

ST. NICHOLAS CHURCH

MARSTON NEWS



Billy Graham—His Method and Message.

JUNE, 1966

No. 100

Price 6d.

ST NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.
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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. : 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 : 5.30 p.m. (except Saturday).

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 Wednesday, 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 : Tuesday, 7 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 (fortnightly).

Youth Group : See Notice Board.

**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,

Trinity Sunday, June 5th, is the day on which many men will be ordained to the priesthood in the Church of God. Having been born in a Rectory, and lived a great deal of my life in the atmosphere of Vicarages, I cannot help feeling that a great many people haven't the faintest idea of the life of a clergyman. T.V. and the radio of course help to sustain the caricature of the parson with the hollow voice, drinking tea with old ladies! And there are still a great number who are guaranteed to say: "Well, Sunday is your busy day Vicar, isn't it?" Bless their hearts, how little they realise what happens during the week. As our weekday daily service is always at 7.15 a.m. and the early Communion on Sunday is 8 a.m., I always reply to this comment: "Oh no, on Sunday I can have a lie-in!"

A parish priest must first of all make time to pray and to study. If he doesn't do that, he can never "give out" to his flock, and they will never come to him. But apart from this there are the pastoral calls, with those to the sick as a priority (when parishioners are good enough to let us know). Then come the wedding interviews, baptism arrangements, hymns and services, writing the magazine, sitting on committees which may range from finance to school governors. There are clergy chapter meetings, and rural-decanal conferences, Oxford Council of Churches, and Over 60's gatherings. Letters must be written and answered.

And in between the meals and during them there are passport forms and photographs to be signed. Time must be given to the soul in distress, sometimes young, sometimes elderly. There are the old lags who come "for a bob or two just to get something to eat." To one who came regularly I once said "You know you're a bit of a scrounger, aren't you?" "Yes, Vicar" came the prompt reply, "But at least I'm an honest scrounger" — and strange to say, he was!

One has sat with casualties on the by-pass until the ambulance has come, or befriended boys on the run from their home. Perhaps one of the more unusual requests was that of the young lady who said: "Vicar, could you please tell me how to cure my hamster's cold."

The Bishop asks every candidate at his ordination to the priesthood: "Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love among all Christian people?"

And next to the ministry of the Word and sacrament, perhaps this is the most important work of a priest.

Sunday can be a tiring day, but it is certainly not the fullest or the busiest. For every day has its quota of events, and from the stillness and silence of the Church before the daily service, to the moment when one places the Hitchcock thriller on the bedside table, and puts off the light late at night, the life of a parish priest is forever varied, forever unpredictable. It was Dr. Austin Farrer who once said in a sermon "A priest can never be a success." From the outset he must realise that he will ever be "an unprofitable servant," yet despite this God's grace will be sufficient for him.

May God bless you all,

Your sincere friend and Vicar,

Paul R. Remington

THE REV. G. FOSTER CARTER

Marston will long be grateful for the help given to the parish during an interregnum by one of Oxford's and indeed England's best known and beloved Evangelical priests, the Rev. George Foster Carter, who passed peacefully to his rest on May 5th. He was a frequent visitor to St. Nicholas' Church, and although a double first at Oxford, and incumbent at one time or other of some of England's greatest Evangelical churches, he was always appreciative and never critical. His keen eye would scan the congregation and he would often ask where this or that parishioner was, as he did not see him or her in their familiar seat. The present Bishop of Sheffield, who succeeded him as Vicar in two of the parishes in which Mr. Foster Carter served spoke of him at the Memorial Service as a model priest, and commented on his alert gaiety. There is a short prayer attributed to John Wesley which runs: "Lord, let me not live to be useless." If this prayer was ever realised to the full it was so in the life of George Foster Carter. Even when he did not feel strong enough to continue taking services, he was a frequent helper at the Oxfam offices. An alert mind, a keen sense of humour, and towards all a gracious kindness—these are some of the qualities of his life. Others have risen to high place, and left behind them great monuments. George Foster Carter will ever be remembered as a "holy and humble man of God" whose memorial will be the faith and love he drew forth from those who were privileged to be with-in his concern and friendship.

BILLY GRAHAM RALLIES at WEMBLEY and EARLS COURT

Dr. Billy Graham, who preached at St. Aldate's, on Whit Sunday, will begin a series of rallies in London, and there are notices posted about the time and place where these will be held.

Whatever one may feel about mass evangelism, or however one may diverge in one's theological emphasis, Dr. Graham is a man of God who has been used to help thousands all over the world to find a living faith. There are missionaries in South America, Africa, and men and women working in the grim areas of our dark cities whose faith came to life through the ministry of Dr. Graham.

We should all pray that his campaign may be blessed, and that many who are seeking for a meaning to life may find through Dr. Graham's preaching a word of assurance and hope in the Risen Christ.

MOTHERS' UNION

Members of the M.U. are hoping to "adopt" three old people at Cowley Road Hospital, visiting them and taking an interest in their welfare. It is hoped that M.U. members and others in the parish might consider joining the recently formed Friends of Cowley Road Hospital, whose Hon. Secretary is Mrs. John Day, 107 Oxford Rd., Old Marston.

A reminder to M.U. members that the June Meeting on the 22nd will be the A.G.M. so please turn up in strength with any ideas and suggestions for the future programme and activities.

Mary Smith, Enrolling Member.

SCOUT NEWS

1. There will be an Open Air Barn Dance and Barbecue on the Vicarage Lawn at 7.45 p.m. on Saturday, June 25th (if wet, in the Scout H.Q.). The holiday draw will take place during the evening. Admission 2/-.
2. Ivor Brough, one of the leaders of our Cub Pack, has been awarded his Wood Badge. Congratulations to him on this achievement.
3. Martin Murphy has received his Warrant as a Scout A.S.M.

Attack on Billy Graham

Billy Graham BIRMINGHAM CHRISTIAN NEWS SERVICE FEBRUARY 1965 P.14

backs U.S. **DR. BILLY MAY BE LOSING FRIENDS**

in Vietnam WHEN Billy Graham
Billy Graham Crusade survey show

few non-churchgoers reached

AUGUST 20, 1965

APPEAL TO BILLY GRAHAM

A. N. ... Dr. Bill... Describes himself as one which you realize is not the

By Canon CECIL RHODES

ON JUNE FIRST AT 7-30 P.M. IN EARLS Court Billy Graham starts one of his mammoth crusades. Earls Court seats 27,000 people, and every night for a month, Sundays excepted, it will doubtless be packed for this religious campaign.

