

ST. NICHOLAS CHURCH

MARSTON NEWS



Christians and Jews.

MARCH, 1967

No. 109

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.

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,

I do want to thank all who took services whilst I was in the U.S.A., and to all, especially Miss Lodge, our Parish Worker, upon whom fell the major responsibility during my absence. I only wish I could share with you all this wonderful experience—the Conferences on the Pacific Coast, and in New York ; San Francisco, with its Golden Gate, Chinatown, and Telegraph Hill ; visits to East Harlem, and also to the Teenage Challenge Centre of Dave Wilkerson's book "The Cross and the Switchblade" ; a service at Marble Collegiate Church, at which Norman Vincent Peale preached to some 700—800 at the first service ; Princetown with its elegant campus—and so many other fascinating and delightful places.

As we move towards our own Annual Church Meeting on March 16th at 8 p.m. I am reminded of a similar meeting at Walnut Creek, California, where I was invited to speak. The thing that impressed me about this meeting was not only the sizeable budget for the parish, but the way in which the lay people accepted responsibility. A layman—presumably a churchwarden—proposed the adoption of a Parish Commission Plan "to improve organization, co-ordination and direction of parish activities ; to encourage a greater number of the people to participate in the working life of the parish." A laywoman then spoke with reference to the co-ordination of women's work in the plan.

The Rector called for questions, which were asked and answered by laypeople largely. A vote was taken, and the Plan adopted. I felt that here the "laos" were really doing their stuff !

I hope that you will do the same and ring round March 16th in your diaries. At this meeting two new churchwardens are to be appointed and elected, reports are given on the financial life of the church, together with a resume of the work of the P.C.C. and the parish in the past year. I hope that on March 16th we shall have to borrow more chairs, on account of the attendance. This is not just another meeting. It is the Annual Church Meeting of **your** parish, and every communicant member of the parish should be present to play their full part in the life of the church.

Your sincere friend and Vicar,



SACRAMENT OF CONFIRMATION

The Lord Bishop of Dorchester will administer the Sacrament of Confirmation in our Church at 7.30 p.m. on THURSDAY, 9th March when we shall be welcoming girls and boys to full membership of our Family in this Parish.

GOOD FRIDAY UNITED SERVICE (March 24th)

This year we shall not be having our Three Hours Devotion as we have been invited to share in a United Service at St. Clement's Church at 11 a.m. There will be the usual services at St. Nicholas' Church of Ante-Communion at 8 a.m., and a short Children's Service at 10 a.m.

FOR YOUR BOOKSHELF

"The only way to ensure a real and lasting faith is 'a personal encounter with Christ'" was the Vicar's challenge at the beginning of his sermon at Evensong on the Sunday he returned from America as he spoke

to us of "renewal within the Church." One feels like adding now read on!! but may I commend to you the book recently published by Mowbrays price 8/6 by the joint authors—Cuthbert Bardsley, Bishop of Coventry and Canon William Purcell, until recently on the staff of B.B.C. Religious Broadcasting. You will find it on our Church Bookstall. There is a message in this excellent book for everyone, the theme of which is "the reality of the Christ encounter." It is very personal — both men speak of their own personal experiences, which for many of us perhaps put into words just exactly what we would like to say to others, but are a bit afraid of being thought "a spiritual exhibitionist!" I think we should talk more of our own personal experiences in this age when "we are daunted by increasing secularization, finding it harder to believe than it used to be." This is an age of crisis — in the Church — in the world. We are told "to face up to changes in the Church." Some may think a lot of the modern thought is "shaking the foundations" — others "the wind of the Spirit." Let us be quite sure that re-thinking of fundamentals CAN and DOES "do violence" to that which has become settled in a particular groove, but let us also be quite sure that there is truth in both points of view. This book helps us to "expect all this and strive to make ourselves less vulnerable when violence does come" — to "keep our heads" so to speak. In pastoral visiting, one hears constantly two phrases—"I cannot COMMIT myself"—and "I cannot be INVOLVED." After a personal encounter with the Living Lord, there is no question whatsoever—as Canon Purcell says "acceptance of Christ inevitably lets us in for something—if it does not there is something wrong"!!

O.J.L.

GIFTS

Once again we are able to add to the dignity and beauty of our lovely old Church by the addition of a Flower pedestal for the Chapel. This has been made possible by the kindness and generosity of the family, and her local friends in the parish, of the late Miss Elsie Smith and also of our Brownie Pack. Our gratitude to everyone who contributed.

CHANGE OF ADDRESS

Those who correspond with Miss M. Lyles, our former Parish Worker, may like to have her new address which is 2 Grasmere Court, Grasmere Road, Long Eaton, Nr. Nottingham. Please remember her in your prayers as she begins her new sphere of work with the Bible Society as one of their area secretaries.

CHILDREN OF THE CHURCH

We shall be holding our usual MOTHERING SUNDAY SERVICE on Sunday, 5th March at 9.45 a.m. when we shall be delighted to welcome all Parents and Children. There will be NO INSTRUCTION at 11 a.m. on that day for any of the children.

GOOD FRIDAY (March 24th)

We hope as many parents and children as possible will come to the Children's Service at 10 a.m. to mark out this day as one of the "holy" days of the year.

EASTER DAY (March 26th)

Our usual Instruction will take place at 11 a.m.

LOW SUNDAY (April 2nd)

There will be no Instruction at 10 a.m. or 11 a.m. All children will be encouraged to come to Church at 11 a.m.

WE STAND BEFORE THE CROSS

by Elizabeth Saxon

First group:

We come from the shops and offices.

Second group:

From the buses and roads and the
dust.

Third group:

From the noise and hurry and bustle.

Fourth group:

Our working day toils and cares.

All: We come to ask you a favour,
To fall at your feet and pray;
To stutter and stammer and whimper,
Please do not turn us away.

First group:

We are lost now that we stand here,
Lost for words and a suitable way
To reach a masterful Godhead
We cannot honestly say
We know, but we feel is here.

Second group:

We are a group who fear to empty
Our hearts to a strange Lord.
Even though He is great.
Perhaps it is just this greatness
Which makes us so afraid.

Third group:

We are not sure we know
That our redeemer liveth.
We are not sure he died for us.
We are not sure at all of anything
But we would like to trust,
To be held in hands gentle and
strong.

