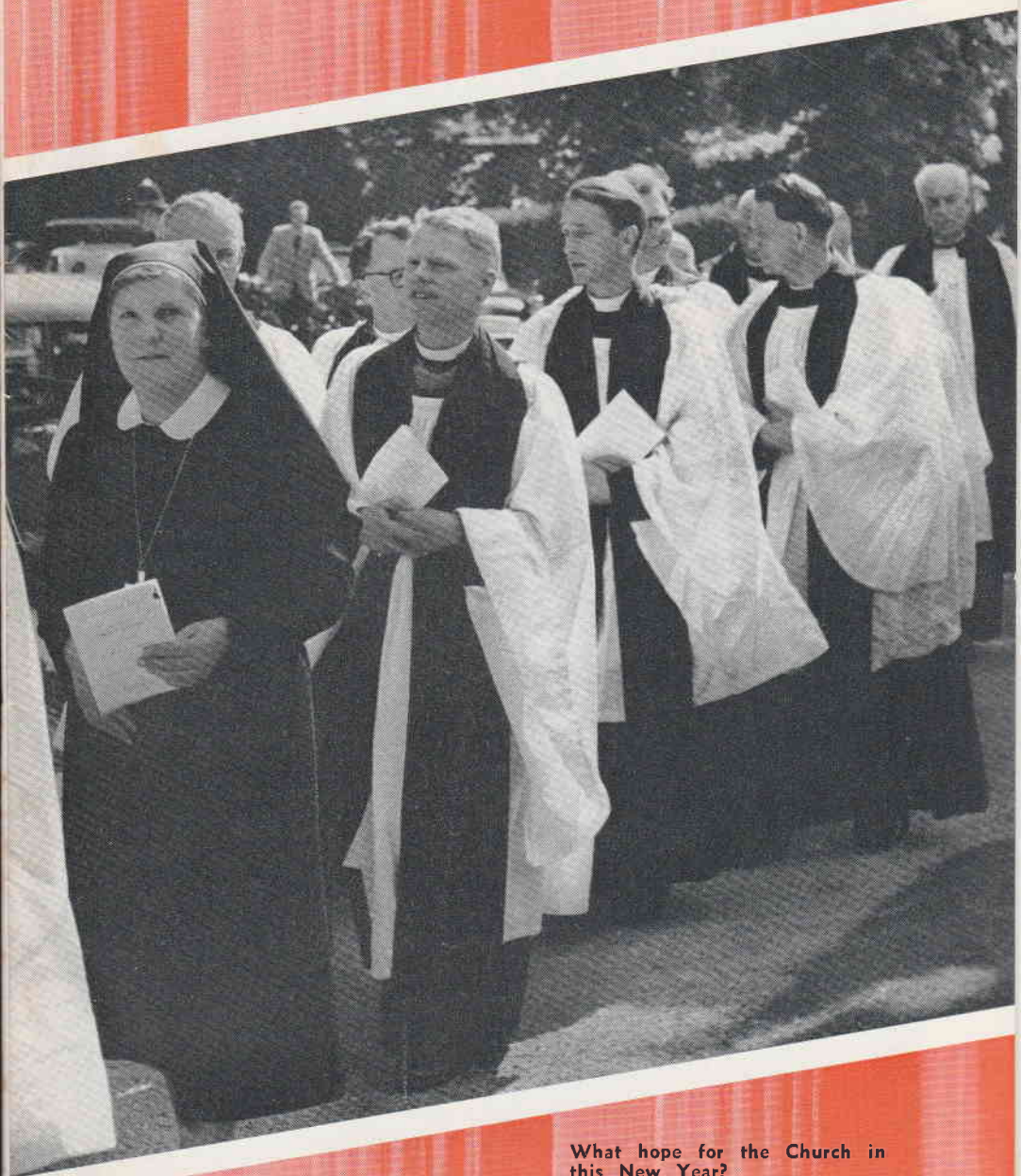


ST. NICHOLAS CHURCH

# MARSTON NEWS



What hope for the Church in  
this New Year?

JANUARY, 1967

No. 107

Price 6d.

## ST NICHOLAS CHURCH — OLD MARSTON

**Vicar** : Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.  
Tel. : 47034.

**Parish Worker** : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

**Churchwardens** : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.  
Tel. : Oxford 41167.  
Mr. B. G. Oliver, 13 Jack Straws Lane, Oxford.  
Tel. : Oxford 47997.

**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 with Hymns and Address : 1st Sunday at 11 a.m.  
3rd Sunday at 9.30 a.m.

Matins and Sermon every Sunday (except the 1st in the month) at 11 a.m.  
Evensong and Sermon : 6.30 p.m.

**Holy Baptism** : Second and Fourth Sundays of the month at 3 p.m. unless otherwise announced. Notice must be given.

**Holy Matrimony** : Banns to be given in at the Vicarage.

### WEEKDAY SERVICES

Holy Communion : Wednesdays and Saints Days at 7.15 a.m.  
3rd Friday at 10.30 a.m. with Laying on of Hands for sick.  
And at other times, as announced. (See Notice Board).

Matins : 7.15 a.m. (except Saturday and when there is a 7.15 a.m. H.C. Service).

Evensong : 7.15 p.m. (except Saturday). Friday 5.30 p.m.

### CHURCH ORGANISATIONS AND MEETINGS :

**Children's Instruction** : Confirmation School and Crossbearers, 10 a.m. in Church Hall.

K.G. and Juniors : Sundays, 11 a.m. in Church Hall.

Nursery : Sundays, 11 a.m. in Mortimer Hall.

**Mothers' Union** : 4th Tuesday, 7.45 p.m. in Church Hall.

**Young Wives Group** : 1st and 3rd 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, 7.15 p.m. in Scout Headquarters.

**Cubs** : Thursday, 6.15 p.m. in Scout Headquarters.

**43rd St. Nicholas' Scout Troop** : Friday, 7.15 p.m. in Scout Headquarters.

**St. Nicholas' Art Group** : Thursday, 7 p.m. in Church Hall.

**Youth Group** : See Notice Board.

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As the covers are printed in advance you are advised to consult the Notice Board in the Church Porch, in case of alteration of times.

## VICAR'S LETTER

My dear Friends,

Firstly, may I wish you all a very Happy New Year. The Christmas services and festivities went off well. I am grateful to the choir and all who put in such hard work preparing for the Festival.

The standard of singing carols in the schools services I attended this year seemed higher than ever.

"Five hundred parents have applied for seats tonight for our Carol Service—I hope they don't all come!" one Headmaster said to me. 500 people on a wet and drizzling December night. Surely it wasn't just the fact that John or Mary were singing that brought them there. I'm sure that many people who had grown away from the Church, or who had never joined it, found there the opportunity to listen afresh to the Christian message in reading and song.

I thank God for Christian teachers, who commend the gospel in this way, and who often, though not always, have a higher standard than we demand in our church worship. Perhaps this is a pressure of the Holy Spirit to bring the gospel from inside the church right into the secular world.

Many of you will remember the visit of the Rev. Bruce Larson of Faith at Work, when he preached for us during September. I have been invited to return his visit by attending two conferences in New York and San Francisco from 10th—31st January. The Bishop has agreed to this and it will be a great experience to revisit the United States, where I served for a time during the war, whilst learning to fly an aeroplane. This time I return as a "sky pilot" on a different mission.

