smith and Son Ltd. The price is 30p each or £1.20 for the complete set. They can also be obtained from: Four Seasons Publications, 11 New Quebec Street, London W1H 8DE.

Fight cancer with a will

When drawing up your will, please remember the vital work being done by the Imperial Cancer Research Fund which is fighting all forms of cancer, including leukaemia, in its own laboratories. It has no official grants and is entirely supported by voluntary contributions.

Form of Bequest

I hereby bequeath the sum of.....pounds free of duty to the Imperial Cancer Research Fund, Lincoln's Inn Fields, London, WC2A 3PX for the purpose of scientific research, and I direct that the receipt of the Honorary Treasurer or Secretary shall be a good discharge for such legacy.

Please write for further information to: The Secretary, Imperial Cancer Research Fund (Dept 178), P.O. Box 123, Lincoln's InnFields, London, WC2A 3PX
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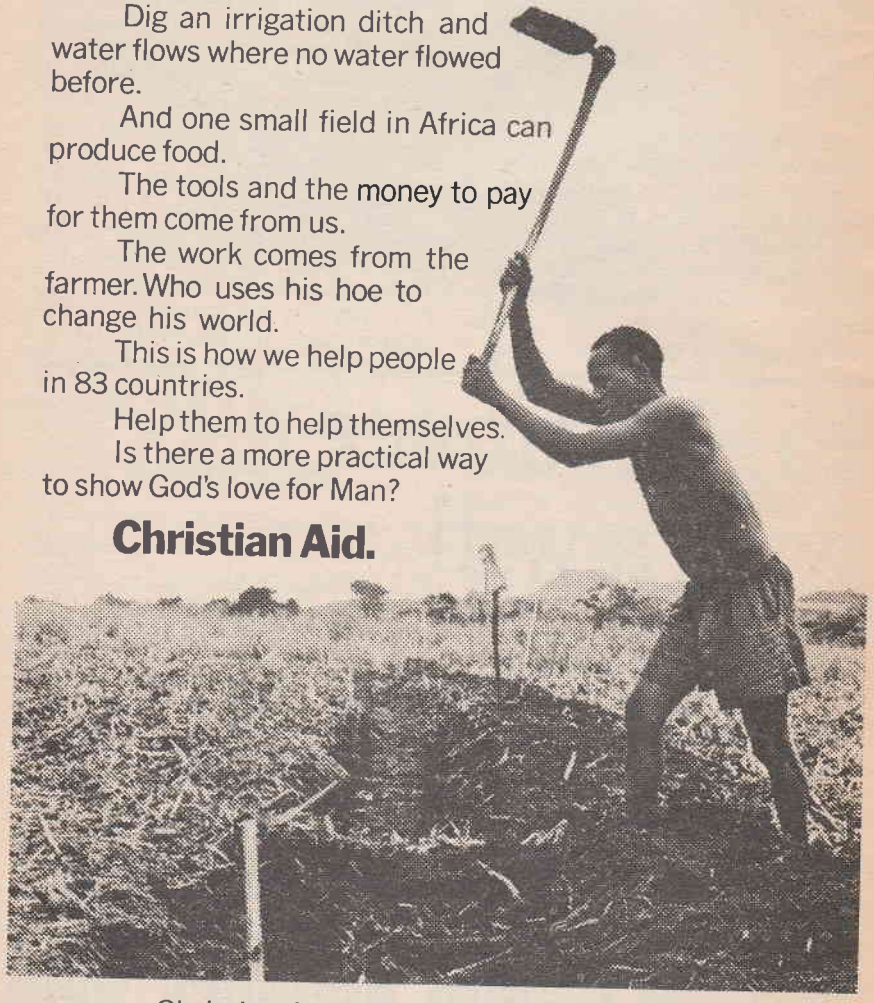
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Doctor's Column

By a General Practitioner

LADIES come to a doctor with fear in their hearts and lumps in their breasts. Even teenagers notice tightness and tenderness around the nipple before a period. Sometimes they can feel a tender area below the breast. The latter is caused by mild bruising due to a tight or ill-fitting bra', and the former is caused by fluid retention from hormone influence.