Fourth group:

We are not sure we even know
Why we came in here,
Out of the hurry and dust.
Perhaps we should turn round
And go back to the town
And our everyday business.
But we are waiting,
Waiting for something to come to us



Photo: C.I.O.

Here in this place where
The great altar candle is glowing,
Casting shadows over our face.

All: We stand here before you silent
To ask what we shall pray.
Give us words to speak in,
Tell us what to say.

First group:

We are those who sin greatly
Against a divine God, whom
We forget in our business lives.
In the sun on the pavement
He does not seem part of our day.
We shall be self-supporting
And lift our hands to ourselves.
But then the pavement is shadowed;
The birds fall dead at our feet.
Now we are little and anxious.
Please do not turn us away.

Second group:

We are inhibited by self thought.
Refuse to believe in those outside or
above.
We do not wish to hear whispers in
the evening.
Or the pale tears of rain outside.
We are afraid to think beyond our
doors.
Afraid of what we might find.
Afraid of ourselves.

Third group:

We fall into a sin of doubt,
Believing too much the arguments
in Sunday papers,
The logical intelligentsia
With their slick answers.
We are afraid of philosophies and
dogmas,
The priest, the poet and the king.
We feel it better to believe nothing
Than to believe the wrong thing.

Fourth group:

We are not even sure
We know what we do not know.
We are small and muddled and
worried.
Turned in on ourselves and our fears.
We toss in the night frightened,
Feel the salt of our own hot tears.
We are sure there is an answer
If only we knew the way.
We are sure there is a God
If only we knew how to pray.



*Arthur Dooley figure
St. Mary's R.C. Church, Leyland*

All: Help us to turn upwards
As a petalled rose to the sun
Reveals the delicate dewdrop
Curled in its inner heart.

O Lamb of God that takest away the
sins of the world.
Receive our prayer.



EASTER COMMUNION

... and all the other duties and privileges of Church Membership are offered to seafarers in more than eighty ports throughout the world by the Chaplains and Readers of this Society.

*Please send a gift so that those far from home may
join with you in thanksgiving at Easter*

General Secretary:

Rev. Prebendary CYRIL BROWN, O.B.E., M.A.

THE MISSIONS TO SEAMEN

RADNOR HOUSE, NORBURY, LONDON, S.W.16

CHRISTIANS AND JEWS

— contributed

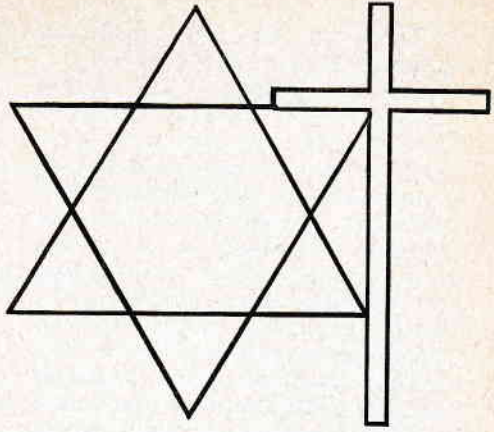
IT USED TO BE SAID, "scratch an Englishman and you'll find a Protestant". It could with equal truth have been said, "scratch a gentile and you'll find a Jew hater": The horrific crimes of Nazism brutally and barbarously exterminating six million Jews dampened down and in many cases smothered the embers of dislike and disapproval.

This distaste for Jews goes back a long way, deep into Christian history. Out of it came pogroms, ghettos, persecution, pillage of this unfortunate race.

"The horrors of Nazi Germany", I read in a review of a fine new book on Christian - Jewish relations (*Sweeter Than Honey, Christian Presence Amid Judaism*, Dr. P. Schneider, S.C.M. 18s.), "had been prepared by centuries of Christian misunderstanding and persecution. Anti-Semitism has its roots in the mediaeval church."

* * * *

As we look back from our present ecumenically minded age of friendship and efforts towards understanding other Christian Churches we are appreciating how much previous generations missed by their narrow minded exclusivism and bigoted denominationalism. One of the privileges of our time is this growing together, the fellowship with other Christians who hold Faith and Practice differently from ourselves. Suspicion and dislike diminish with knowledge and togetherness.



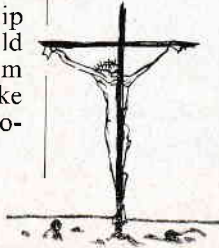
What of the Jews in this matter? Is the ecumenical movement limited to professing Christian groups only? The first and quick answer is naturally "yes". Significantly a Roman Catholic leader (The Rev. Gregory Baum, O.S.A.) sees it differently: If the ecumenical approach implies 'careful listening, the sincere attempt to understand others, the readiness to acknowledge the truth in their criticism of ourselves, and the willingness to change and be conformed more closely to the Gospel, then Christians are able to enter into ecumenical dialogue with Jews'.

MARCH, 1967, HAS THESE FIVE GREAT DAYS:

- March 5 Mothering Sunday
- 12 Passion Sunday
- 19 Palm Sunday
- 24 Good Friday
- 26 Easter Day

Could a month offer more opportunity to enliven our faith by our own devotion and thought and prayer at this time! Surely also to strengthen the witness of our local Christian community by our lively and keen support.

Christian people, clergy and laity alike, desperately need to find a new and liberating freedom in life and word.



There are the two obediences required by our Lord: "Go ye . . . preach . . . baptise . . ." Do we therefore now abandon this command? And the answer must be "No" if we are to be true to Christ's command. But our obedience to it will not contain proselytism or pressure. *Its chance to operate can only come out of our own integrity and Christian stature*, backed by the second command—that we love our neighbour as ourselves.

That command would obviously be quite unfulfilled if we restricted it to loving those with whom we are in agreement and approve and accept their way of thinking and living.

Nor is it fulfilled if our love is weighted, has an ulterior motive, to win the person to our way. That is

not truly and disinterestedly loving them, but loving ourselves and our way of thought and belief! The important factor in dialogue is to know and understand, to love and accept without any disguised or ulterior motive.

And that attitude is a very liberating thing! One can become open and unaffected and un-urgent—if that is a word! And the kingdom of God will be the more speeded by genuine unaffected regard and affection, than shrewd and cunningly worded conversations to try and convert.