Miss Lodge, and the Churchwardens will be available to help on any urgent matters, and the Rev. Dr. C. Hope, Vicar of St. Michael and All Angels, New Marston, has kindly agreed to stand in for me in an emergency

Your sincere friend and Vicar,



### **FREEWILL OFFERING ENVELOPES**

Because of printing difficulties at Messrs. Leach's, Abingdon, the Freewill Offering envelopes have only been printed for the first quarter of the year, and as a result each packet only contains some dozen envelopes. This will be rectified as soon as possible, and the remaining envelopes will be sent to those who need them as soon as they are received. If you did not make your pledge on St. Nicholas' Day and would still like some envelopes, please ask for some as soon as possible.

### **BUMPER JUMBLE SALE**

Mr. Tasker reports that some £38 was raised by the Scouts, Guides, Cubs and Brownies towards the repair of the Scout H.Q. This is a splendid result and all who co-operated are thanked most warmly for this effort. We send our wishes to Mr. Tasker who has been laid up and wish him a speedy recovery.

### **DR. BARNARDO'S HOMES**

Mrs. Bangs thanks all collectors who helped in the recent House to House collection which realised the sum of £21 12s. 6d.

## CHURCH SERVICES

"What's your usual practice in the church about so-and-so?" enquired the visiting preacher from a choirman. "Don't worry, sir" replied the chorister, "With this Vicar, we're used to anything."

Perhaps some are wondering why the celebrant now sometimes stands behind the Holy Table and faces down the Church for the Holy Communion. This is in line with the practice of the primitive Church, where the celebrant was more often referred to as "the President," i.e. the one who "presided" over the breaking of bread. It also ensures a much greater sense of participation between priest and people, as well as reminding us dramatically of the true celebrant of all Eucharists — our Lord Himself, "who in the same night that He was betrayed, took bread....."

At a recent meeting of the P.C.C. the Council gave the Vicar permission to use some of the variants to the services now passed by the Convocations. (These are not very startling, and most have been used at one time or another already). However an interesting discussion arose about the possibility of a regular Family Communion at 9.30 a.m. each Sunday in addition to the present services. This service is now the regular practice in a great many parishes, and besides being the central act of worship of the Church, would be a time more suitable for the majority of families, who would then have the rest of the day free for family activities. The Vicar would like to hear from any families (and anyone else) who would value the introduction of a regular 9.30 a.m. Family Communion.

## THE UNIVERSAL WEEK OF PRAYER — 18th—25th January, 1967

There will be a United Act of Prayer at the Town Hall on Monday, 23rd January, 1967, at 8.15 p.m. It will be conducted by the Rev. Martin Parsons, St. Andrew's, the Rev. Fr. Neil Smith, Littlemore R.C. Church, and the Rev. John Thornton of St. Columba's Presbyterian Church. A special prayer leaflet, prepared by the World Council of Churches and the R.C. Unity Centre at Lyons is available at Mowbrays or the Newman Bookshop.

## NIGEL STARMER SMITH

Congratulations again to Nigel Starmer Smith who gained another blue and was selected for an English trial. The University match this year has been acclaimed as the best one for years, and the whole village shares in the honour brought to it by one of its parishioners and former member of our Youth Fellowship Committee.

## YOUNG WIVES

No one who came to our evening — "The Delicatessen" — could doubt Mrs. Palm's enthusiasm for this subject. We found Mrs. Palm an entertaining speaker and we enjoyed sampling her delicacies. It was encouraging to see so many people present at this meeting.

In January we look forward to an evening's entertainment by Professor Symons—"Music for You" (for which we will assemble at the junction of Oxford Road and Boults Lane at 7.40 p.m.). We shall also be holding a meeting entitled "Around the Home" when we will contribute our favourite recipes, gadgets, and useful tips. (Church Hall, 7.45 p.m.).

S.H.S.

## RINGERS NOTES

Congratulations to Richard Bing on ringing his first quarter, and to Martin Bolton on ringing his first "inside." Also to Leonard Porter on conducting his first peal in five methods—St. Thomas—and seven Methods

# THIS YEAR OF GRACE

by

STEPHAN  
HOPKINSON  
Prebendary of  
St. Paul's

"The issue is not that if the laity were only given the opportunity and the right to do so, they would come to the rescue of the Church. The issue is that both laity and ministry stand in need of a new vision of the nature and calling of the Church and their distinctive places in it, which means conversion and reformation of the whole Church, laity as well as ministry".

Hendrik Kraemar.

IT IS PROBABLY TRUE THAT WHERE THERE'S NO EARTHLY HOPE, THERE'S THE MOST LIKELIHOOD OF SOME HEAVENLY initiative. Certainly, looking back over church history, the moments of greatest depression seem to precede the great steps forward. So we, in this rather dark corridor of time, may be on the doorstep of some kind of break-through, some manifestation of the power of the Spirit. We could certainly do with it.

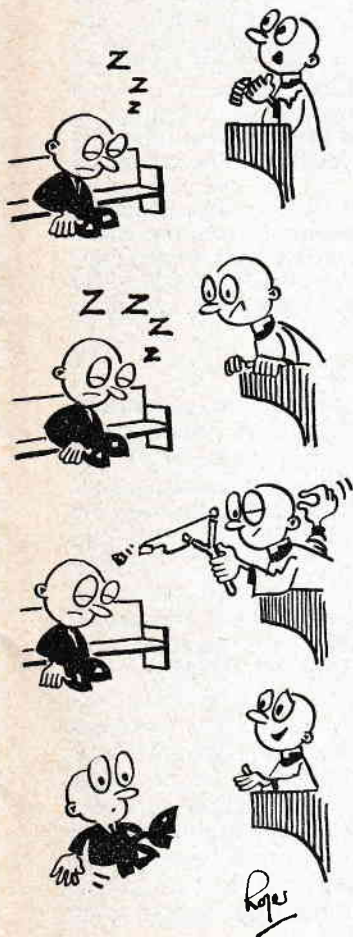
### Will it Happen?

Where is it likely to appear? Well, it is clear we have moved a long way towards Christian unity,—have at last reached the stage of friendly goodwill in place of jealous mistrust. Is it possible that 1967 will see us sharing the sacrament of the Lord's Table with each other? Or, at the very least and as a practical gesture, resolved to plan all new church buildings in consultation with other Christians, and to spend money on nothing which can't in some way be shared?

But what is the good of sacraments without ministers and buildings without staff? Can we find, train—and afford—the men we need?

Now it's at this point the real break-through may take place. Almost any single Christian body is desperately "over-clericalised": Church committees appear unable to function without a dog-collared chairman: laymen who act as Readers or Lay-Preachers too often assume the mannerisms of a parson, as though without them they couldn't be accepted as genuine.

Indeed, many congregations feel that a service conducted by a Reader is slightly sub-status—as though they had accepted treatment from an unqualified doctor.