The childbearing age of women is associated with knotting of local areas in the breasts called mastitis, which can be felt by rolling the breast gently between the finger and thumb. Mastitis becomes painful just before a period. It is harmless and requires no treatment as a rule.

Between thirty and fifty there is another very worrying lump which can appear quite painlessly. My first patient one Monday morning was Mrs D who appeared in a very agitated state.

'When I turned over in bed last night I felt this lump in my breast, doctor. I'm scared stiff about it. I hope it is not serious.' I was able to reassure Mrs D by explaining that the lump was only a glandular cyst containing fluid under tension. The surgeon who saw her, aspirated fluid which subsequently proved to be harmless. No operation was necessary.

Examinations to detect early cancer of the cervix is common nowadays. Perhaps all women should examine their breasts three or four times a year and seek their doctor's advice if they suspect any breast disease.

One Column Bible Commentary

WILLIAM NEIL

IF we were asked to say which is our favourite gospel few of us would automatically put St Matthew's gospel first, although it stands first in the New Testament. It holds this position because it is the gospel which links the life of Jesus most closely to the Old Testament, and shows most clearly how the ministry, death and resurrection of our Lord fulfil the hopes and prayers of Israel for the coming of the Messiah.

Possibly this is why we are not so attracted by it. It was written by a Jewish Christian to persuade his fellow Jews that the coming of Jesus was indeed the climax of the long story of God's dealings with the people he had singled out to be the means of bringing the rest of the world to know the truth about himself and about themselves. But as St Paul says (Rom. 4.16), Abraham is the father of us all, or as Pope Pius XI put it: 'spiritually we are all Semites'. Perhaps this month, when we commemorate St Matthew's Day, would be a good time to read the gospel through at home. It will remind us of our debt to the Jews, and of the legacy they have left us in the Old Testament, which was the Bible of Jesus and of the first Christians.

The New Israel

The Church today is not merely a world-wide brotherhood reaching out into every land, but the New Israel drawing strength from the riches of God's revelation to his ancient people, the Jews.

W. E. Shewell-Cooper's

GARDENING NOTES

MOST of us will be receiving our bulb catalogues and are aiming to spend some money on making the garden more beautiful. Fortunately, today, bulbs are by no means as dear as they were say eight or nine years ago and this is expecially true of the baby daffodils many of which, if we get a mild period, are out in February and certainly in March. It isn't, of course, only the daffodils that give such joy, but the bulbs like Glory of the Snow, the Snake's Head Fritillary and the Wind Flowers.

Buttercups and bluebells

In the wild garden we specialise in the aconites which are through the ground at the beginning of January as a rule, and look like a winter buttercup. If you plant even a few of them you will soon have a mass because they spread very quickly. The common Bluebells are not to be sneezed at! They increase and multiply like quicksilver and there's a lovely stretch of blue among the shrubs which started with only a hundred bulbs.

We now come to the baby daffodils which I first mentioned. They really are dainty. There's the Hoop Petticoat with yellow flowers, the Cyclamen flower whose name describes the bloom, and perhaps the best of the naturalisers, Peeping Tom, which though only three or four inches high, flowers from the middle of March to the end of April. The smallest daffodil of all is the Minimus, which is just like a baby wild daffodil, and then there is a lovely tiny creamy white Narcissus which is called Angels' Tears, but this must be planted in open woodland.

The Grape Hyacinth is called Heavenly Blue and there's a very sweet Scilla which comes into flower about the same time as our apple trees and so looks lovely planted in a circle round about fruit trees. It produces a wealth of charming cobalt blue flowers. The Wind Flowers are the Anemones like *appenina*, and these are best planted in early March.

Dr Shewell-Cooper's book *Semi-Detached Gardening*, published by Mowbrays at 50p (post free 57p), can be ordered from your local bookseller or from The Sign, The Alden Press, Osney Mead, Oxford OX2 0EG.

Jim Ross on Books from page 136

Torres, I do not know how long my views of the peaceful solution of acute social problems would stand up.

Selected to Live *by Johanna-Ruth Dobschiner, Pickering & Inglis, 50p*

This tells the story of how a young Dutch Jewish girl lost her entire family in the Nazi terror, and how she eventually went 'underground'. But the war events are only the background to this remarkable tale. The real meat of the book lies in the conversion of this child of a strictly orthodox Jewish family and community to Christianity. A conversion, moreover, which had little help from human agents, largely the work of the Holy Spirit.