Just prior to the campaign a vast and valiant effort is being made to carry through an extensive house-to-house visitation of the greater London area! A 2,000-voice choir has been assembled and trained over weeks of hard work to sing effectively; closed circuit television relays to some fourteen major towns in England are being run in the two weeks, June 20—25 and June 27—July 1, by which it is hoped to reach another 300,000 people watching the Earls Court meetings on large 24 ft. by 18 ft. screens. The whole effort is so immense, the organisation so far-reaching and intricate, the numbers expected to be reached so enormous that one's mind reels at the vastness of the undertaking.

This remarkable and dedicated man has inspired vast numbers of other dedicated people to give time and energy and very considerable abilities and skills to help carry through many similar colossal religious campaigns in all parts of the world. For the past seventeen years this work has gone on with astonishing results. Over 50 million persons have attended and countless other millions have watched and listened on TV or film or radio, while one million have come forward at his meetings as a sign of their willingness to accept or renew their personal faith in Christ.

There was nothing in his early years to signify that he would be other than an ordinary Southern American. Brought up in a modest and decent and deeply religious home, his own personal religious experience came when in 1934 as a youth of 16 he attended in his home town of Charlotte a type of mission which he has since carried across the world only in a greatly expanded form



—the renting of a vast hall, the large trained choir, and much hymn singing led by a song leader; the calling for a decision by standing up and going forward as a sign of a religious commitment.

Those who deplore this sort of religious approach should remember that this is where Billy Graham's religious conviction and certainty was found; not in any sober Anglican service.

After his conversion there followed several years at an unsophisticated but dedicated Bible College. During this time he heard tales of the past religious life of America and its decline; of the past great days of this type of religious mission; of America's need of a prophet to call America back to God. The reading of this part of his life has rather the atmosphere of the Pilgrim Fathers; a simplicity and directness of issues and faith. And his whole dream of preaching from the start was not straight-forward pastorates but following in the train of Billy Sunday and D. L. Moody . . . big stadiums, big meetings.

As war broke out in Europe he was, then barely twenty, going the rounds at obscure churches and chapels in Florida. It was in these small churches that he felt the need to call people to a clear-cut decision, and was astonished at the numbers who responded. And it was all based on a belief in the power of the Holy Spirit and in the power of prayer; praying with others or alone hours on end or all through the night.

The risk of such spiritual intensity is of course to withdraw from the real world of men and occasions, but Graham has been saved from that rarified world by his very great love of current affairs and of history, of newspapers, books, and encyclopaedias.

He is a product of American contemporary life; its vigour, its demand for bigness and bright lights. This pattern may be used but not exploited. In the American scene long ago his organisers learnt his distaste of the brash and the overloaded, by which means it was early supposed to register keenness, and the wish to make a success of his missions.

In 1949 when he was only 30 he went to take a mission, a comparative

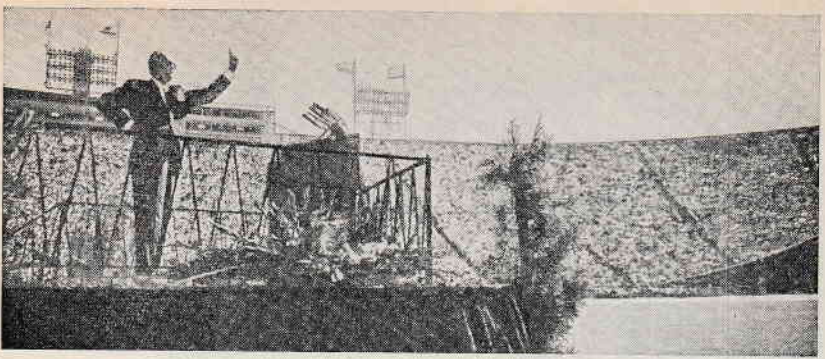
short mission at Los Angeles. Thousands came every night. The three weeks ran out. When it was due to end there was such a sense of power and effectiveness that there was great hesitation about ending the mission, and so it was allowed to run on for eight weeks with up to 9,000 attending each night.

It was this campaign that launched Graham as a national and international figure; to become a famed broadcaster receiving half-a-million letters a year; to receive vast sums of money but refuse all except a city minister's stipend; to be misquoted, to have all sorts of loaded hints made about him; to be attacked in the press by the press—and by narrow, conservative religious leaders; to be followed by lynx-eyed reporters waiting for the faulty move; to be criticised for integrating long before integration became an inflamed issue in the United States.

So on to the vastest, most unbelievable religious meetings of all—in 1963—and once more at Los Angeles. Now not preaching to a mere 9,000, but in a colosseum stadium having an audience of 134,000 at a time!

Do the converts last? Over a million have come forward in his missions, though Graham dislikes statistics—"How can you put a reconciled home, a transformed drunkard or a new selfless attitude into a cold statistic?" What can be said is that a most critical survey by an independent researcher anxious to know the facts, and covering a number of campaigns long after they had taken place revealed how many of those who had been converted at the missions were not only going forward as Christians but how many had become Christian leaders carrying forward the Gospel

Los Angeles
1963—An
audience of
134,000!

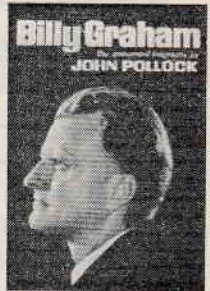


to others. At least this investigator was more than satisfied.

Almost as soon as the word was given that Billy Graham would return to London for a Campaign many Christian leaders directly or indirectly attacked Billy Graham and his method. "Deficient in reason, thoughtfulness and compassion." "The ability in 45 minutes to bring out the latent crisis in your life"; the hymns that are sung are not truly English—though the hymns selected are chosen by an all-British committee; "all right for non-conformists", the inference being that this sort of mission is not fit for decent Anglicans—though again the Bishops of London and of Southwark and key lay Anglicans like Sir Kenneth Grubb have given their names in support; that he is unfamiliar with the real English situation—to which Billy Graham has replied he regularly reads five English daily or weekly publications to inform himself; that he regards the Vietnam War "a Holy War with God on the side of the Americans"; of the money and labour being spent: "are we sure that this is the best stewardship of money and time when demands on both from Christians are so very great?"; that he does not really reach non-church goers; that the transition from a campaign conversion to church membership is well nigh impossible.