## A New Ministry?

What one longs to see, therefore, is the recovery of the full ministry of the laity. This would involve a radical alteration in all our thinking. Instead of supposing the Church to consist of a number of geographical units, called "parishes," each with its own full-time officer or "incumbent," in absolute control of its activities, we should think of it as it was in the apostolic age—as a number of scattered groups of convinced and committed Christians. These groups might be in a country village—or a new housing area—a factory—or a ship. But wherever they were, it would be up to them to choose one of themselves as their leader and representative—their "elder," as the Bible would say. The elder, duly nominated, would be commissioned by the Bishop to his—and surely it could be *her*, too?—responsibility; they would also be linked with a number of other groups, all of them together under the supervision of one full-time fully ordained parson.

Thus a parson might have a dozen country hamlets under his care—or a housing estate—or a down-town commercial area; the test would not be so much the total number of people who happened to live and work there, as the number of church groups within his zone. Such a system would be a return to primitive tradition and a recognition of the missionary and mobile character of the church in the modern world. Christians, that is to say, can no longer mould society; they can only permeate it—as salt permeates a dish, giving it flavour and interest.

It would, also, make some sense of our claim to a "three-fold ministry of bishops, priests and deacons". At present we have only bishops, priests, and "L-priests". The church is desperately short of "non-commissioned" officers.

## What of Buildings?

Of course, such a re-organisation would

compel us to face the matter of superfluous buildings. At present, we are collectively the custodians of a magnificent range of mediaeval liabilities. Our chief enemy is not the Devil but the Death-watch beetle—and year after year, churchpeople contrive to raise enormous sums to prop up our glorious museum-pieces for a little longer.

Quite apart from the sheer strain in terms of hard cash, this legacy of responsibility has affected our thinking—so that we find it almost impossible to conceive of the church in terms of *people*, but only of bricks and mortar, put together in rather an odd way. Surely we are ready for a change here?

Is there not a moment when we ought to say to the country "if you want to preserve this particular relic, you must pay for it yourselves—we're going to spend our money on hungry people"? If the nation as a whole doesn't want to preserve twenty or so churches in a small cathedral town, is it really the duty of Christians to do so—specially as the churches aren't going to be used for worship anyway?

There are moments when one envies the Free Churches their (often) ugly buildings, since they can pull them down and build elsewhere and more appropriately.

## What Services?

Of course, a church re-organised to meet the needs of the world today would have to think much harder and more generally than it has done about its forms of service. It must begin by deciding which—if any—of them are "welcome" or "contact" activities designed to bring in the outsider, and which are family affairs for people already inside. Are baptisms and weddings forms of blessing from God to be given more or less unconditionally, or are they privileges which are linked with responsibilities? If the latter, what do we do about people whose connection with the church is nominal or non-existent? Do we brush them off altogether, or leave it to the State to produce (as with a civil marriage today) some

brief and non-religious ceremony? And is the service of Holy Communion itself restricted to committed Christians, who have been prepared to undergo some training for membership and are all bound by certain accepted regulations—or is it to be open in general terms to all who like to come? None of our talks about Christian Reunion have really settled that one!

Inevitably, the decline in attendance at evening and other “open” services—and the rise in attendance at Holy Communion—has emphasised the difference between “insiders” and “outsiders,” without discovering a new place or time of contact.

Perhaps what we need, then, is some sort of “dialogue” or “discussion” activity, to which people can come with a questioning and uncommitted mind? The truth at this point is that we are, on the whole, very hesitant about letting go of our safe moorings and launching out. We prefer to have “sound church teaching”—given without the opportunity for any come-back. Indeed, we expect people to learn a special theological language, full of words like “regeneration” and “atonement” before they can even begin to understand that teaching when they get it. 1967—year of grace. We can pray that God will do the humanly impossible and will so transform His Church that it can communicate the Gospel in terms men will understand.

## THESE ANCIENT BUILDINGS

WALTHAM ABBEY, a beautiful example of Norman architecture, nestles in the heart of Waltham Holy Cross, an Essex market town.

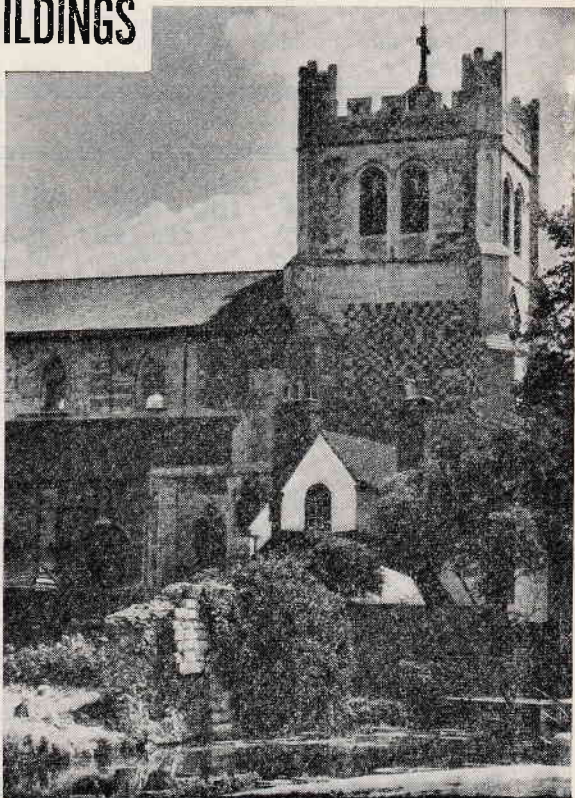
Prior to 1060 a Saxon church housed a wooden crucifix purported to have magical powers. Earl Harold, son of Godwin, stricken with a paralysis, was brought here. His gratitude upon recovery was expressed by replacing the small Saxon church with a great Norman building.

Harold became King of England. After the fateful battle of Hastings, his body was brought back to the Abbey for burial.

The Abbey continued to be used as a Parish Church, but gradually became one of the richest monasteries in the country. The nave was still used by the people as their Parish Church, and so this part only was saved during the dissolution of the monasteries.

Thomas Tallis, who wrote so much fine church music, was organist here and the tradition of good music is upheld today.

Although there has been a great increase in population and the town has expanded, the Abbey remains the heart and the pride of Waltham Holy Cross.



*Photo and article by E. W. Roe*

# OUT AND ABOUT

## CMS POPULAR REPORT No. 5

What do today's missionaries do—and why? Area by area, from West Africa to Japan, this easy-to-read survey shows missionaries at work in the context of the Churches they serve. There are many quotations from recent letters of CMS missionaries, and 18 sketch maps. 3s., by post 3s. 6d.

The Manager, Publishing Department

## CHURCH MISSIONARY SOCIETY

157 Waterloo Road, London, S.E.1.



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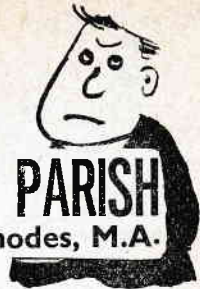
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# PLANNING AND PURPOSE IN THE PARISH

Canon Cecil Rhodes, M.A.

**F**AR TOO EASILY IS THE argument trotted out that the Church is weak because of increasing secularism and materialism and unbelief. One would not begin to argue the truth of the matter. But it is not the whole story by any means. Why are so many churches alive and with large congregations and their neighbours dead and empty? What does one make of the various Gallup Polls which reveal 90 to 94 per cent. people believing in God? There are important other reasons for the low ebb of many churches: incredible obscurantism and amateurism; insensitiveness and muddle-headedness; the blind belief that one is doing the job provided one has faith, hope and charity; low aims and complete lack of organisational awareness and ability.