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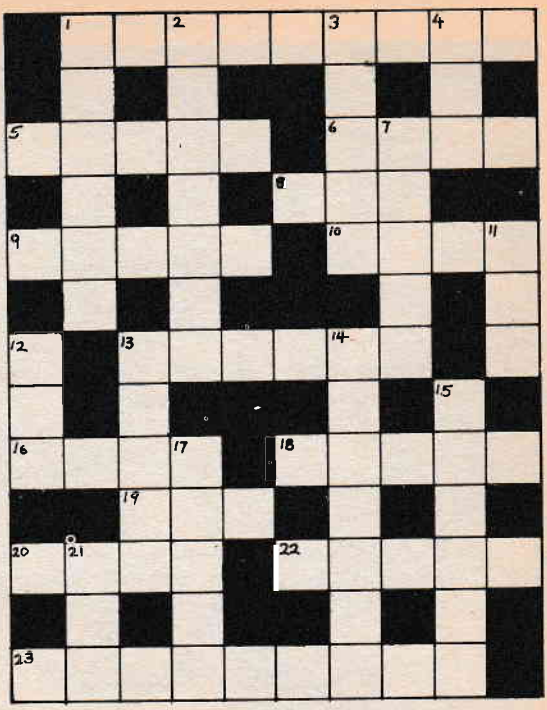
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PRIZE CROSS WORD

No. 6



Entry date for the Prize Crossword Competition No. 6 is September 28th. The first correct, neat entry opened on that day will receive a Book Token for £1. Send to Crossword Competition No. 6, The Sign & Window, c/o A. R. Mowbray & Co Ltd, The Alden Press, Osney Mead, Oxford, OX2 0EG.

Across

1. Christian's guide book! (4,5)
5. For the Churches' youths (5)
6. Rulers brought such stones *Exod. 35.27* (4)
8. Temple priest *1 Sam. 1* (3)
9. Shapher or Hor *Numb. 33.24 & 27* (5)
10. Hanani was one *2 Chron. 16.7* (14)
13. Is it enough to pay our way? (6)
16. '...! for that day is great' *Jer. 30.7* (4)
18. In the sanctuary (5)
19. '... people that on earth do dwell' *Hymn* (3)
20. Valley *Ps. 84.6* (4)
22. Son of Carmi *Josh. 7.1* (5)
23. For our instruction (9)