These are criticisms that I personally have read in recent months in various, chiefly religious papers. They must represent only a trifle of the attacks. When one considers the irreligion in England today; the feebleness of the church, its lack of evangelistic power and ability; and then reflects on the enormous power for good Billy Graham and his associates have had on countless lives; the hope of the Gospel he has brought alive to so many, the stirring towards a faith he has aroused—it would seem we would do our honest and best service to the Kingdom of God to suspend our complaints and sustain this great Christian preacher by our prayers and to support him if it is at all possible by our presence.

A great deal of information for this article was gleaned from many sources: reports, correspondence, newspaper coverage and the memory of one night at a campaign . . . Also from the authorised biography—*Billy Graham*, just published (Hodder & Stoughton 25/-) by John Pollock—A thorough-going, steady and unemotional estimate and report. Gives a fine and honest account. All fairminded critics of Graham will want to read it.



Intolerance

Billy Graham has recently been running a Crusade at Greenville, Southern California, where as a youth he went to the Bob Jones College, but soon left because of its extreme narrowness. So many thousands tried to get in that double sessions were run. His old college and its 3,800 students boycotted the campaign and its head who was there when Graham attended denounced Graham as a false teacher, "doing more harm to the cause of Jesus Christ than any living man"! Why? because Graham sends his converts back to their own churches and not to fundamentalist churches; because he believes and practises integration, and because he accepts support from "liberals" and "modernists".

Time, March, 1966.

QUESTIONS IN PRAYER BOOK SERVICES

— Where do they come?

1. What is your Name?
2. Who goeth to warfare at any time of his own cost? (1 Cor. 9).
3. Wilt thou honour and keep keep thee only unto her—? Can you complete this question?
4. (a) Do you trust that you are i— m— by the Holy Ghost?
(b) Do you think that you are t— c— according to the will of our Lord?
5. Hath this child been already baptised?
6. (a) With what m— was this child baptised?
(b) With what w— was this child baptised? Complete the missing words
7. But who may abide the day of his coming? Who shall be able to endure when he appeareth?
8. For what son is he whom the father chasteneth not?
9. Do you here in the presence of God, and of this congregation, renew the solemn promise . . . ?
10. Wherefore, then, do ye not repent and amend?

Submitted by the Rev. G. Mountain. £1 1s. for the first correct answer received by the Editor, "Church News," Cathedral Office, Bury St. Edmunds.



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July

KIRCHENTAG

— Church Day —
COLOGNE 1965

By

BRIAN G. COOPER



Massed Bands at the Kirchentag

FORTY THOUSAND PEOPLE AT BIBLE STUDY, JAZZ AND beat worship experiments for teenagers, an ecumenical Rhine cruise, morning film shows on religion in city cinemas, theatrical presentations of the lives of Christian heroes, and a hundred and fifty thousand strong final rally addressed by Dr. Visser 't Hooft of the World Council of Churches—all happened at the 1965 German Protestant "Kirchentag" at Cologne.

Kirchentag, which literally means "Church Day," is a remarkable upsurge of lay Christianity in the German Churches. It was born of the post-war Churches' desire to involve the Christian faith fully in Germany's life that the evils of the Nazi period might never occur again.

It is a massive movement to awaken and teach German Protestant laity of their social and political responsibilities. It is not something confined to the professional classes within the Church, but manages to reach all levels of German society, from businessman to housewife, from politician to factory worker.

Dr. Rheinhold Von Thadden-Trieglaff, the veteran of the anti-Nazi "Confessing Church" who pioneered Kirchentag, has seen his original idea become one of the greatest new facts of the world Church. Kirk Week in Scotland, and gatherings in Holland, Switzerland and elsewhere, have all been inspired by Kirchentag.

Over a thousand visitors were at the Kirchentag: Americans, French Africans, Japanese, English.

Each Kirchentag is the culmination

of two years' busy organisation, and much study and preparation at parish level all over Germany, on a common theme. 1965's was "Stand Fast in Freedom"—Reforms to free the Church for its true tasks, freedom from out-dated forms of religious expression, freedom in the Spirit under God, freedom for Christians to serve the world around them rather than within a narrow religious ghetto—all were aired at Kirchentag. Serious lectures and exciting sermons ranged over industrial problems to personal relations and from love and sex to the ecumenical Church and atheism, with always the emphasis on "How do I as a layman in 1965 *be a Christian* in that context?"

Film shows followed by group discussion, Bible study sessions, audio-visual worship using slides with taped music and commentary, art exhibitions and even late-night satire cabaret all focused on the contemporary understanding and practice of Christian freedom.

Youth groups from many German cities took their guitars, trumpets, and even glockenspeils to Kirchen-

tag, to make worship in a modern idiom. In this country we have had many similar experiments—but to hear round-table teenage discussions instead of the sermon was a novelty for me.

Kirchentag was concerned about “the church outside the Church”—all those who live and work in the spirit of Christ’s teaching without openly acknowledging Him. Here, as in so much else, Kirchentag faced an issue for the Church everywhere. In social work, teaching and industrial life, to name but a few obvious spheres, people are devotedly serving their fellows, and thus, God. Their example would benefit many sluggish Christians in our pews. Equally the “hidden Christians” would find the fulness of their service by offering it to God within the Church’s worshipping community.

Kirchentag’s concerns and techniques are very relevant at parish and diocesan level. We have not yet done so much to mobilise the lay forces of the Church that we can afford to ignore the inspiring example of Germany’s Kirchentag.



HELP OR DON'T HELP

but don't think you can't help.

Because of India's food crisis, millions of men women and children face the threat of terrible hunger and famine. You can't help them all.

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OXFAM

Room 35,
c/o. Barclays Bank Ltd.,
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*Young Anglicans arrive in
Cologne for the Kirchentag*



Canon Bryan Green at Penn University with students

THE REALITY AND RELEVANCE

by Canon BRYAN GREEN
Rector of Birmingham

IT IS A NOTABLE EVENT when a diocese of the Anglican Church turns its united attention and energy to the task of making Christ known as Lord and Saviour to its nominal membership.

The Diocese of Michigan in the United States did just that. The Bishop cleared his diary so that each night he was personally taking part in an effort to make the Gospel real and relevant. His clergy and people splendidly supported him, and by so doing placed a great responsibility on the four co-missioners from England.

No special attempt was made to reach those right outside the Christian Church. The objective was plain and clear; it was to help regular church members to renew their faith and deepen their dedication—and even more important perhaps, to lead into a vital and personal religion nominal members of the Anglican Church. In such an effort there are always some starting right outside any church affiliation who are by accident drawn in.