That this liberalizing and freeing attitude and mind has now come is a cause for great thankfulness; that it has taken so long a time coming is our very great shame.



For those interested in the religion and history of the Jews, beside *Sweeter than Honey, Christian Presence amid Judaism*, Dr. P. Schneider (S.C.M. Press 18s.) mentioned in the article "Christians and Jews".

★ **History of the Jewish People**, a Pelican book, by Dr. James Parker, a well known authority on Christian-Jewish problems.

★ **Jewish Prayer and Worship** by W. W. Simpson (S.C.M. 9s. 6d.).

★ **Truth to Tell**, Hugh Montefiore (Fontana 5s.). Sixteen short chapters on belief and behaviour—and every page worth reading, sometimes obvious, more often provoking, stimulating, instructing. On Church, sacraments, clergy, fine; on Genesis, unduly negative; on the Cross and Eternal Life, not very stimulating. On behaviour, quite first class. Certainly to be read and read.

prayer for thinking people

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.

Lent 4 (March 5)

Ask God for a sense of real forgiveness and confident trust in his redeeming love.

Thank God for our religion which finds its expression in love, faith and hope.

Praise God for his providing for the spiritual and physical needs of the human race.

Lent 5 (March 12)

Ask God that we may be preserved in body and soul.

Thank God for the freedom to approach

him at all times through the way opened up by Jesus.

Praise God that we can know him personally on account of Jesus his Son.

Palm Sunday (March 19)

Ask God that all men and women may be moved to follow the example of Christ's great humility.

Thank God for the birth, death and resurrection of Jesus, God-made-man.

Praise God for the fact that Jesus, though rejected by men, now reigns supreme.

Easter Day (March 26)

Ask God to help us put our beliefs into everyday practice.

Thank God for his assurance that our sin is forgiven and overcome.

Praise God that Jesus rose from the dead and has guaranteed us eternal life.

The

Resurrection

By The Editor

What can we believe? Is the evidence of the disciples in the Gospels sufficient to sustain our belief? This short article suggests there is other and impressive general evidence.

ST. PAUL, IN HIS EPISTLE TO THE CORINTHIANS, is both bold and dogmatic in his argument—"If Christ be not risen, then is our preaching vain and your faith also is vain . . . we are found false witnesses of God . . . ye are yet in your sins, and (the dead) are perished." I Cor. XV, vv. 14-18. And the evidence for Christ risen?—the word of a few uneducated men and women, followers of His, who maintained they had seen Him alive in the days and weeks after Easter!

And even their record, given in the Gospels and Epistles, does not by any means fit neatly together. How much then depends on so little! How remarkably fragile and insecure is that little. One is not surprised that there have been, and are, all sorts of attacks to discredit, deny and ridicule this essential fact of the Christian Faith. Probably most of us, if we dare give free thought to it, wonder, are a little perplexed, perhaps grow sceptical, perhaps even reject it.

Nevertheless there seems to me to be absolute, irrevocable, incontrovertible and conclusive proof. The New Testament might well have been, and indeed by nearly every human standard ought to have been, the most tragic and harrowing narrative ever written. Think of it: it tells of John the Baptist, courageous and poor preacher of the wilderness—and his monstrous and barbarous beheading; it tells of the devoted and self-sacrificing life of Jesus (whom the world generally acknowledges as the most noble

person who has ever lived)—and His appalling and painful death; it tells of Stephen, that enthusiastic follower of Jesus—stoned to death, the first Christian martyr; it tells of the



"The Angel of the Resurrection at the Empty Tomb" by the modern artist Clement Smith, from a reproduction in "The Word".

imprisonment of Peter and the other Apostles, it tells of the beheading of James the brother of John; the persecution and scattering of the early Christians; the suffering and deportation of Paul; the exile of John on the Isle of Patmos. One witnesses from the personal facts of the New Testament a continuing train of grief and disaster and expects the complete destruction of all Christians and the swift extinction of the Christian faith.

But the impression gained on reading through the New Testament is not of this suffering and sorrow, but of gladness and certain confidence and thankfulness. Here is a

EASTER MORN

I come, dear Lord, my Friend,
To kneel with sinful heart,
Cleanse Thou my sins,
Strengthen mine unbelief,
Feed me with courage,
Create a new spirit within me,
My Christ, my Hope, my All.

And on this happy Easter Morn
My heart is glad:
You've conquered death,
How great Your suffering;
So sweet Your love for me.

And as I kneel in silence of the morn
You stand before me wrapped in glorious
form,
You are my Friend,
You'll lead me on the way
Until departs my spirit
Soft as the closing day.

developing record, not of hesitancy and fatalism, but of complete certitude; not of defeat and failure, but of conquest and triumph. And are faced with this paradox—the facts of great physical suffering and tragedy and death, and yet rising out of these ashes a persistent, sure, confident outlook, conveyed in the optimistic and spirited writing of the New Testament.

How can these entirely conflicting situations be fitted together? There is one clear and precise reason—the very reason for which the New Testament was written. Of one thing all the believers within the New Testament, and all the writers who composed it, were completely assured, without the slightest shadow of doubt—the incredible, unbelievable, unprecedented, unreckonable and yet triumphant fact—that Jesus, crucified under Pontius Pilate, dead and buried, was now alive from the dead, and living.

If one requires evidence, surely this is in the most convincing form. The atmosphere of conquest and triumph is there, not because it was consciously put there by the writers, but because it was unconsciously in them as they wrote. Because of the Resurrection, tragedy is turned to triumph, defeat to victory, death to life, and this mood can be found on every page. Christ is indeed risen.

NED GO
**QUICKLY
AND TELL . . .**

ST. MATTHEW 28:7

NEWS — VIEWS

Christians and Jews

"The day will come when Jews and Judaism will come within the ecumenical movement. The tension between Christians and Jews is now destructive, but out of this it could become creative and both faiths could share a single expression of divine purpose."

Dr. J. W. Parkes, speaking at the service to mark the end of a seven-day international conference in Cambridge, of leading Christians and Jews from all over the world who have been discussing co-operation between their two faiths.

Cautious "Yes"

On balance, U.S. Judaism appears willing to answer Christianity's R.S.V.P. with a cautious yes. On balance . . . yes but spokesmen for Reform and Orthodox Jews are deeply worried that Jews may be assimilated into a predominantly Christian culture, but they are prepared to risk theological conversations.—*Time*.