Down

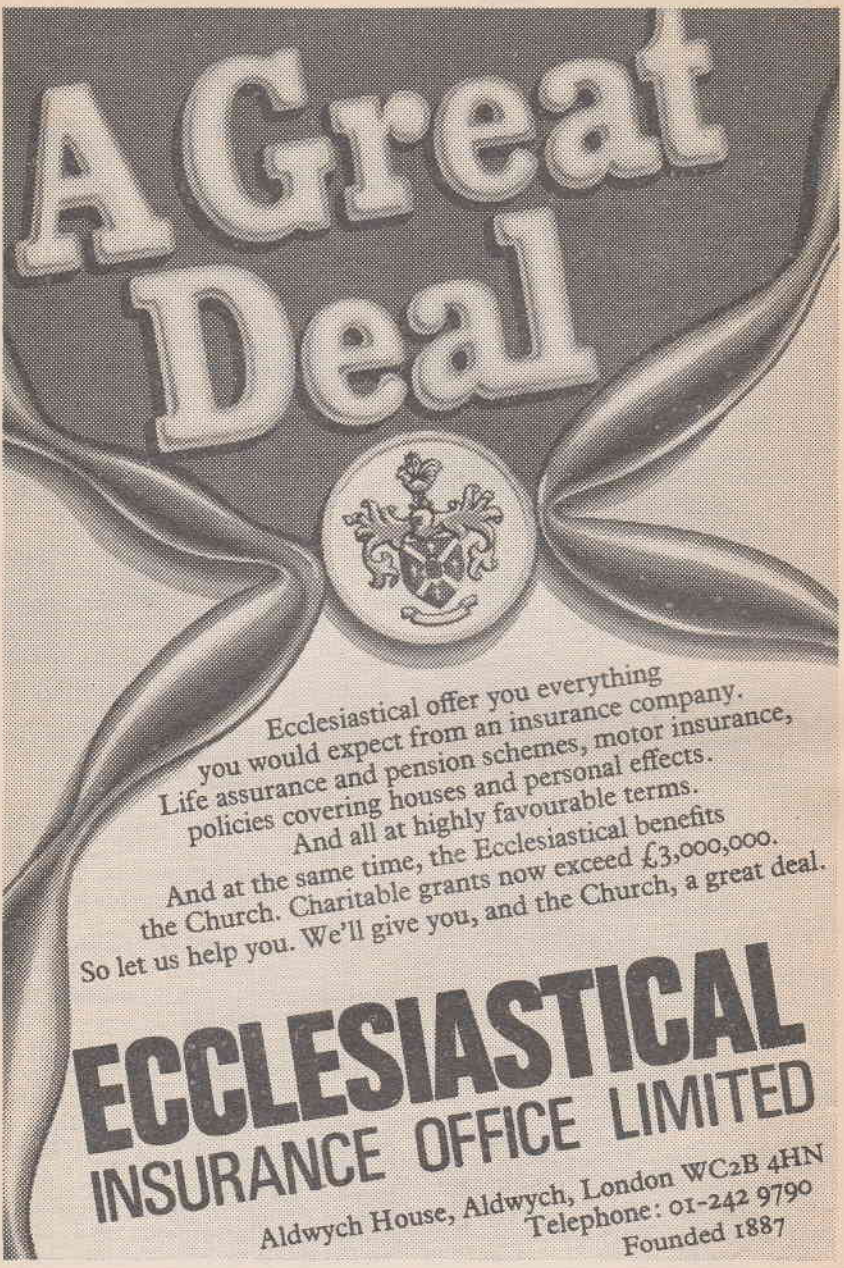
1. 'And ye shall...the fiftieth year' *Lev. 25.10* (6)
2. Valley and Mount *Josh. 11.7 & Judg. 3.3* (7)
3. Not to be worshipped (4)
4. Reader in St Michael's, Playden! (3)
7. Forbidden to marry her *Table of Kindred and Affinity* (5)
11. Colourful stole! (6)
12. An Ithrite *1 Chron. 11.40* (3)
13. He entreated the Lord for his wife *Gen. 25.21* (5)
14. Old Testament book (7)
15. An ass spoke to him *Numb. 22.30* (6)
17. Onesimus was a runaway one *Philemon* (5)
21. He brought out silver and gold *2 Chron. 16.2* (3)

Solution to Crossword No. 4 (July)

Across 1, Carlisle. 5, Deborah. 8, Toe. 9, Dies. 11, Err. 13, Ripon. 14, Calm. 15, Bear. 17, Urge. 19, Dover. 21, Owe. 22, York. 25, Net. 26, Fainted. 28, Lecterns.

Down 1, Canterbury. 2, Lie. 3, Lord. 4 (and 10 down) The Samaritans. 5, Deep. 6, Borne, 7, Aija. 12, Robe. 14, Crow. 16, Adopt. 18, Gera. 20, Vend. 23, Oft. 24, Kine. 27, Eve.

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IN MEMORIAM

We extend our thoughts and the assurance of our prayers to all who have been bereaved in recent weeks — to the family and relations of William Bertram Gordge ; Ted Finney and Ernest Robinson.

OVER 60's CLUB

The Club will resume its meetings on Monday, 3rd September. If there is anyone who could lend a hand with this Club Mrs. Tomlinson the Secretary will be delighted to hear from you ! We are always glad of extra people for transport — please get in touch with Deaconess Lodge if you are free any Monday either at 2 p.m. or 4.30 p.m., or both !

MARSTON WIVES

Marston Wives extend a welcome to any new members when they recommence their meetings in St. Nicholas Church Hall on Wednesday, 19th September. There will be a Talk and Demonstration from " Kake Brand."

CHILDREN'S INSTRUCTION

Children's Instruction will resume on Sunday, 16th September at 11.15 a.m. We hope to meet as many parents as possible at the Parish Meeting on Tuesday, 25th September at 8 p.m.