I shall never forget seeing 5,400 teenagers packing the Masonic Hall in Detroit. They occupied every seat; more than 200 sat on the floor of the stage so that as I spoke I couldn't move; while some hundreds were accommodated in an overflow meeting to which the speech was relayed.

"Hootenanny" singing started the

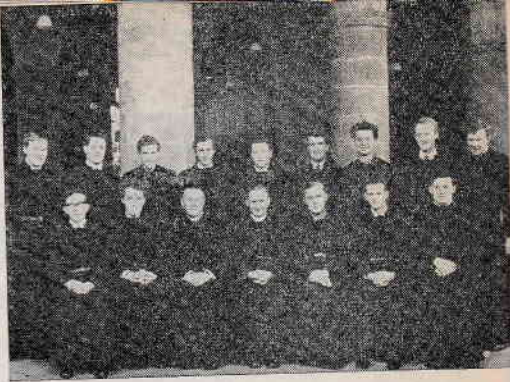
proceedings. As the speaker to follow I must be forgiven for wondering whether the extreme excitement and exuberance of the youthful audience would ever quieten down to enable them to listen. I need not have worried. There was complete attention as that audience listened to a lecture lasting well over an hour. It goes to show how keenly ordinary, decent teenagers want to know how to get their moral standards right and how to find a basis for their decisions on right and wrong not only in connection with sex, but also with other aspects of their daily lives.

No one would wish to try to tabulate accurately the results of such a diocesan mission. There were many who, through hearing the Gospel did come to a renewal of faith; others discovered for the first time what it really means to be a Christian; and yet others found a way to put right difficulties concerning their marriage or other personal problems.

Quite as valuable, however, was the effect on the corporate life of the Church. Clergy and people were together recalled to a major task of the Christian Church—that of offering the Gospel of Christ, plainly and clearly to all who would listen. From this point many will continue the mission not only in their worship on Sundays, but by the witness of their daily life and words as they go about their ordinary business.

NOTE: This mission took place 18 months ago—This article was Canon Green's summing up at the time.

EDITOR



By the Rev. H. A. L. RICE

(1) Village of Greystoke (2) Staff and Students

ONE PARTICULAR CONCERN of men whose call to serve in the Ministry comes after they are embarked upon some secular career (many such finished their formal schooling at the age of 15) is the considerable amount of general learning to be made up.

To tackle the amount of study to qualify for entry to a theological college is beyond the capacity of many men after a full day's work in secular employment.

To meet the needs of such men the Rector of Greystoke began in 1957 what has since developed into the Greystoke Pre-Theological Training College.

Greystoke is a small Cumbrian village, five miles from Penrith on the road to Keswick and the Lakes. It possesses two notable features—the Castle which, since the sixteenth century, has been the residence of the Howard family; and a splendid fourteenth century church.

Until the Reformation there was a College of Priests at Greystoke—which is why the church is so large for so small a population. The College and its buildings vanished at the Dissolution.

The students lodge in houses in the village, and receive their tuition in the various roomy vestries, of which there are, fortunately, three. The College has no endowment. Apart from a substantial grant from CACTM, it is dependent upon the generous donations of a group of well-wishers and upon what the students earn from two days a week part-time employment found for them locally.

Students stay usually at Greystoke for one year, in some cases, two—

dependent upon the standard of attainment.

The Warden is also Rector of the parish, and there is a resident chaplain-tutor. Voluntary tuition is given by local clergy and retired teachers. The subjects generally studied are English Language and Literature, Religious Knowledge, British and European History, Geography, and Greek and Roman Literature. The examinations taken are those of the Joint Matriculation Board of the Northern Universities.

The College, of course, has the whole-hearted backing of the diocese of Carlisle, and the Suffragan Bishop of Penrith is Chairman of the College Council. Men come to Greystoke from all over the British Isles, and pass on to theological colleges in all parts of the country—Lichfield, Wells, Cheshunt, Salisbury, Edinburgh, King's College, London, etc.; or to pre-theological courses at Brasted or the Bernard Gilpin Society at Durham.

There are at present fourteen students in training at Greystoke and a dozen or so former students have been ordained. Two of the first "intake" have recently been appointed to benefices.

From the steady flow of enquiries constantly coming in from young men or their parish priests, there would seem to be a need for this venture launched nearly nine years ago. And those closely concerned with it like to feel they are contributing to the life of the Church today and towards the supplying of the ministry of tomorrow.

NEWS—VIEWS

THE CONDITION OF ENGLAND



Gambling

Figures recently given show £905 million turnover in gambling—an increase of £225 million in four years. Drink convictions 83,003 (1963) as against 53,574 10 years previously. £1,316 million spent on drink is more than the whole of money spent on cars, motor cycles, radio and electrical goods, which came to £1,278 million in 1964.

Schoolgirl Mothers

A special conference organised by the National Council for the Unmarried Mother and her Child heard that the raising of school leaving age to 16 could result in some 3,425 schoolgirl mothers in need of help. Dr. Arnold Gough castigated parents who seem to be so careless of their daughters' virtue and appear almost to encourage them to have intercourse. There was great applause when there was an appeal from the conference for more propaganda for young girls to keep their virginity.

Homosexuality

The Archbishop of Canterbury has supported the need to reform the law of homosexuality, even though the Church believed homosexuality wrong, the existing law by making such persons criminals hindered opportunity to help them. Mr. J. P. Eddy, Q.C., who gave evidence to the Wolfenden Committee, says, "What will the world say if one day it is told that Britain thinks so little of unnatural practices that it is actually prepared to pass an Act of Parliament to permit them?"

"Committed" Christians

"Once Christians were tortured, burnt and crucified; but very often the more the Church was persecuted the stronger it grew. The enemy's latest weapon is much more effective. Don't destroy Christians—just isolate them. Keep them so busy talking to each other that they have no time to speak to the unbelieving world outside. The keener the Christian, the more he or she should be loaded with committees. If you cannot burn them with fire then burden them with meetings, says the devil."—*The Rev. Paul Berg, new vicar of Rainham,*

Dr. Leslie Brown

Damp Squib

A poster competition on the theme of "Training for the Ministry" was extremely successful numerically—there were 320 entries—but if the 36 posters displayed were the best then the general standard of entry must have been quite appalling.