Where dedicated men, instead of just courageously battling on against the deadness of things, dare to sit back and allow the Spirit to awaken their minds and imaginations to the real needs, and receive power to deal with them, new ways and patterns emerge.

Nearly every incumbent, I imagine, could with such thought and consideration name anything from three to a dozen projects which need investigating and coping with in his particular parish. It may be the problem of young people; of gaining the interest and support of men; of the need for some women's organisation; of general evangelism in the parish; of better music; of better parish literary

efforts; of care of buildings; of religious drama. The opportunities and needs are legion. But the golden rule is never attempt any development until one is confident (a) that it is necessary, and (b) that there are the right people/person available to head it up and carry it along.

Now this demands the development of a mental attitude to be always on the look-out for what growth should be taking place and for those men and women who can competently and effectively help and so serve the Kingdom in leadership and partnership. Mistakes in proposed projects, in choosing persons, will be made and a bad mistake can ruin a dearly prized plan completely. Yet one or two misjudgments can sharpen one's wits both concerning needs and persons.

Of persons, the type of person one should be extremely wary of is the well-meaning, imprecise, willing soul. The persons who will always do and can only do what they are told to do, never make strong and steady leaders. Yet clergy so often seem to choose "His Master's Voice".

The right person will not always agree—why should they? And if they have strength as well as dedication and leadership, they will want to go some way with *their* ideas and plans. And why not? As long as they build others round them and go forward in dedicated service for the Kingdom.

If we in England in our parishes, be they large or small, after careful thought and prayer and analysis had, to begin with, one or two com-



missions of half-a-dozen people, headed by the best lay person available, enquiring into one or two aspects of the local Church's life, seeking to discover authentic facts; suggesting precise ways and means of dealing with the matter; reporting regularly and in detail to the P.C.C., and prepared to play their part in it, it will not fail but begin to arouse a lively interest in our keener folk—and it will involve many in specific tasks within their particular range of abilities.

By such tasks they themselves are awakened and quickened to a new understanding and a new depth of spiritual insight. There comes a new awareness of the task and work of the Christian Church of which they are members. And there is every chance that rekindled enthusiasm will spread outwards.

Moreover by such a policy, clergy become increasingly set free for their true and proper and so necessary tasks as pastor, priest, preacher, teacher. And having interested and understanding lay folk breaks down the awful isolation and aloneness so many clergy feel in their work. Laity become no longer pew-fodder, incapable of activity, nor semi-priests but fellow-workers—the laos, the people of God.

Is it not in this sort of environment that laity can find a proper ministry? With dedication and prayer, discipline and devotion, as surely comes with genuine, understood work for God, the kingdom of God is no longer some dreamed-of remote reality, some parson gimmick, but is instead something reborn in the lives of individuals and grows up in lively fashion in our midst.

#### **Political Rejoinder**

Mr. Ray Gunter upbraided one heckler with the observation: "I can but give you the facts. God alone can give you understanding—and he has not been generous."

## **Anybody still feel hungry ?**

About half the families in the world. Because hunger didn't end on Christmas Day—despite the thousands who gave and the millions who sympathised.

But each gift which came to Oxfam will help bring hope to one more family. Your gift today will do the same.

You can never give too much or too little—only too late.

# **OXFAM**

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**A Survey**

The Rev. Arthur Bird, until recently Methodist Minister in Mid-Rhondda, often visited working men's clubs, public houses, bingo halls. In these with the approval of the management he handed out and received over 1,000 replies to a questionnaire:

- Do you attend any Church? 220 yes, 862 no.
- Have you attended in last six months? 313 yes, 782 no.
- Were you ever in a Sunday school? 960 yes, 229 no.
- Have you criticisms of the Church? 254 yes, 276 no.
- Do you approve of a minister coming into clubs, pubs, etc. to hold a religious service? 760 yes, 259 no.

He comments: (a) It appears more people attend Church in the Rhondda Valley than is generally recognised. (b) The large number who had attended Sunday school. Things are now very different. (c) The large number who had no criticism to make of the Church. Those who did: The Church removed from everyday life; not keeping up with modern ideas; old fashioned; not active enough; language obsolete; don't do enough to bring people to Church; ought not to condemn people who slip up; work with us not against us. "The survey showed," he says, "there is not quite the apathy or indifference which we have been led to believe . . . A national survey could possibly be encouraging . . . There was a willingness to co-operate . . . For many, long away from the Church, the way would have to be carefully prepared for their return . . . certainly we must care for them—then perhaps we could go places."

**Up-to-date Anglican statistics**

<b>Total Clergy at work in England</b>	<b>18,228</b>
<i>Which includes</i>	
<b>Non-parochial Clergy, Chaplains, etc.</b>	<b>1,977</b>
<b>Dignitaries without parochial cures of souls</b>	<b>261</b>
<hr/>	
<b>Clergy working overseas, outside the provinces of Canterbury and York</b>	<b>1,734</b>
<hr/>	
<b>Deacons ordained in 1965</b>	<b>592</b>
<b>Number of parishes</b>	<b>14,539</b>
<b>Licensed Lay Readers</b>	<b>6,685</b>
<b>Baptisms 1965</b>	<b>52.6% 437,274</b>
<b>Adult Baptisms</b>	<b>10,503</b>
<b>Confirmations Males</b>	<b>59,084</b>
<b>Females</b>	<b>87,690</b>

**Another Effort**

I wrote recently of the effort and excellent leaflet produced by Vicar and people of Gerrards Cross, Bucks. Another special leaflet to mark the 25th anniversary of the Family Service is to hand. Again it is most attractive, informative and will surely bring results. I hope many wrote for their previous leaflet.

**Reaching Out**

A new effort to reach "lapsed" and outsiders is developing in certain areas in the United States—by taking over a shop in busy shopping centres and turning it into a Church lounge. All sorts of people are coming in—just for a rest, for a wash; also nursery schools and classes are held at appropriate times; and there are those who are in spiritual need and find such a place far more congenial for a talk than in some large Church. I wonder if any Church in England has similar rooms? It is an idea.

**Our Great Churches**

I saw an interesting suggestion recently that far greater use could be made of some of the finer and greater Churches of our land—which have tremendous devotional atmosphere—if some very real effort were made to bring people to them for Sunday worship. Could not coach companies on the South coast for instance, be approached to advertise visits to Canterbury, Chichester, Winchester, Salisbury, Wells, Truro Cathedrals for the service on Sunday mornings? With imagination and vigour who knows what could be accomplished?

**America Again**

"Time" reports most favourably on what the American Churches are accomplishing on TV—"varied, skilled, sophisticated and imaginative"—ecclesiastical jazz with Duke Ellington; Church services; Soap-operatic series; the life of St. Paul (which drew 10,000 letters); A Life of Christ; R. C. melodrama "Insight" (half-hour playlets); series on the Vatican Council. Says the C.B.S. Director of religious programmes: "Our problem is not new ideas, but finding enough Sundays to express them."



### Lord Fisher

Though long retired from his arch episcopal power Lord Fisher of Lambeth still has his say in crisp and agreeable or provocative letters to the National and Church papers. "My correspondence is voluminous," he said recently in a TV interview, and with his

accustomed spirit "and some of the people who get it don't like it!"