HARVEST THANKSGIVING

Harvest Thanksgiving will be held on Sunday, 30th September this year. We would be glad to receive gifts of flowers, fruit and vegetables at the Church on Friday evening, September 28th. The Church will be decorated on Saturday from 9 a.m.

There will be the special service for parents and children at 11.15 a.m. when gifts of tinned and packed goods will be offered.

CHURCH FEES

In the past the fees for burial have never been charged at the rate determined by the Ecclesiastical Fees Measure. Clergy are now asked to observe this in order to benefit the parishes and also to save the diocese additional expense in the augmentation of stipends.

The Ecclesiastical Fees Measure 1972 is posted on the Church Noticeboard in the porch and your attention is drawn to it. The special fees for organist and bellringers are not specified there, as these are determined locally.

CONGRATULATIONS

Congratulations to Ken and Joan Aries who celebrate their Silver Wedding this month. We wish them every blessing in the future.

FESTIVAL OF FLOWERS AND MUSIC

At Brightwell cum Sotwell, September 14th—15th with Exhibition of Antique Dolls and Toys in the Village Hall.

AGE CONCERN : OXFORD COUNCIL OF SOCIAL SERVICE

AUTUMN FAIR at Wesley Memorial Hall, New Inn Hall Street, September 2nd, from noon.

(See posters in Church Porch).

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Bell Ringers. Sec. : Mr. A. Gammon, 50 Oxford Road.

Brownies : Brownie Guider : Miss I. Read, 6 Cotswold Crescent - Tel. 47370

Cub Scout Leader : Mr. A. J. Roberts, 54 Cherwell Drive. Tel. 40879.

Girl Guides : Miss R. Fraser, 1 Cavendish Drive. Tel. 40098.

Parish Magazine : Deaconess O. Lodge, 5 Elsfield Road. Tel. 47956.

Mothers' Union : Hon. Sec. : Mrs. D. Cardy 110 Staunton Road, Headington. Tel. 61116.

Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.

Scouts. Scout Leader : Mr. N. J. Hughes, 53 Arlington Drive.
Group Scout Leader : Mr. W. Furber, 30 Colley Wood. Kennington. Tel. 34061.

Stewardship Recorder : Miss E. Warburton, Cross Cottage, Old Marston. Tel. 47339.

St. Nicholas, Marston Wives :
Group Leader : Mrs. R. B. Wells, 14 Raymund Road. Tel. 40357.
Secretary : Mrs. P. Lessiter, 62 Cherwell Drive. Tel. 43120.

Bible Reading Fellowship :
Sec. : Mrs. R. Lucas, 9 Talbot Road, Oxford. Tel. 55739.

LOCAL

Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.

British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.

Marston Players : Roy Harvey, 18 Minster Road. Tel. 41228

Marston Residents' Association : Secretary : Mr. G. A. Hine, 21 Raymund Road. Tel. 40482.

Over 60's Club : Secretary : Mrs. W. Tomlinson, 35 Oxford 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 : Miss E. Warburton, Cross Cottage, Old Marston. Tel. 47339.

USEFUL INFORMATION

District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417.

Health Visitor : Miss E. McDermott. Phone KIDLINGTON 3502.

Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.

Library : The Village Hall, Old Marston.
Monday and Wednesday — Closed.
Tuesday — 2 p.m. to 5 p.m. 5.30 to 7.30 p.m.
Thursday — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.
Friday — 10 a.m. to 12.30 p.m. 2 p.m. to 5 p.m.

Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.

Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall, Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.

Village Hall. All Bookings to Mr. Tasker, 35 Mill Lane, Old Marston.

St. Nicholas' Church Hall and Committee Room. All Bookings to Deaconess O. J. Lodge, 5 Elsfield Road, Old Marston. (47956).

Nursery School. All enquiries to : The Village Hall during School hours.

Play Group. All enquiries to : St. Nicholas Church Hall during school hours.

DIRECTORY

We hope all readers will patronise the shops advertised in this Directory where excellent service is assured :

Baby Linen, Children's and Ladies' Wear, Wool, Slippers :
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S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
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(late night : Friday until 7.30 p.m.).
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842

Hardware Stores and Paraffin Delivery Service :
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Newsagents, Tobacconists, Confectioners and Stationers :
Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123
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PARISH MAGAZINE COVER

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