First prize (£200) went to Mr. Norman G. Clark for the poster portraying against a fine blue background a clerical collar, marked "situation vacant", a stock and two collar studs. How on earth the judges managed to square this with a brief asking for posters to "fire the imagination" and to "make people realise that Christians are deeply concerned to meet (social) needs effectively and realistically" I cannot begin to understand. If the Church of England is foolish enough to allow this to be displayed in church porches, colleges and schools we can expect the decline in the number of ordinands to become even more dramatic.—*New Christian March 10, 1966.*



The Bishop of St. Edmundsbury & Ipswich

Formerly Archbishop of Uganda, until he resigned last November, Dr. Leslie Brown has served the Church significantly in South India, where he had a leading place in the formation of the Liturgy of the South India Church, and then for a number of years in serving Africa, first as Bishop and then Archbishop of the New Province of Uganda. Described as one of the outstanding missionary leaders he will have ample scope to exercise his great gifts in Suffolk.





World Council of Churches

Dr. Eugene Carson Blake, an American Presbyterian who has long played a leading and forceful role both in the American Church and in the World Council, has been elected as new General Secretary of the W.C.C. He has played a great part in bringing the Churches of America together, while in 1961 it was his bold initiative which brought the Russian Orthodox Church into the W.C.C. His choice, it is expected, signals a more active phase for W.C.C. in World Church affairs. Photo shows him with his predecessor, (left) Dr. W. Visser 't Hooft.

Vicar's Aid

Blackburn diocese has enrolled its first woman pastor-auxiliary—housewife Mrs. Florence Holden, of Craven's Drive, Blackburn.

She was commissioned as a pastoral auxiliary by the Bishop at a special service at St. Bartholomew's, Blackburn, where she is already a chorister and parochial church council member.

Her social and welfare work will include visiting the sick at home and in hospitals and calls at old folk's hostels. She considers the innovation of pastoral auxiliaries in the Church of England as a "tremendous step forward."

Her inauguration is a personal triumph for her vicar who has always pressed for recognition of women's work within the church.

Five other women in the diocese are being trained to become auxiliaries.

Student Christian Movement

For the first time in its 100-year history the Student Christian Movement of Great Britain and Ireland has appointed a Roman Catholic priest to its staff.

Father Laurence Bright, a former research scientist, now based on St. Dominic's Priory, Hampstead, will spend part of his time as associate study secretary at the SCM's national headquarters and at regional meetings.

The general secretary, the Rev. David Edwards, commented: "This appointment is the biggest step we have taken to follow

up the Second Vatican Council in the British Universities."

Primate on Billy Graham

The Archbishop of Canterbury says in April's *Canterbury Diocesan Notes*:

"It is the wish of Dr. Graham that persons who have been influenced by his message shall be commended to the ministry of the church which they attend or of the parish where they live".

"It is important that the clergy of every tradition should be ready to welcome those who may be referred to them in this way.

.. Whatever we think of the theology and methods of mass evangelism we must with thankfulness and love help those whose hearts and consciences have been moved."

Converts

It is interesting to come across people serving as missionaries who became Christians through the ministry of Billy Graham. Among missionary recruits for South America are the Rev. Clive Cooper, the Rev. Arthur Robinson and Nurse Lynn Fletcher, all of whom came to be Christians as a result of a Billy Graham rally, film or relay. The new woman worker at Christ Church, Fulham, Miss Susan Emtage, also became a Christian as a result of a Billy Graham crusade.

Hartlebury Castle

The fine home of Bishops of Worcester since the Reformation, for long empty and neglected, has been replanned within and restored, providing again a home for the Diocesan Bishop in the South Wing. The state rooms have been restored and are opened to visitors at 2/6 to go in, but also they are to be hired out for any reasonable use; wedding receptions, concerts, conferences. The Bishop hopes in these days of easy transport—it is well out in the country from Worcester—it will prove a fine meeting place for all kinds of activities in the Diocese.



Hartlebury Castle

SERVANT OF

THE LORD

THE PATTERN OF MINISTRY in the New Testament is complex. To present a clear-cut picture of it during the first 50 years after Pentecost is quite impossible. *Most importantly, however, is that ministry is an activity of the whole Church.*

Ministry meant service; and every member of the Church is a servant. Within the total ministry of the Church there were evidently many people exercising particular forms of ministry. St. Paul writes of varieties of service, all of which are the gift of the Holy Spirit, and all of which have a contribution to make to the vitality of the Body of Christ. (I Corinthians 12, 4-11; Romans 12, 4-8). None of the people mentioned in these two sections were ordained in the modern sense of the term. They simply used their gifts—of knowledge, of wise speech, of healing—to minister to the whole Church. Their ministry helped their fellow-Christians to be more effective. This is the purpose of ministry.

Servant of Servants

St. Paul makes this clear in the letter to the Ephesians. Here is an instance where the New English Bible is more accurate than earlier translations. St. Paul writes that God gave people as gifts to the Church: "some to be apostles, some prophets, some evangelists, some pastors and teachers" (chap. 4, 11).

The passage continues in older versions, "for the equipment of the saints, for the work of ministry"—i.e. the ministry is exercised by the apostles and the others. The comma after "saints" is a mistake! The reading should be "for the equipment of the saints for the work of ministry" or as the New English Bible puts it "to equip God's people for work in His service." The function of ministry within the Church is to help the Church to exercise her ministry to the world.

One of the titles of the Pope is "the servant of the servants of God". It is a title which applies to any Christian minister. To minister is to "service" the Church, as a mechanic services a vehicle.

The Rev. Owen Everson continues his Bible Study on Service.

VI.

THE ORDAINED MINISTRY

The aim of the mechanic is to maintain an efficient vehicle. The aim of the minister is to maintain an effective Church.

Group Ministry

Leaders in the Church are described in various ways in the New Testament. The Apostles themselves naturally exercised over-all authority, but in each community men were appointed to guide and care for the Church. Sometimes such men are called simply "leaders"; sometimes they are designated "shepherds" (pastors). In the letters to Timothy and Titus, and in some other places, the titles "bishops" and "elders" are used. These two terms are synonymous. Each Church was apparently led by a group of senior Christians, who could be described in either way (see Acts 20, 17, 28).

It was not until after the time of the New Testament that the practice developed of having one bishop with a number of subordinate elders. Deacons are also mentioned (Philippians 1, 1; I Timothy 3, 8). The name literally means "servant". It is hard to be sure about the function of deacons at this time. Later deacons assisted bishops, especially in the work of administration and in care for the poor; but in the New Testament they seem to teach, like the elders, though no doubt in a subordinate capacity. It is doubtful whether the men described in Acts 6, 1-6, were deacons.

Top Brass?