His splendid example in retirement of shepherding a country congregation and so obviously relishing it and the people is a glorious gesture of his own personal devotion and humility in Christ's service.

### No Converts?

"In these days of dialogue with other Faiths (whatever that may mean) the word 'convert' is almost a dirty word. Is this a rationalisation to compensate for the fact that there seem to be so few of them? And does that drive us in on ourselves and explain the use of our energies to preserve the *status quo* because, after all, we must somehow do something?"—Bishop Dean.

### New Christian

I wonder if you have yet come across this comparative new publication, which replaced "Prism"? I find most of it refreshing, challenging and often provoking—but then we need as Christians to be very much provoked. Sometimes in its pleasure in witch hunting it slips unhappily from fair play, as I felt it did in this recent cartoon. It might be a right judgment on Convocation and Church Assembly, I do not know. But it is not a right assessment of clergy and bishops generally, who are deeply concerned and distressed about the current national crisis. And I have no doubt that many clergy in those places



"At least we have given them a new Communion Service"



chiefly affected are doing all in their power to help—as the Church did memorably in the great depression of the 1930s.

### The Arctic

Dr. Donald Marsh, Bishop of the Arctic, has recently been in England trying to recruit married Priests for work in his Diocese which is the largest in the world, covering three-quarters of a million square miles. He states that great changes are taking place even in the Arctic; that Eskimos no longer live in igloos as in the past, but under the persuasion of the Canadian government now dwell in houses in small settlements and therefore they are much more able to be reached. Dr. Marsh says there is a very great area of service for prospective missionaries.

### How to Preach Well

Helmut Thielicke, in a new book "The Trouble with the Church," talks of the worth of the sermon. "What the preacher says in the pulpit must have relationship to what fills the rest of his existence". What the preacher is in himself, the life he leads, his values and priorities, these come out always in the pulpit. And these are where the preacher should first uplift himself.

### Not One Church

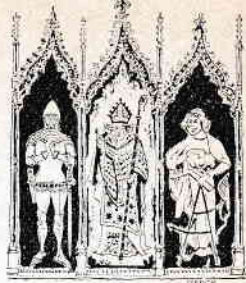
It would be dangerous to cram Christian people into one great Church with a united ministry, centralised organisation and rationalised buildings, the Bishop of Pontefract (the Rt. Rev. Eric Treacy) said recently.

The important thing was "unity of purpose,"—unity with each other in the family of Christ, recognition of each other's ministry, and readiness to meet at the Lord's Table. He believed this would mean much more than that all Christians should be united into one great para-Church.

### A New Year Prayer

"O most glorious God relieve my spirit with Thy graciousness. Take from me all tediousness of spirit, and give me a hope that shall not fail, a desire of holiness not to be satisfied till it possesses a charity that will always increase; that I may turn all things unto religion, doing all to Thy glory; that, when Thou shalt call me from this deliciousness of employment, I may pass into the employments of saints and angels; whose work it is, with eternal joy and thanksgiving, to sing praises unto Thy mercies."

Jeremy Taylor (1613-1667).



**A**LTHOUGH THE MOTHER CHURCH OF ENGLAND has been behind-hand, as compared with her daughter Churches, in providing herself with a revised and improved Prayer Book, this dilatoriness may in the end turn out to her advantage.

Mention has been made, in a previous article, of the astonishing advances in liturgical thinking, since the War, among Christians of many different denominations. It has also been pointed out, in the light of this slow but widespread revolution, that those Churches who have been foremost in revising their liturgies may find that the task which they thought completed, at least for many years to come, is in fact only just beginning.

Not that the Provinces of Canterbury and York have been inactive in the meanwhile. The set-back caused by the rejection in the House of Commons, of the Revised Prayer Book of 1928 has probably proved a blessing in disguise. It has provided the Church of England with an opportunity to test the acceptability of what was proposed in that Book, to familiarise people with the idea of revision, and to take note of more recent trends in liturgical thinking.

#### Liturgical Commission

In 1954 the Archbishops of Canterbury and York set up, at the request of the Convocations, a Liturgical Commission to consider and report upon all matters of liturgical concern referred to it by the Archbishops.

In the course of the twelve years of its existence, the Liturgical Commission has considered and published proposals for revised forms of Baptism and Confirmation, the Catechism and the Psalter. These have been debated in Convocation and the Church Assembly, and various constructive criticisms have been forthcoming from competent sources, particularly in respect of the proposed new Baptismal rites. The

## THE MAKING OF THE ANGLICAN LITURGY

*by the Rev. H. A. L. Rice*

### VI. THE SHAPE OF THINGS TO COME

position here is, presumably, that the Commission will reconsider their proposals in the light of these criticisms, and in due course will come forward with amended proposed forms.

The Revised Catechism appears to have met with almost universal approval, but it scarcely affects the average church-goer in the way that a change in service forms does, so presumably no violent reaction was anticipated. It is there for individual priests and teachers to use or leave alone, according to taste and inclination.

Of the Revised Psalter it is much too soon to forecast the fate. Here again, the idea is that a considerable period shall be allowed for experimentation. There is no principle involved—except that of intelligibility—but to experiment with the revised version of the Psalms on a congregational level does mean at parish level in financial outlay, musical co-operation and patient perseverance all round.

The proposals for revised Baptism and Confirmation services really must be considered separately and in detail if the Commission's aims and current insights are to be got across to those of the laity who use these services.

#### Alternative Forms

The Commission's more recent, and most exciting excursion into the realm of liturgical revision was

the publication, at the end of December, 1965, of a series of Alternative Forms for Morning and Evening Prayer, Thanksgiving after Childbirth, the Burial of the Dead and, *pièce de résistance*, the Draft Order of Holy Communion.

These Alternative Services are to be presented to and considered by the Convocations and House of Laity to test the opinion of clergy and laity alike and, by informed debate, seek to discover how, if at all, the proposals could be improved upon.

Simultaneous with the publication of these proposed amendments, came the issue of a further schedule of Alternative Services, recommended by the Archbishop. These consist for the most part of variants from the Book of Common Prayer proposed in 1928, and already widely used in many churches. This scheme is known as Alternative Services—First Series (the more radical and more interesting revision is known as Alternative Services—Second Series), and its purpose would appear to be to obtain legal sanction for what has been fairly widespread practice for more than thirty years.

These modest modifications are to be sanctioned only by two-thirds majorities in the Convocations and the House of Laity "for experimental use for periods not exceeding fourteen years. Such a service may then be used in any parish with the agreement of the Parochial Church Council."

But long before then, one hopes, the Commission's bolder and more imaginative approach will have begun to bear fruit.

END

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**Ask God** for his protection against all that destroys the sanctity of human life.

**Thank God** that suffering, pain and persecution can be the means of deepening our knowledge of the God of love.

**Praise God** that those who are truly called by him can withstand the influences of indifference, materialism and fickleness.



**The Rev. R. P. FLINDALL**

**Read the collect and ask, read the epistle and give thanks, read the gospel and praise God. Let God speak through your thought in reading the Prayer Book collect, epistle and gospel for the week.**

**The Circumcision of Our Lord**  
(January 1)

**Ask God** for the strength to obey his will in all things, even though it mean sacrifice and self-denial.

**Thank God** that the cross of Jesus gives all men access to the Father through the Holy Spirit and the fellowship of his Church.