Interchange

There has been an exchange of visits between the congregation of St. Augustine's, Highgate, and the Highgate Synagogue. At the invitation of Rabbi Nemeth some forty members of St. Augustine's were shown round the synagogue and were allowed to see the scrolls kept in the Ark of the Covenant, while on the return visit more than fifty members of the synagogue heard a talk by the Vicar of St. Augustine's on the services of the Church and their origin in Jewish worship.

Chief Rabbi

Immanuel Jakobovits (45) was late last autumn appointed Chief Rabbi of the British Commonwealth, and as such is spiritual leader of 820,000 Jews—450,000 being in Britain. Born in East Prussia, educated in England, the son of a Rabbi, for ten years Ireland's Chief Rabbi, then eight years in Manhattan. Scholar, preacher and writer, his aim is to bind together Reform and Liberal Jews in Britain.



Rabbi in Anglican Pulpit

The sight of a Jewish Rabbi in an Anglican pulpit, with the Bishop of London sitting by, is surely a unique occasion. It happened last year at London Festival of the City, which opened with a ceremony at St. Mary-le-Bow entitled "The Blessing of the Arts in the City". The Bishop of London presided and R.C. clergy as well as Dr. Isaac Levy, senior Jewish forces chaplain, here photographed, took part. The Lord Mayor and representatives of the city attended.

Charity

Jews are I suppose notorious for their ability to get on and make money, and dislike of them comes in part from envy at their ability in this matter. It is often forgotten that they have produced some of the most famous banking families who have been of immense benefit to this country. And more, among all the arts and professions many of the most distinguished have been Jews. It must also be said that they are considered the most generous and are estimated to give away to one cause or another more per head than any other group in the community.

Neo Nazism

Neo Nazi torchlight processions of about 1,000 strong were reported in Nuremberg last year, and their influence was spreading in Europe, said Mrs. Berkovitch, Chairman of the Jewish Pioneer Women's group at the British Zionist Federation Annual Conference.



CANON MAX WARREN

Canon Max Warren, former General Secretary of C.M.S. and a recognised authority on inter-racial problems, said recently, Rhodesia is a straightforward moral issue with the rich getting richer and poor poorer. And "The terrifying fact about the race issue is that it is not just white versus coloured, but rich versus poor."

CHRISTOPHER HOLLIS

The Vatican's refusal to recognise Israel is "unfortunate and should be remedied", Mr. Christopher Hollis, chairman of the Roman Catholic Church's national commission to implement the Vatican Declaration on the Jews, said in London recently. "Whatever we may think of particular actions in the past, there is never much to be gained from a refusal to recognise a state that in fact exists. The Church gained little from its refusal for half a century to recognize the state of united Italy."

PAUL JOHNSON

Paul Johnson in *The New Statesman* says that if the money the Americans are planning to spend on the war (in Vietnam) this year were divided up and given to the sixteen million inhabitants of South Vietnam, every man, woman and child would get the sum of nearly £700 each, which would give them one of the highest per capita incomes in the world.

DICK VAN DYKE

Dick Van Dyke, whose show has for so long come regularly into our homes, is reported as the most popular comedian in Cinema and TV in America. He has become a sensational success without vulgarity or nastiness. It is good to hear that he, his wife, two sons and two daughters are keen members of the Presbyterian Church at San Fernando, where he is also an elder. He hopes to retire

from show business, he says, at an early age to try and make a real contribution to society in general and youth in particular.

SIR JOHN BARBIROLI

The Jewish National Fund is to honour Sir John Barbirolli, conductor-in-Chief of the Halle Orchestra, by naming an estate of land in Netua, Upper Galilee, to perpetuate his name.

THE BISHOP OF SOUTHWARK

The Bishop of Southwark (Dr. Mervyn Stockwood) has been visiting the arch-deaconries in his diocese early this year to explain the new service of Holy Communion in the Liturgical Commission's "Alternative Services: Second Series."

He is concerned that the new service should be fully and carefully explained to the people of his diocese, and his talks will be followed by questions and then a celebration of the new service itself, at which the congregation may communicate.

Writing in the January diocesan magazine, Dr. Stockwood says: "I know Cranmer's Communion Service in our present Prayer Book means much to many of us . . . For all of us it has become precious through association. Even so, it is a deficient liturgy and we should be turning our backs on the findings of liturgical scholars, both Catholic and Reformed, if we were to continue to use it. The virtue of the new Communion Service is that, unlike Cranmer's, it gets behind the controversies of the sixteenth century and reflects the Eucharistic teaching and practice of the early Church."

VISSER 'T HOOFT

For years the name Visser 't Hooft has been familiar to Christian leaders the world over. For eighteen years he has headed the World Council of Churches and has seen that Council grow from the dream of a few committed individuals to 217 committed Christian Churches. He concedes much remains to be done, "In spite of decades of ecumenical work, full community of the great confessions still does not exist . . . very few have taken the big plunge towards union."

He says one of the great blocks towards progress is that the idea of reunion has not got down to parish level. "We have too many officers and not enough soldiers."

He has just laid down his office at the age of 66 and been succeeded by also a famed name, Eugene Carson Blake, an American Presbyterian.



Before the Gospels

The Rev. Owen Everson, M.A., Chaplain of Wycliffe Hall, Oxford, tells how the Gospels came into being.

II A QUESTION OF IDENTITY

A study of the parable of the Lost Sheep (who is he?) to show that the parable was used in two different ways in the Church.

MOST PEOPLE KNOW THE parable of the Lost Sheep. It is a favourite for teaching to children. The point is straightforward: God cares for the individual, He is prepared to take infinite trouble to rescue one sheep. But who is the Lost Sheep? "Anyone", we may answer; "you and me." True enough, as we understand the parable.

But whom did Jesus have in mind when He told the parable, and of whom were the first Christians thinking when they passed the parable on? The answer depends upon which version of the parable you read—the one in St. Luke or the one in St. Matthew. The Lost Sheep in St. Luke is a rather different animal from the one in St. Matthew. The same parable of Jesus was used by the early Church in two ways.