The complexity of the pattern of ministry makes it hard to believe that Our Lord gave any precise instructions about the form in which leadership in the Church was to be exercised. More important than the form is the manner in which authority is used. About this Our Lord was definite. By His teaching and example He showed that Christian leadership can only be given by those who are willing to serve. St. Paul summed it up when he wrote: "It is not ourselves that we proclaim; we proclaim Christ Jesus as Lord, and ourselves as your servants, for Jesus' sake." (II Corinthians 4, 5).

photo sets

Sets of mounted photographs 14" × 15", for table or pegboard display, on a range of subjects and countries of Africa and Asia. Eight or nine captioned pictures in each, with an introductory statement and sometimes a map, and background notes which are sent in advance.

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NOT TOO MANY YEARS AGO BOYS AND young men used to sleep out rough on the Thames Embankment, not because they were beatniks or layabouts, but because they were orphans and poor and had no home or bed. Times were hard in days of mass unemployment and real poverty. Ask your mother and father.

Miss Constance Allen was shocked when she saw these homeless young people. Her Christian conscience was stirred. After various attempts and failures, she gathered together a group of people headed by the Rev. Lewis Gage-Brown. The Fellowship of St. Christopher was founded to give a helping hand to boys without a home. You remember how, in the legend, St. Christopher carried the Christ-child across the river to firm ground: so youths are carried forward into manhood by Miss Allen's enterprise.

Thousands of boys have passed through the homes run by the Fellowship. They have received a bed, food and clothing but, more than that, friendship and an upbringing towards Christian manhood. Some old boys have distinguished themselves in various ways: one gained a V.C. in the last war, another is now electrical projects engineer for a famous firm.

Today St. Christopher's run four houses in the London area. Boys come mainly from London and their ages range from 14 to 18. Many are from broken homes or have just left home or may have been involved in crime. An Indonesian boy was admitted after being deserted in London by his wealthy mother!

These youths are accepted only if they themselves want to come and if the experienced warden in charge of a house feels St. Christopher's can do something for them. Although the Fellowship is a Christian organisation, boys of every religion and of none are accepted. They are encouraged to link up with a Church of their choice.

Recently St. Christopher's launched a public appeal to extend its work. A Mansion House luncheon was held and support urged by many distinguished men, including the

Lord Mayor of London. £200,000 is needed to provide four new houses, for 25 boys in each. (120 boys are at present accommodated but about 500 have to be turned away each year for lack of room.) Also £50,000 is required to modernise existing houses and to provide games and other equipment for the boys' activities.

Yet these young men do not live in an ordinary family. How strange to have a "father" (warden) but no mother, heaps of brothers, but no sisters! Thirty years ago boys and girls were educated separately and did not mix so easily and freely as today. In recent years co-education is spreading and even famous public schools are seeking ways of bringing in the young ladies! Council children's homes nowadays are usually mixed families of boys and girls right up to the age of 18 and are run by housemothers and fathers—in fact a married couple with children of their own are thought to make the best wardens. But whether such homes are mixed or boys only, outgoing friendship is essential for the young people being cared for.

Perhaps there is something here we can do to help. There are lots of young people these days who live in "homes" or "digs". And life for them can often be pretty lonely. One of the good things worth doing in life is to be a friendly person. You never know whom you may be helping along.



From Billy Graham's Film Poster—
for "The Restless Ones"

ALL OVER THE COUNTRY, and through all Western civilisation, mental illnesses are on the increase. They stem from all manner of evils which our society has not bothered to right—once again, the logical sequence of events following on actions, the law of cause and effect. They stem from bad housing, whereby people live under conditions of physical and emotional strain and insecurity, in too close quarters which raw nerves; they stem from delinquency, widespread because young people either have no place of their own, or feel unwanted, or because they have lacked the security which a disciplined, fair, childhood gives on which to base life.

Mental illnesses have their roots deep in broken homes and divided loyalties; in feelings of inferiority and inadequacy; from the sheer pace of life which is a rat race (with the rats too often winning). The weaker go to the wall, and can stay there, apparently, so far as society cares. But behind the whole problem lies one great single cause—lack of brotherly love, of concern and respect for each other.

It is estimated that one out of every ten



Edited by Mary Andere

children will require treatment for some form of mental disorder in years to come; one family in five will have one of its members affected; one woman in every fifteen and one man in twenty will spend some period in a mental hospital; one out of every four patients consulting a doctor is really suffering from psychological stress rather than the physical ailment of which they complain; between one-quarter and one-third of all absenteeism is due to neurotic illnesses...

When people return from psychiatric units they are still not fully healed. As a man with a broken leg has to convalesce, and only slowly becomes able to live a full and normal life again, so these patients also are not yet ready to plunge back into the full stream of life. To do so may well send them under again.

They need friendship, people near them who have a balanced judgment on life and the saving gift of humour. They need to feel "accepted" by society, to be invited out into the world of social activities and interests in company with those who will "go along with them" in every sense, helping them adjust to the extra pressures laid upon them.

It is for this reason that Local Associations for Mental Health are founded in different areas. They are voluntary organisations affiliated to the National Association for Mental Health. They seek to educate the public as to the nature of psychiatric disorders, on the one hand, and to offer practical help to those patients who are trying to make the return into the world which originally caused their breakdown. As such, they organise social events, visiting and Good Neighbour schemes, lectures and discussions, films and meetings, arrange transport, and where possible, establish hostels



which are a half-way house for those coming out of psychiatric units but are not yet fit to go back to lonely bed-sitters or isolated conditions of living.

Is there a Group in your area? If not, why not write to the National Association and enquire how to set about forming one?

Long ago, you may remember, someone pointed out that we are "members one of another". You and I are needed.

FRIENDSHIP

I LOVE YOU, not for what you are, but for what I am when I am with you.

I LOVE YOU, not only for what you have made of yourself, but for what you are making of me.

I LOVE YOU, for the part of me that you bring out.

I LOVE YOU for putting your hand in my heaped up heart, and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful radiant things that no one else had looked quite far enough to find.

I LOVE YOU for ignoring the possibilities of the fool in me, and for laying firm hold of the possibilities of the good in me.

I LOVE YOU for closing your ears to the discords in me, and for adding to the music in me by worshipful listening.

I LOVE YOU because you are helping to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not a reproach, but a song.

I LOVE YOU because you have done more than any creed could have done to make me happy.

You have done it without a touch, without a word, without a sign.

You have done it by being just yourself. Perhaps that is what being a friend means after all.

Author unknown.



SUMMER PARTIES

Buffet suppers are fun and easy on the washing up afterwards. Plan well in advance and have a good variety of savouries.