**Praise God** that the child Jesus, true to his name, has brought about our salvation.

**Epiphany I** (January 8)

**Ask God** for that knowledge which makes us aware of our need for his grace and power.

**Thank God** that our bodies may be used as a worthy sacrifice to God, and as a contribution to the life of his Church.

**Praise God** that the child Jesus saw within himself a vocation of complete obedience to the will of God.

**Epiphany 2** (January 15)

**Ask God** for peace in the knowledge of his being the creator and sustainer of all creation.

**Thank God** that the Christian life engenders love, hospitality, faith and concern for the less fortunate.

**Praise God** that Jesus revealed his true identity to thinking people, in unmistakable signs and acts.

**Septuagesima** (January 22)

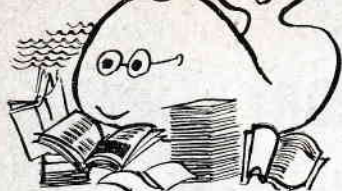
**Ask God** for deliverance from the consequences of our ill conducted lives.

**Thank God** that he gives us a purpose in life and the singleness of mind to attain it.

**Praise God** that Christian service is not measured in terms of time and trouble, but in right intention.

**Sexagesima** (January 29)

# books worth reading!



**The Rev. Leslie Timmins**

**WHEN WE LOOK DOWN** the publishers' lists in these days, we might sometimes be pardoned for thinking that we suffer from a surfeit of surveys.

Statistics galore—that is the cry of a church in turmoil. We agonise over membership returns, numbers of communicants, the drop in numbers of those who offer—or do not offer—for ordination.

A survey which has been recently completed, however, gives some hope that we can look further than the cold figures and see what might come of all this re-appraisal.

It is "**Urban Churches in Britain**" (Lutterworth Press. 21s. and 25s. cloth bound) and it has been compiled by Dr. K. A. Busia, the distinguished sociologist from Ghana. Dr. Busia, during the Nkrumah regime, was exiled in England, and he undertook this survey on behalf of the World Council of Churches. It is of especial interest, for here we have a Christian who is the product of African culture looking at the Western urban scene, and he brings to his inspection a detachment and an insight which is refreshing indeed.

The usual masses of figures are here, of course. The frequently quoted figure of 10 per cent. of the population at worship drops to 8 in the area of Birmingham which Dr. Busia and his team surveyed. The sheer wastage of man-hours in the work of the ministry of the churches, and not enough time for study, is made painfully clear by some of his statistical tables.

The average congregations are small indeed—not more than three assemblies for worship can produce more than a hundred people at any one time. The introversion of church life is made obvious, both from reactions from outside the church, as from within.

All this is familiar enough. What is new about this book is the way in which Dr. Busia has produced his own comment on the situation. He hints at the means by which church life in this land could be revitalised.

The role of the laity in the church is discussed. Too often clergy are regarded as the personal possession of the congregation of the faithful—sheepdogs, you might say, not shepherds.

On Unity: there is as great a theological problem in disunity between ages, races, social attitudes, and language as there is in the division between the denominations, so Dr. Busia thinks. There is a work of reconciliation to be done here also.

One other point: while the fundamentalists in the churches he surveyed have come to terms with an attitude towards the Bible, yet this approach often leads them away from involvement in social and political questions. For those who don't accept such a view of scripture, the reading of the Bible is minimal; no longer the "food" of the Church as once it was.

"The strongest impression that the evidence leaves on my mind," says Dr. Busia, "is not that the Churches are irrelevant, but that they lack the boldness born of conviction and faith; they seem unable to take drastic steps away from the apparent security of established traditions to meet new situations."

Not irrelevant, but curiously impotent, and suffering from loss of nerve.

Can we come to know ourselves effectively enough to change?

Advertisement

# DOES YOUR MEMORY FAIL YOU?

A WELL-KNOWN publisher reports that there is a simple technique for acquiring a powerful memory which can pay you real dividends in both business and social advancement. It works like magic to give you added poise, self-confidence and greater popularity. According to this publisher, many people do not realise how much they could influence others and dominate each situation simply by remembering accurately everything they see, hear or read.

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# RAYMOND COOK TRAVELLERS COME AGAIN (and again and again and again)

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# YOUTH IN ACTION

**Dear vicar . . . . . Dear us**

**W**hat ought our church to be specially doing this year? Can we make some good New Year resolutions for the Vicar to carry out?

I think he might reply something like this:

Thank you for your letter, but you who have sent me your New Year Church resolutions are rather late. The Christian Year began on Advent Sunday, four weeks before Christmas. That is when we started to begin again in the Church, to pray that God would stir us up, that we should wake up to receive Jesus' coming not just as at the first Christmas but at all occasions and right down into 1967.

"And then you see, your resolutions for the Church are not only late. They are addressed to the wrong person! I am not the Church, nor is the Bishop, nor is our beautiful old building: *you and I*, all of us here who believe in God, are the Church. So what shall we do in 1967? Church New Year resolutions are *our* united New Year resolutions!

"What do you propose we should all try out together? We exist to worship, to glorify God. So how about brightening up our buildings? If ever you are in London do go down the Waterloo Road and look at the Church Missionary Society's new headquarters, with its marvellous Chapel. Can we shape our Church more like this?

"Can we liven up our services this year with new music? Perhaps the young people of the parish could learn the Gelineau

Psalms and form a choir to teach them to the congregation? Do try and hear a record of them, or get a score of the Beaumont-Appleford hymns or of the Donald Swann records of Songs of Faith and Doubt. A local school may be using this music for its assembly, and could perhaps show us the way? Do have a word with your scripture teacher.

"When we worship we want to offer the work we do. Can we work and serve others better this year than last? What can we do for others so that we may love them with Christ's love?

"But Christian service is not only work or action like collecting for refugees or digging old people's gardens. There is also witness; showing our friends why we do the strange things our Christian faith asks of us. Write an article on why the Youth Club visits the local Children's Home as well as listening to pop records.

"One way of advertising our belief in worship would be a Youth Service planned and written by you, instead of Evensong: or a Lent project carried out with our Roman Catholic and Free Church friends in local schools.

What about a Christian Education Movement branch in your school in 1967?

"Lastly, we shall only do anything effectively if we grow closer to God. Perhaps if we add a few minutes to our daily prayers, there will be more hope for the Church in 1967."

There are, you see, a lot of good resolutions the whole of us as the Church can adopt and try and work out. I hope you'll have a try at some.

Best wishes for the New Year.

*David Attfield*



## WOMEN'S PAGE

Mary Andere writes on :

### FROM THE SHADOWS

**STEPPING STONES CLUB, AT BROMLEY, KENT, DEMONSTRATES HOW LAY-PEOPLE can help psychiatric workers in the work of rehabilitation. They help, not by being "amateur psychiatrists," but simply by being themselves.**

It grew out of an experiment to overcome the loneliness and sense of "social isolation" which is often both the reason for, and aftermath of, mental sickness. Doctors at Bromley Hospital had noticed that mentally sick patients sent to the Occupational Therapy Department improved rapidly. Working in groups with those who were blind, crippled by arthritis, or recovering from accidents, the mentally sick person realised he was not the only sufferer, and, as such, was *still* part of the community. Sharing creative activities, patients discovered new modes of expression, and began to feel assimilated once more into society. There is a limit to what any professional psychiatric worker can do towards rehabilitation, unless society at large—you and me—takes over at that point where its true responsibilities begin.