During the 30-year period between the resurrection of Jesus and the writing of St. Mark's Gospel, the tradition about Jesus was handed on in the Church largely by word of mouth. And the tradition was *used* in the Church's life in ways which have left their marks in the Gospels.

OUTSIDER

In St. Luke's Gospel the parable of the Lost Sheep is in Chapter 15, vv. 3-7. The whole chapter consists

of three parables—the Lost Sheep, the Lost Coin, and the Prodigal Son. St. Luke opens with an introduction which gives the reason for the telling of the parables. "Another time, the tax-gatherers and other bad characters were all crowding in to listen to Him; and the Pharisees and the doctors of the law began grumbling among themselves: 'This fellow,' they said, 'welcomes sinners and eats with them'." The grumbling provides the reason for the parable, and the clue to the identity of the Lost Sheep. The Lost Sheep is a tax-gatherer or a bad character—one of those people whom the Pharisees would not have touched with a barge-pole, but whom Jesus reckoned among His friends. Such people were "lost"—beyond the bounds of the established religion. They needed to be rescued. In other words St. Luke presents the parable in the setting of the Church's mission to the outsider. His concern is for evangelism.

INSIDER

In St. Matthew's Gospel the parable is in Chapter 18, vv. 12-14. The whole chapter is concerned with relationships within the Christian community. It is about not causing spiritual harm to little ones (children or immature Christians, vv. 1-7); about the correct procedure when a Christian brother is found to be in error (vv. 15-17); about forgiveness between disciples of Jesus (vv. 21-35). This setting for the parable of the Lost Sheep sheds a new light on its interpretation. Now the sheep is a

Christian who has fallen into sin. We notice that he is not yet "lost" but has "strayed" (v. 12). The danger is that he may become lost if he is not rescued, and "it is not your heavenly Father's will that one of these little ones should be lost." (v. 14).

LIVING TRADITION

It seems clear that St. Luke's setting is the original one in the ministry of Jesus. But the Church took the parable and re-applied it to

meet their need for teaching about pastoral care within the community. The Lost Sheep became an insider instead of an outsider. We continually apply the teaching of the Gospels to our needs. The significant difference is that the application recorded by St. Matthew took place at such an early stage, before the tradition was in fixed written form, that the application became part of the tradition itself. The living tradition in the living Church.

A Strange Thing is Religion

A dignitary of the Church consulted a doctor, who said: "You must winter on the Riviera."

"Out of the question," declared the bishop. "I have too much work to do."

The doctor said: "It's either the Riviera or Heaven."

"Dear, dear," said the bishop. "I didn't know it was so serious. I suppose it must be the Riviera then."

Things were going rather slowly at a revival meeting when an old darky rose to his feet.

"Brudders and sisters," he exclaimed, "you all knows, an' I knows, too, that I ain't been what I oughta been. I'se robbed hen-roosts, an' stole hogs, an' tol' lies, an' got drunk, an' slashed folk with my razor, an' cussed and swore, but I thank hebben dere's one thing I ain't nebbber done—I ain't nebbber lost ma religion."



THE NEW HOMES BUILDING SOCIETY

Chairman: Sir Howard Roberts, C.B.E., D.L., J.P.

Managing Director: Daniel Schonfield, J.P.

Founded to assist owner occupiers only, and devoted solely to this purpose.

Make YOUR savings assist in providing new homes and, at the same time, earn above average interest at $4\frac{3}{4}\%$ (tax paid)

Further details of our investment facilities will be sent on request

**To:—Dept. C/N, The New Homes Building Society
342 Richmond Road, Twickenham**

Telephone No. POPesgrove 7402

Please send further details of investments to:—

Name

Address

.....

NEW H.Q.



New Headquarters, Waterloo Road

THE QUEEN AND THE ARCHBISHOP of Canterbury took part in the opening of the Church Missionary Society's new headquarters last autumn.

The General Secretary, the Rev. J. V. Taylor, writes about the building:

We have tried to achieve that Christian affirmations shall speak through architecture in our new headquarters building. The honest unpretentious use of raw materials, the expanse of windows looking out to the world, will I hope say something.

At the heart of our activity the chapel will be a pool of silence. It is not cut off from the rest of the building and from many points one can look right into it. It is important also that from inside the chapel one can look out, down into the ceaseless traffic.

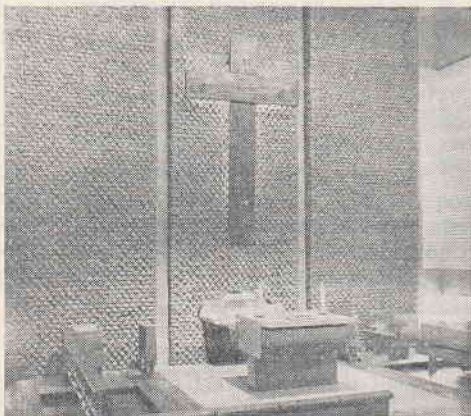
Its East wall is dark and rugged, like an overhanging cliff. Upon it, a great cross of plain wood. Below the foot of the cross, the font emerges from the wall, its water continually flowing.

In the presence, as it were, of these symbols of the Grace of God, the Communion Table stands out in the midst of the Chapel with seating on three sides.

Keith New's great window facing the chapel doors. Purely abstract, its meaning is not obvious: Its subject is Regeneration, and it relies on intense colour and simple geometric form.

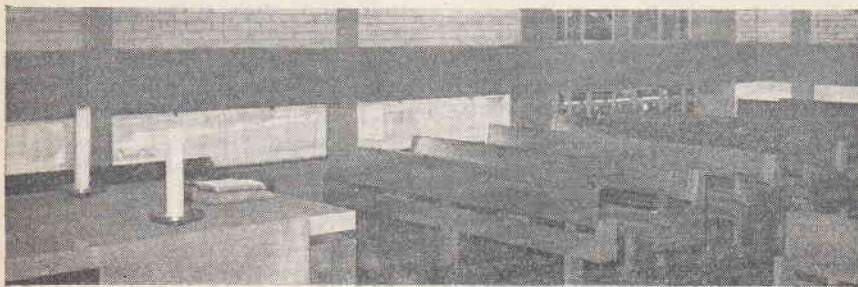


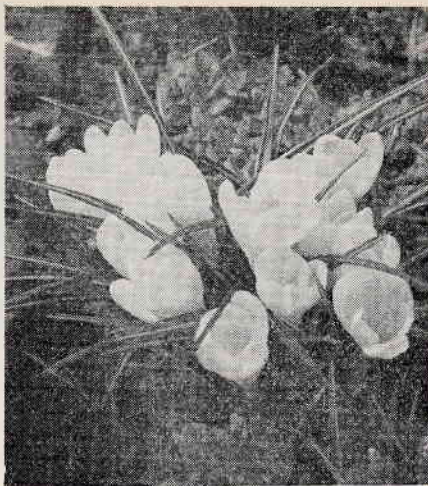
Main entrance



Chapel East End, Font with ever-running water below the cross.