Ham Rolls. Good thin slices of ham, cut into strips about 1½-2 ins. wide, or thin slices of ham sausage or garlic sausage spread with Cottage Cheese well seasoned with mustard and a dash of tomato ketchup. Roll up and serve on cocktail sticks.

Dips. A good basic dip is: 8 oz. Cottage Cheese and a carton of soured cream (or single cream with a little lemon juice) and add your favourite flavours:

(a) 4 oz. tinned sweetcorn with chopped peppers; (b) 4 oz. chopped ham and 1 tablespoon brown sugar; (c) 2 heaped tablespoons fresh chopped chives or spring onion; (d) 3 tablespoons chutney; (e) 4 oz. chopped tinned pineapple, well drained.

Serve dips in bowls, surrounded with biscuits, chopped raw carrot sticks and chicory leaves for dunking. I use Eden Vale Country-style Cottage Cheese, which is easy to mix, and always have plenty of the ever popular Smiths' Potato Crisps, and bowls of Chipples spread about—and, of course, the ever-popular cold sausage on cocktail sticks! This last is a never-failing standby sure to please all and sundry!

LEMON PECAN PUDDING

1½ tablespoons butter or margarine; ½ cup sugar; 2 teaspoons grated lemon peel; ¼ cup lemon juice; 3 eggs separated; 3 tablespoons flour; ¼ cup finely chopped pecans; 1 cup milk; ½ teaspoon salt; whipped cream (optional).

Preheat oven to 350°F. Lightly grease six (6 oz.) custard cups. In medium bowl, with wooden spoon mix butter and sugar—stir in lemon peel and juice. Beat in egg yolks one at a time. Combine flour and pecans; add to sugar-egg mixture alternately with milk, beginning and ending with flour. In small bowl beat egg whites with salt until stiff peaks form. Fold into batter and pour into prepared custard cups. Place in oven in shallow pan of cold water; bake about 50 minutes or until nicely browned. Serve warm, topped with whipped cream if desired.



PARISH MAGAZINE OR NEWSPAPER?

An important letter in the parish magazine or parish newspaper argument appeared in the March "London Churchman."

Sir,

Three years ago we started a parish newspaper down here on the Island with a twofold intention—one was to enable the Church to "reach out" to the uncommitted by a popular readable means. The other was directly to serve the community of the Island by making it a general community paper, reporting and commenting on current local events of all types.

It soon became apparent that there was a need which was not being met—that for many people there was a desire for the church's own "family" news and activities to be much more prominent. Shortage of space, and what I feel to be the unsuitability of the medium itself, prevented this in the paper. We tried instead duplicating a monthly hand-out, but this was not really adequate either.

The result of all this—we have reverted to a magazine, and the paper is no more. Naturally the magazine will still reflect community life, for the church is interested in, and is a part of, the local community—but our main function now is avowedly to serve the church family, at the centre.

The interesting thing to me is that the introduction of the new magazine has been received with what amounts to a sigh of relief! "We like it much better" is a remark which comes not only from church people, but from practically everybody else as well!

I am prompted to wonder whether we, and maybe some other papers, have been missing the boat. It may well be that evangelism itself is best served this way, too. Christianity is chiefly caught by infection. Perhaps we are serving the wider community best by giving to them something which reflects the attractive life of a happy worshipping community (which is in itself "infectious"), rather than by the necessarily shallower evangelism of newspaper headlines.

Isle of Dogs, E.13.

JOHN DENNIS.

This inset, entitled "Church News," is published by Home Words Printing and Publishing Co. Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16.

EDITOR'S TABLE

Your Letters . . .

A Quote from letter received March 21st 1966; May I say that I think the whole of your magazine inset is far superior to any other inset I have seen? It is very well set out and far more intelligent and interesting.

E.E.S.

Nothing like this . . .

Blackpool

Dear Canon Rhodes,

This article (Jan. Church News) is most interesting and I am wondering if we might have permission to duplicate for distribution among our Panel of Speakers. I do feel that this would help tremendously, and I should be very grateful if you could grant me permission to use this article.

Yours very sincerely,

Sheila Arrowsmith

Asst. Campaign Officer for the North.
Feed the Minds

(We always are delighted for articles to be used, on request. Ed.)

St. Paul and Women

Ilkeston

Dear Sir,

Concerning the apocryphal letter by a woman reader incensed by St. Paul. Did St. Paul write under the power and guidance of the Holy Spirit or as one who was prejudiced?

Can we respect all our Bishops as we should? We might well worry about that even today.

2 Timothy 1, V. 5, gives us to understand that women need not keep their mouths shut and Titus 2, v. 3 and 4 speaks of women as Teachers.

Yours sincerely,

P. Meachens (Mrs.)

Ten Commandments

Dartmouth

Dear Sir,

Why is it that the Ten Commandments never seem to come in to any of the Church services now? Nor do they seem to be taught to children. If ever there was need for firm concise direction and repeated reminders of the basic rules of life, surely it is now? To my mind, the weak bleat of the repetitive "Lord have mercy", or even the shorter two main commandments, is no substitute for the bracing and warning clarity of direction we need so badly.

With all good wishes,
Beryl Ridley (Mrs.)

Fluoridation

Royston, Herts.

Dear Canon Rhodes,

As a County Councillor I am very concerned how to vote on the matter.

The present and the last Governments through their Ministers of Health assure me that no harm to health could possibly be caused by the minute quantity of fluoride to be added to the water supply. Many doctors and dentists assure me that inestimable good will be done to children's teeth.

Mr. Plant contradicts himself by asking 'The Church' to join his imaginary dictators by opposing the suggested measure, en bloc.

Yours sincerely,
E. Rawden Briggs.

Dear Canon Rhodes,

Student House, Bristol

No one would dispute that Christians should be involved in everyday problems—they are. But cannot the Christian laity be allowed to fight the moral issue of fluoridation—if it exists—and the Church be left to get on with the more important job of showing Christ to a world which has forgotten Him.

Yours sincerely,
M. Mahood.

June, 1966

ALL HALLOWS BAZAAR

Our Overseas Committee has proposed that we have an evening bazaar in aid of the Church Overseas on All Saints Day, Tuesday, November 1st at 7.30 p.m.

It would be wonderful if all our organisations connected with the parish—Youth Groups, Young Wives, M.U., etc. could make some articles, fancy goods, jams, etc. which could be sold at this effort.

This is an advance notice so that anyone who can will start perparing now. Please contact Mr. Smith, 4 Windsor Crescent if you have any suggestions.