The Club was formed by volunteer

lay-members of the community, with professional staff acting as advisers. It provides a centre where members can meet, join various group activities, and gradually integrate themselves in society in a partly sheltered, yet realistic, atmosphere. The first groups formed were art, music, handicrafts, and discussions. They were originally held in various private houses.

In 1957, after Stepping Stones had chugged along for three years, a capital grant made by the King Edward Hospital Fund enabled the Club to move to its present quarters—a large house in its own grounds. The grant provided for attractive decoration, and the result is a comfortable, airy house, with restful colour schemes and pleasant modern furnishings.

So successful was the Club that in 1964 a further grant was made to build a much-needed extension. This is used for family guidance, has a classroom for maladjusted children, play-groups for under-fives, and a large hall for teenage activities. The top floor of the house is devoted to art groups, the first floor houses the Psychiatric Clinic and offices, and the ground floor the various rooms for activities, discussions, the hall and stage on which the Drama Group present their sketches and plays, and a very excellent canteen.

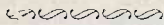
An important feature of the Club is the anonymity of membership. On entering, both "helpers" and "patients" drop their former status, becoming simply "members," all of equal status, and all putting into the common pool whatever they have in the way of gifts, accomplishments, or ideas.

Stepping Stones has proved what many have for long believed—that, in dealing with mental illness, acceptance is of prime importance . . . the acceptance by the sick person of his difficulties and limitations; and the acceptance by society of the various forms of "sickness" which, all too

frequently, it has itself produced. To be accepted is to become once more integrated into the mainstream of life; to be able to draw upon that life and contribute towards it, to feel part of a whole, no longer unwanted, useless, rejected. Remembering that we are "accepted in the Beloved," Christians particularly should understand this fact, and do what they can to help this work.

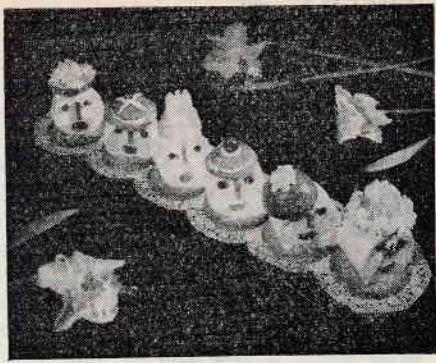
The Club is responsible for its own finances, raising funds through the various articles its groups make. The very fact of being able to contribute to the successful running of their Club has a therapeutic value. The self-respect which is so often lost in mental sickness is frequently regained by this means.

Stepping Stones is a prototype, but it is to be hoped that many such clubs will spring up all over the country to meet the real need there is for this method of rehabilitation.



- Ye call Me Maker, and obey Me not.
- Ye call Me Light, and see Me not.
- Ye call Me Way, and take Me not.
- Ye call Me Life, and desire Me not.
- Ye call Me Wise, and follow Me not.
- Ye call Me Fair, and love Me not.
- Ye call Me Rich, and ask Me not.
- Ye call Me Eternal, and seek Me not.
- Ye call Me Gracious, and trust Me not.
- Ye call Me Noble, and serve Me not.
- Ye call Me Mighty, and honour Me not.

*Inscription in Lubeck Cathedral*

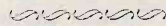


**Party Bonnets for children's parties**

1 small eating apple (cored and cut in half horizontally). 1 small orange (peeled and cut in half horizontally). 2 medium size flat round biscuits. 2 small round biscuits. 2 tablespoons of whipped, synthetic or butter cream (placed in a small piping bag with nozzle). 6 ice cream kups (firm). 6 large flat round biscuits to place under kups. 12 currants (for eyes). 6 small strips of angelica (for noses). 6 half cherries (for mouths).

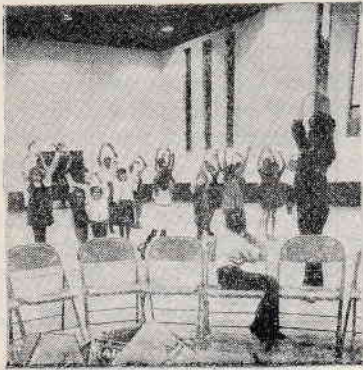
Make four bonnets with the apple and orange halves by piping with cream; make another two bonnets by placing one small biscuit on each of the flat medium biscuits and piping a ribbon of cream round the join, "boater" style.

Remove the ice cream from kups by rolling the cartons between the palms of the hands, inverting and pushing from the base of the carton. Place the kup on a large biscuit and use the currants, angelica and cherries for eyes, nose and mouth. Place the bonnets on the "heads" and serve at once.



**Self Dignity**

Christians agree that every individual should feel the sense of his own worth. To help children get poise and self dignity Mrs. Meyen at All Saints' Church, Indianapolis, seeks to do this with a ballet class for 50 children. Not all make a good showing to begin with!



—Hinton Waldrist. To Roy Jones and Leonard Porter on ringing a hundred doubles methods to a peal.

The ringers and friends from N. Hinksey had a very enjoyable tour of the Fairford area of the Cotswolds in a dormobile, driven by Ralph Porter. We were pleased to welcome Geoff Dodd of Highclere, Hants, and his party to the tower on November 13th. Quarter peals have been rung at Marston (2) and St. Thomas. Marston ringers also took part in a quarters at Great Cotswell (first since the war) and Faringdon.

We wish Mr. & Mrs. Smith every success in their new sphere. Our grateful thanks to Fred Smith for his help over the years, especially in 1958-9 when the tower was at its lowest ebb. Many ringers will be grateful to Fred for his unselfishness and assistance. To Garth Porter we say a temporary "farewell" and wish him every success at Loughborough University. (They have a light ten at the foundry and 30 cwt. "8" in the town!).

Vacancies are available for anyone wishing to learn bellringing.

### **MEALS ON WHEELS**

The question of a Meals on Wheels Service for Old Marston has been raised. At present facilities are available for cooking the meal, and at least ten people have expressed a desire and a need for it. The most urgent need apart from volunteer drivers who will do perhaps a week's rota service every so often, is someone who will act as Secretary for the Service. The work is entirely voluntary, tremendously worthwhile—and awaits the reader of this magazine, or anyone else who will—**TAKE THE JOB ON**. Will you? If so, please apply to Mrs. R. Haynes, Cross Farm, Old Marston.

### **MARSTON BROWNIES**

2nd Marston Brownies held a successful sale of work on Monday, 31st October when £26 5s. 0d. was raised for Brownie Funds. Brown Owl would like to thank all who helped in anyway. Well done Brownies! and thank you too for your donation of £5 towards Gifts at our St. Nicholas-tide Service and £5 towards the flower stand which will be placed in the Chapel.

### **THANKS**

Our thanks go to all who helped to make the Over 60's Christmas Party such a happy occasion once again and particularly to Mrs. Weeks at "The Jack Russell" for a most generous donation which she had collected towards this party. Thank you also to the Harlow School for an extra Christmas Party and entertainment for the Club.