Below: From the Chapel looking on to the "World"





Mary Andere writes on

THE OPEN DOOR

DO YOU SUFFER FROM AGORAPHOBIA? YOU'VE NEVER HEARD OF IT? WELL, perhaps not, but in all probability you have suffered from it to some degree at some time or other in your life . . . nearly all of us have. But with some people a sudden shock, or severe illness, bereavement, child-birth, extreme strain, makes it take an unbidden leap and it develops into a chronic condition.

Literally, agoraphobia is "the fear of the market place". It is almost the exact opposite of claustrophobia. Instead of wanting to get out of an enclosed space into the open, these people dread leaving the safety of their homes and being "in the open". They have a sense of being unprotected, inadequate to cope with new and unpredictable situations which may arise.

The dread of meeting people and having to converse with them makes them feel physically sick. I have suffered from it myself, although I love people and enjoy listening to them—but it is the moment of walking into a crowded room, of facing an

array of new, enquiring faces, which brings on a feeling of panic, a desire to fly . . .

If they make an effort to go out at all it is usually late at night, in the dark, and then only "round the block"—never out of sight of the safety symbolised by their own roof-top.

Dr. Claire Weekes, an eminent Australian doctor and psychiatrist, has made a specialised study of this and other nervous complaints, and says: "After many years experience as a doctor, I have been forced to conclude that the main cause of an acute anxiety state in the great majority of people is **fear of the symptoms of fear.**

"The reason for the original fear, whether evident or not, may be of no importance compared with the pre-occupation with the physical signs and symptoms of the fear it has aroused. Much of my work has been trying to counteract harm done by psycho-analysis to patients in acute anxiety states . . . there is not necessarily a cause hidden in the sub-conscious . . . **fear of fear** is enough to almost incapacitate any of us if it takes us unawares".

* * * *

"The Open Door" was started by Mrs. Alice Neville to help agoraphobics by putting them in touch with other sufferers, with whom they can communicate by letter or telephone. It also gives useful information in regard to the complaint itself and tries to help members overcome their fears.

Mrs. Neville, mother of three children, deals personally with every letter sent in (totalling several thousands) so that all correspondence is completely confidential. Her

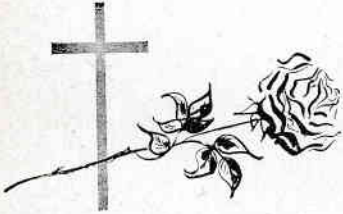
scheme has attracted interest in the medical and psychiatric worlds.

The majority of sufferers, she says, seem to be married women between 30 and 50, though ages vary from eight to the eighties. Usually they are of over-average intelligence, sensitive, "worriers," frequently talented, and possessing a strong sense of humour but too much imagination . . . Contact with other sufferers, the realisation that they are "not alone" in their fears and distress, has already helped very many members.

The Open Door is fulfilling a real need for our generation.

Mrs. Neville's address:

4 MANORBROOK,
BLACKHEATH, S.E.3.



**Lift up your heart—on this new day
From care and fretting turn away,
Seek strength to live more true;
From night's dark power new light is bought,
His Hand the miracle hath wrought,
And given it . . . to you.**

**Lift up your heart—when duties crowd
And deafen with their clamour loud,
He will their noise subdue;
He who once worked as elder son,
Food, shelter for His loved ones won,
Will give His peace . . . to you.**

**Lift up your heart—when leisure frees
The hand from toil, to mind gives ease,
Those precious moments few;
He who to friends said "Come and rest",
And with His Love their leisure blessed,
Will bless it still . . . for you.**

**Lift up your heart—when sleep denies
Its healing power to weary eyes,
Think of His Gift anew;
Who willingly lay down to die
Upon the Cross, and gained thereby
Eternal Life . . . for you.**

Philothea

IN THE HOME



SPICED CHICKEN CASSEROLE

3 lb. chicken; 1 onion; 1 blade mace; 6 peppercorns; sprig thyme; rind 1 lemon, thinly peeled; few sprigs parsley; 1 teaspoon salt; 1½ pints water.

Sauce: 2 oz. butter; 2 oz. flour; 1 level tablespoon curry powder; 1 pint chicken stock; 2 tablespoons redcurrant jelly; 1 5-oz. carton Eden Vale soured cream; salt and pepper.

In a saucepan place chicken, onion, mace, peppercorns, thyme, lemon rind, parsley, salt and water. Cover and bring to the boil; simmer until tender, about 1-1½ hours. Remove chicken; strain stock and skim off excess fat. Remove meat from bones of chicken and cut into cubes or strips.

Melt butter and stir in flour and curry powder; cook for a minute or two without browning; draw to one side of the heat and slowly add 1 pint chicken stock, beating well. Return to the heat and bring to the boil and allow to thicken, stirring all the time. Blend in redcurrant jelly. Stir in soured cream and adjust seasoning. Add chicken and heat but do not allow to boil.

(Note: Two heaped teaspoons paprika and ½ teaspoon made mustard gives a delicious result if curry powder is not available.)

PINEAPPLE AND RAISIN CHEESE-CAKE PIE

This fruity cheesecake is baked in a rich shortcrust case. It is just the cake to serve with coffee for a 'special' morning, with tea and lemon in the afternoon, as a dessert for a dinner party, or for an after-dinner coffee session.

Pastry: 8 oz. plain flour. Pinch of salt, 5 oz. butter, 1 oz. caster sugar. 1 yolk of egg. 1-2 tablespoons water.