LARGE PRINT BOOKS

Our local branch of the County Library has recently acquired a wide selection of large print books for those whose sight is not as good as it might be. Please ask for them if you are interested. The times at which the branch is open are published in the cover of this magazine.

VICTOR LUDORUM

Once again Ian Ray has won his laurels by carrying off the Victor Ludorum during his first year as a senior at Littlemore Grammar School. He won four events—100 yards, 220 yards, the long jump and the triple jump, in which he broke the record by 1 ft. 2 in. He was also second in the 440 yards.

RINGERS NOTES

The Ringers held a very successful Jumble Sale in the Church Hall on Saturday, April 23rd. To all who helped in any way we send our grateful thanks.

Congratulations to our President, Rev. P. N. Rimmer, on his seventh anniversary as Vicar of Marston and to Miss Avril Walton and Noel Deam upon their engagement. Both these events were commemorated by a peal of 9 doubles methods conducted by Noel Deam at Marston. Also congratulations to Martin Bolton on ringing his first peal; to Leonard Porter on conducting his first peal and ringing his 25th peal for the Guild; to Leonard Porter and Ray Jones on ringing their 25th peal together; to Martin and Leonard on their election to the Peterborough Diocesan Guild and to John S. Walker, a former ringer, upon his appointment as Captain of St. Neats, Huntingdonshire.

Members of the tower have taken part in peals at Sarratt (Herts), Braden (Northants), Dorchester Abbey and St. Thomas, Oxford. Quarter peals were rung at St. Mary Magdalen and Marston (twice—one of Easter Day Doubles and the other half muffled in memoriam for Mr. P. Barnsley on the day of the funeral.

We were pleased to welcome ringers from St. Nicholas, Warwick.

The Ringers held a very successful one day outing to the Swindon area on April 30th.

WELL DONE CHILDREN !

The result of the Lenten Savings for the Medical work of the United Society for the Propagation of the Gospel amounted to £10 — this is a splendid effort from the Children of the Church.

GIRL GUIDES

The Company of Girl Guides will now meet on a MONDAY at 7 p.m. instead of Tuesday.

PARISH CALENDAR : JUNE

- June 1. Wednesday. Holy Communion, 7.15 a.m.
 Young Wives : Church Hall, 7.45 p.m.
- „ 5. TRINITY SUNDAY. Services as for the First Sunday in the month with Parish Communion at 11 a.m.
- „ 8. Wednesday. 7.15 a.m. Holy Communion.
 2.45 p.m. Mothers' Union Quiet half-hour at The Manor House.
- „ 11. Saturday. **Festival of St. Barnabas, Apostle and Martyr.**
 7.15 a.m. Holy Communion.
- „ 12. TRINITY I. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
- „ 14. Tuesday. Over 60's Outing to Weymouth.
- „ 15. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives : Church Hall.
- „ 17. Friday. 10.30 a.m. Holy Communion with laying on of hands for sick.
- „ 19. TRINITY II. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
- „ 21. Tuesday. 7.45 p.m. Meeting of P.C.C., Church Hall Committee Room.
- „ 22. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Mothers' Union.
- „ 24. Friday. **NATIVITY OF ST. JOHN BAPTIST**
 7.15 a.m. Holy Communion.
- „ 25. Saturday. Scouts Open Air Barbecue on Vicarage Lawn, 7.45 p.m.
- „ 26. TRINITY III. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
 Preacher at 11 a.m. Matins : Rev. David Anderson, Principal of Wycliffe Hall, Oxford.
- „ 29. Wednesday. **ST. PETER'S DAY**
 7.15 a.m. Holy Communion.
 3.30 p.m. Christening Party, Vicarage Lawn, Elsfeld Road
 (if wet in Scout Hall).
- Evensong said daily at 7 p.m. except on Friday (when it is at 5.30 p.m.).
 Mattins said daily at 7.15 a.m. except on Wednesdays and Saints' Days and Saturdays (when there is a service of Holy Communion).
 (Kindly check Notice Board in the porch).

HOLY BAPTISM

- Apr. 24. Debbie Julie Bowden, 303 Marston Road, New Marston.
 David Gurney, 21 Haynes Road.
 Nicholas Guy Richard Washington, Oak Lodge, Church Lane.
- May 8. Gale Louise Brandon, 102 Balfour Road, Blackbird Leys.
 Colin Neil Green ough, 12 Edgeway Road, New Marston.
 Helen Judith Holroy, 15 Rippington Drive.
 Martin Dean Kibble, (12 Dearlove Close, Abingdon.
 Tanya Jane Kibble, 9 Mercury Road, Blackbird Leys.
 Anthea Leigh de Lange, 3 Arlington Drive.

HOLY MATRIMONY

- Apr. 23. Kevin Maroney and Amelia Ann Quiggin.

COLLECTIONS AND COMMUNICANTS

					£	s.	d.	Communicants
Apr. 17.	Easter I	...	...	...	23	11	0	72
Apr. 24.	Easter II	...	...	...	26	16	6	36
May 1.	Easter III	...	...	...	25	6	3	106
May 8.	Easter IV	...	...	...	44	12	6	40
May 15.	Rogation Sunday	...	...	...	31	3	6	68
	Number of week-day communicants —							84.

ALTAR FLOWER ROTA

JUNE			JULY		
June 5.	Mrs. Starmer-Smith.	July 3.	Mrs. Gibbons		
„ 12.	Miss L. Gardner	„ 10.	Mrs. Williams		
„ 19.	The Misses Warburton	„ 17.	Mrs. Monger		
„ 26.	Mrs. Garner	„ 24.	Mrs. Green		
		„ 31.	Mrs. Cardy		

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. E. Morse, 58 William Street, Oxford.
Girl Guides. Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. A. Smith, 4 Windsor Crescent. Secretary : Mrs. R. Vernede, The Manor House, Old Marston
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Master : Mr. C. McCartney, 20 Sands Way, Benson. Oxon.
G.S.M. : Mr. A. Smith, 4 Windsor Crescent.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.
Young Wives Group : Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. J. Sparrowhawk, 23 Ashlong 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, Boults Lodge, Boults Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boults Lodge, Boults Lane. Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfield Road.
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, Elsfield 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, General Drapery and Shoe Repairs :**
 "Mac's," Cherwell Drive, Marston.....Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**
 "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...Te. 43177
- Chemist :**
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**
 57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**
 Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
 Job's—The Family Dairy—Pony Road, Horspath
 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 :**
 G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- 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 Kole" 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 :
 Colin & Pam Booth, 9 Salford Road, Old Marston.....Tel. 41632
 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
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- 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