### **CONGRATULATIONS**

Congratulations to Mr. and Mrs. Horace Marsh of Rippington Drive who celebrated their Silver Wedding at Christmas time. Our good wishes to them and their family for many years to come.

### **STOP PRESS :**

Congratulations to Simon Porter, son of Mr. and Mrs. Robert Porter of Salford Road, who, at 16 years old has hit the national headlines, by being the youngest student ever to be admitted to St. Edmund Hall, when he begins next October. Simon is a good all-rounder, and played cricket for his school first eleven. We wish him every success in his future career.

### HOLY BAPTISM

- Nov. 13. Alison Jane Harris, 15 Cavendish Drive, Old Marston.  
Gary Clifford Arthur Lambert, 49 Sterling Road, Kidlington.  
Kevin Douglas Roberts, 1 Boult Lane, Old Marston.
- Dec. 11. Susan Ann Harris, 42 Mill Lane.  
Robert Hook, David Hook and Sally Rosemanry Elizabeth Hook,  
23 Fairfax Avenue.  
Gordon James Baker, 2 Gladstone Road, Headington Quarry.  
Jane Sarah Ward, 38 Pitts Road.  
Robert Alan Ward, 2 Fairfax Avenue.

### IN MEMORIAM

- Nov. 19. Agnes Withers.  
" 24. Margaret Weston.  
Dec. 8. Ernest Edward Allen.

### HOLY MATRIMONY

- Nov. 26. Derek Frank Ames and Petula Julia Margarite Digweed.

### PARISH CALENDAR — JANUARY

- Jan. 1. FESTIVAL OF THE CIRCUMCISION OF OUR LORD.  
CHRISTMAS I. Services as for the 1st Sunday in the month with  
Parish Communion at 11 a.m.
- " 4. Wednesday. Holy Communion, 7.15 a.m.  
7.45 p.m. Young Wives: "Music for You" — Professor Symons.  
Meeting at "Bramblefinch," Boult's Lane.
- " 6. Friday. FEAST OF THE EPIPHANY OF OUR LORD.  
7.15 a.m. Holy Communion.
- " 8. EPIPHANY I. Services as for the 2nd Sunday in the month with Holy  
Baptism at 3 p.m.
- " 11. Wednesday. 7.15 a.m. Holy Communion.  
Mothers' Union Prayer Group, 8 p.m. at 4 Hadow Road.
- " 15. EPIPHANY II. Services as for the 3rd Sunday in the month with  
Family Communion at 9.30 a.m.
- " 18. Wednesday. WEEK OF PRAYER FOR CHRISTIAN UNITY begins.  
7.15 a.m. Holy Communion.  
7.45 p.m. Young Wives: Church Hall. "Round the Home" —  
useful ideas.
- " 20. Friday. 10.30 a.m. Holy Communion with special intention for the  
sick and the "laying on of hands."
- " 21. Saturday. Party for the Kindergarten and Nursery Sunday Schools,  
3 p.m. to 5 p.m.
- " 22. SEPTUAGESIMA. Services as for the 4th Sunday in the month.
- " 23. Monday. Meeting for Christian Unity.
- " 24. Tuesday. 7.45 p.m. Mothers' Union. The Church Hall.
- " 25. Wednesday. 7.15 a.m. Holy Communion.
- " 29. FESTIVAL OF THE CONVERSION OF ST. PAUL.  
SEXAGESIMA. Services as for the 4th Sunday in the month.  
(No Holy Baptism).

### ALTAR FLOWER ROTA

- Jan. 8. Mothers' Union by kindness of Mrs. Green.  
" 15. Mrs. Bing.  
" 22. Miss Lodge.  
" 29. Mrs. Kensington.
- Feb. 5. Miss J. Finch.  
" 8. LENT BEGINS.
- Mar. 26. EASTER DAY. The Misses Warburton.

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

### CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Brownies.** Brown Owl : Mrs. N. Edmonds, 10 Ashlong Road.  
**Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.  
**Cubs.** Leader : Mr. I. Brough, 7 Windsor Crescent, Old Marston.  
**Girl Guides :** Captain : Mrs. J. Clarke, 30 Cavendish Drive.  
**Parish Magazine :** Sec. : Mrs. & Miss Finch, "Stanmore," Boult's Lane.  
**Mothers' Union.** Enrolling Member : Mrs. R. Vernede, The Manor House, Old Marston.  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** Scout Master :  
G.S.M. : Mr. W. Furber, 42 Cavendish Drive, Old Marston.  
**St. Nicholas' Fellowship.** Sec. : Miss E. Warburton, Cross Cottage, Old Marston.  
**Young Wives Group.** Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. R. B. Wells, 14 Raymond Road.  
**Youth Fellowship.** Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

### LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. B. Davis, 56 Elms Drive.  
**Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.  
**British Legion.** Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.  
**The Marston Players.** Mrs. Yates, Boult's Lodge, Boult's Lane, Old Marston.  
**Over 60's Club.** Sec. : Mrs. J. Yates, Boult's Lodge, Boult's Lane.  
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.  
**Parish Council.** Chairman : Mr. Rumbold, 8 Beechey Avenue.  
**Teacher-Parent Association.** St. Nicholas County Primary School.  
Mr. J. Sparrowhawk, 23 Ashlong Road.  
**Teacher-Parent Association.** Old Marston S/M School.  
Mr. G. Ballsdon, 15 Cromwell Close.  
**Women's Institute.** Mrs. M. Harlow, Fir Tree House, Oxford Road.

### USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417.  
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.  
Library : The Village Hall, Old Marston.  
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.  
Thursday, 3 to 5 p.m. ; 5.30 to 7.0 p.m.  
Friday, 3 to 6.30 p.m.  
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 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, Eisfield Road, Old Marston. Thursdays 4 to 4.30 p.m.  
Village Hall. All Bookings to Mr. Rumbold, 8 Beechey Avenue, Old Marston.  
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.  
Nursery School. All enquiries to :— The Village Hall during school hours.

## DIRECTORY

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

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**  
"Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**  
North, 5 Salford Road, Old Marston .....Tel. 41451
- Butcher (High Class) :**  
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 43177
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Job's—The Family Dairy, Pony Road, Horspath Road,  
Cowley ..... Tel. 77341/2  
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**  
"Lionel" School of Motoring, R.A.C., I.A.M.,  
12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Greengrocery and Frozen Foods :**  
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- Funeral Director :**  
W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529  
83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin  
and "King Kote" Delivery Service :**  
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
Ladies' & Gent's :  
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
Ladies' & Children's :  
"Karenlee," 9 Salford Road.....Tel. 41632  
(late night : Friday until 7.30 p.m.)  
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**  
Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**  
Michael Berg and John Bleay .....Tel. 44322  
14 Fairfax Avenue, Old Marston.....Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**  
Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123  
and 22 Cherwell Drive.  
G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**  
S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Radio and Television, Rental, Sales and Service :**  
W. R. Hammond & Son Ltd., 404 Marston Road, Oxford...Tel. 47706
- Sanitary Engineer :**  
A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Taxi — Car Hire (Long or Short Journeys) :**  
Marston Taxi Service, Mr. & Mrs. Leach,  
2 Cavendish Drive, Old Marston.....Tel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**  
J. M. & G. M. Tyrrell, Salford Stores, 15 Salford Road .....Tel. 43174