Filling: 2 rings pineapple; 2 oz. seeded raisins. 8 oz. Eden Vale Cottage cheese or similar; 2 by 5 oz. cartons Soured Cream. 2 oz. caster sugar. 2 eggs and 1 egg white. 1 teaspoon grated lemon rind.

Well grease an 8-inch flan ring and baking tray. Sieve flour and salt, rub in butter till mixture resembles breadcrumbs. Add sugar and bind together with egg yolk blended with water. Roll out pastry and line flan ring. Chill. Save trimmings. Roll out and cut narrow strips for lattice-work.

Put drained chopped pineapple and raisins on bottom of pastry case. Sieve the cottage cheese. Beat in remaining ingredients. Pour into shell. Bake in hot oven, 425 deg.F or Mark 7, for 20 mins. Remove from oven. Put lattice strips across the top and return to oven, 325 deg.F., or Mark 3, for a further 35 mins. Serves 8.



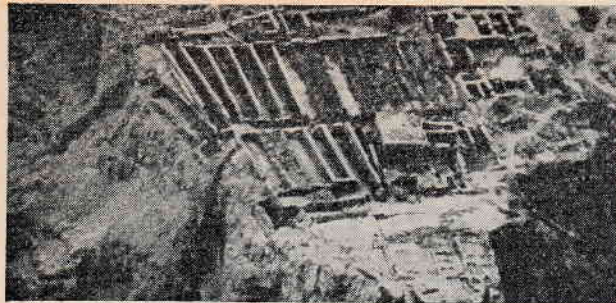
Manorhead Nursing Home, Hindhead, Surrey

HOUSING and NURSING accommodation is now provided by the Pensions Board for over **600 retired clergymen and their wives and clergy widows.**

GRANTS are being paid to over **1,500 CLERGY WIDOWS** and dependants who would otherwise have insufficient on which to live. The Church of England Pensions Board has accepted the challenge to find **£100,000**, the cost each year—will **YOU** help?

Please send **YOUR** personal contribution or your P.C.C. subscription to:

**THE SECRETARY & TREASURER,
THE CHURCH OF ENGLAND PENSIONS BOARD, 53 TUFTON ST., LONDON, S.W.1.**



The site of
Herod's
Palace,
Masada

YOUTH IN ACTION

one chosen killed them and finally fell on his own sword.

THE SUICIDE OF GOD'S CHOSEN

ONE OF THE MOST EXCITING ARCHEOLOGICAL DIGS IN PALESTINE IN RECENT YEARS HAS been at Masada, a massive rock in the Judean desert close to the Dead Sea.

Herod the Great's palace there, and the Zealot stronghold in its ruins, were excavated in 1963-64 by an international band of volunteers. Most of them were young people—students, nurses, teachers, workers—whose imagination was fired by the heroic story of the Zealots' last stand.

* * * *

In 70 A.D. Jerusalem was taken by Titus, and Israel as a State was destroyed. A few Zealots, patriotic fighters against the Roman conquerors, retreated to Masada. In 72-73 A.D. the Procurator Flavius Silva marched south and besieged the great rock. His camps below the cliffs and the huge assault ramp he built still survive. Above in Herod's fort the Zealots held out until there was no hope.

Then the Jewish leader Eleazar Ben Ya'ir said,

*"Come! while our hands are free
And can hold a sword,
Let them do a noble service!
Let us die unenslaved by our enemies
And leave this world as free men
In company of our wives and
children!"*

Lots were drawn for ten men to slay the rest (and potsherds with these men's names on them have been found!). All the men killed their wives and children and then lay down, embracing their dead families. The ten chosen walked up and down and slew the men. Last the ten drew lots and the

Romans and still moves us. Why did these Zealots die? They believed they were God's chosen people and that Palestine was their land, long ago promised to them by God. He had chosen Israel as His people when He rescued them from Egypt under Moses 1,300 years before. Jehovah would surely fight for His people now and defeat their enemies.

Were these Jews mistaken? Their suicide a waste? Perhaps they were not God's chosen people and their race and faith had no future after all? Yet Judaism has survived as a world religion and 1900 years later, Masada has been restored as a national shrine by the new State of Israel. So why not visit a kibbutz or find out from Jewish friends in Britain what it means to be God's chosen people today?

Jesus was a Jew, living half a century before the siege of Masada. He called His fellow-Jews not to patriotism, but to the real meaning of God's call: they were to join Our Lord in service to the whole world; to every race and not only to their own; to those who kept God's law and to those who broke it and needed forgiveness and help.

How odd of this man Jesus to think God had chosen Him to be the first citizen of God's kingdom. He persisted in His teaching and belief. His fellow Jews would not have it, especially the Zealots who had only time for patriotic fighters like themselves. The Romans agreed to execute Him.

On Good Friday, we remember that Jesus brought upon Himself His own death by staying true to His mission. Perhaps His death on Calvary was a suicide and a waste? His faith, like that of the Zealots of Masada, appeared to have no future. Was Christ mistaken?

We choose for ourselves whom we believe is God's chosen.

your sincerely,

David Atterfall



I have these photographs kindly sent in to me by Mr. B. J. Taylor of London, N.W.3 of an Act of Witness last Good Friday—which I believe takes place each year, with the large cross carried and erected on Parliament Hill. I am sure it must have a real impact, both on those who take part, and on all who see it. I would be glad to know of other such endeavours.

LETTERS

Rhodesia

Dear Editor, Solihull.
I cannot let the criticisms of Bishop Trevor Huddleston go unchallenged.

He is the most realistic and practical Bishop in Africa today, a man of vision who has been able to inspire many in other walks of life to join him there.

The African absorbs education very rapidly and has found out that the gold, diamond and copper mines bring great fortunes to the whites while they live on a mere pittance. Would we like it if our richest industries were owned by people from other lands? The Christian answer to these problems is "Do unto others as ye would they should do unto you."

Yours,
Eve Partman.

Dear Editor,

Cookham, Berks.

As one who formerly lived in Rhodesia, but now lives and works in Tanzania, may I say—materially Africans in Rhodesia may be a little better off than they were before the Whites came; but they certainly have not been allowed the opportunities they need to become responsible citizens. Most White people I met in Rhodesia spoke of Africans with a sort of amicable contempt, a few despised them in every way. Now I live in Tanzania under an African Government, and I am sure that the future of Africa is safer in the hands of Africans than in the hands of Mr. Ian Smith, Dr. Salazar or Mr. Vorster. Their policies can have only two results: either the prolonged continuation of the status quo with Africans living virtually as slaves, or war, whether it be started from within or without.

There is still time for Rhodesia to change its direction, and to show the world a constructive alternative for Southern Africa, but the time is very short.

Yours sincerely,
(Miss) Shirin Spencer.

Laity and Bishops

Dear Editor,

Birmingham.

It is sound, refreshing news to learn that investigation and consideration is being given to the idea of providing more scope to the laity and less to the bishops which Church circles have been advocating for many years.

The laity are at last to have a direct and influential say in matters. The general public will unquestionably welcome the idea with open arms.

Francis B. Willmott.

Billy Graham

Sir,

London.

In reply to your correspondent I would say that a number of people are not aware that the Graham Crusade does fail. In my case it succeeded beyond all that I could ask or think. A south of England vicar wrote in his Parish Letter that although he did not agree with all that Dr. Billy Graham said, if it helped one soul he felt it to be worth while.

O.M.



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, March, 1967.

RINGERS NOTES

Congratulations to: Richard Bing and Stephen Buck on their election to the Oxford Diocesan Guild; to Alec Gammon on his re-election as Vice-Chairman of the Oxford City Branch; to Richard Bing on ringing his first peal; to Leonard Porter on ringing his 40th peal, his first peal of Minor (West Overton), his first peal of Major (St. Ebbe's); to Leonard Porter and Roy Jones on ringing their fortieth peal together; to Richard Bing, Leonard Porter, Roy Jones, Noel Deam, Alec Gammon on ringing a peal in 126 methods (at Marston); and to Roy Jones, Miss Marilyn Bird, Alec Gammon, Noel Deam and Leonard Porter on ringing the first quarter of Stedman on the bells and the first non-conducted quarter on the bells. Ringers have taken part in peals at Garsington (114 Methods), Marston (126 for Patronal Festival), West Overton (Minor), Mildenhall 7 Methods), Ardington, St. Thomas, Northmoor, West Hendred and St. Ebbe's (Major).

There are still vacancies for learners.

RINGERS JUMBLE SALE

CHURCH HALL, Elsfield Road. SATURDAY, 1st APRIL,
2.30 p.m. (Jumble gratefully received).

RINGERS OUTING

To Leamington Spa and Warwick — 15th April.

EASTER DECORATIONS

The decoration of the Church for the Easter Festival will begin at 9 a.m. on Easter Eve — Saturday, 25th March. As there are weddings early that day it would be a great help if any who would care to give flowers would bring them to Church by 9 a.m. on Saturday morning or on Good Friday evening. Alternatively, flowers will be ordered in any event and people may like to give a donation towards these. If so, Miss Lodge will be grateful to receive donations at any time. The colour for the Festival is yellow and white.

EASTER OFFERING

In accordance with the usual custom the collections (including pledge envelopes) on Easter Day will be given as a personal gift to the Vicar. There may be some parishioners who will be unable to attend any of the Services at this Festival and yet would like to be associated with this gift. In such cases, donations may be sent to Mr. B. G. Oliver, 13 Jack Straw's Lane, Headington.

ANNUAL PAROCHIAL MEETING

This will take place on THURSDAY, 16th March at 8 p.m. and not the 14th as mentioned in the February issue of the Magazine. This will include the appointment and election of the Churchwardens and a report on parish activities during the past year. It is sincerely hoped that all parishioners will do their best to be present. Only those whose name appears on the Church Electoral Roll are entitled to vote.

SCOUTS

There will be another BARN DANCE in the Mortimer Hall on Saturday, 22nd April, at 7.30 p.m.

HOLY BAPTISM

Feb. 12. Elizabeth Anne Kidd, 52 Raymund Road.
Terry Leonard Maund, 18 Fane Drive, Berinsfield.
Britt Victoria Thomas, 3 Cotswold Crescent.
Dale Parsons, 8 Park Way, Mill Lane.
Stella Ann Hayes, 2 St. Nicholas Park Caravan Site.

PARISH CALENDAR — MARCH

- Mar. 1. Wednesday. 7.15 a.m. Holy Communion.
2.30 to 3.30 p.m. Young Wives in the Church Hall.
7.45 p.m. Lent Study Course in Church Hall.
- " 5. **LENT IV. MOTHERING SUNDAY**
8.00 a.m. Holy Communion.
9.45 a.m. Special Service for all Children and Parents.
(NO INSTRUCTION at 11 a.m. on this Sunday).
11.0 a.m. **PARISH COMMUNION.**
6.30 p.m. Evensong.
- " 8. Wednesday. 7.15 a.m. Holy Communion.
2.30 to 3.30 p.m. Young Wives in the Church Hall.
7.45 p.m. Lent Study Course in Church Hall.
Mothers' Union Prayer Group.
- " 9. Thursday. 7.30 p.m. **CONFIRMATION SERVICE :**
The Lord Bishop of Dorchester.
- " 12. **LENT V. PASSION SUNDAY.** Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
- " 15. Wednesday. 7.15 a.m. Holy Communion.
2.30 to 3.30 p.m. Young Wives in the Church Hall.
7.45 p.m. Lent Study Course in Church Hall.
- " 16. Thursday. 8 p.m. **ANNUAL CHURCH MEETING & EASTER VESTRY** in the Church Hall.
- " 17. Friday. 10.30 a.m. Holy Communion with special intention and "laying on of hands" for the sick.
- " 19. **PALM SUNDAY. FIRST DAY OF HOLY WEEK**
(3rd Sunday in the month).
8.00 a.m. Holy Communion. Distribution of Palms.
9.30 a.m. **FAMILY COMMUNION** with distribution of Palms.
11.0 a.m. Mattins.
6.30 p.m. Evensong.
- MONDAY, TUESDAY AND WEDNESDAY IN HOLY WEEK**
7.15 a.m. Holy Communion.
- " 23. **MAUNDY THURSDAY**
Holy Communion, 7.15 a.m. and 7.45 p.m. with hymns and short address.
- " 24. **GOOD FRIDAY**
8.00 a.m. Ante-Communion.
10.0 a.m. Children's Service.
11.0 a.m. United Service at St. Clement's Church.
- " 25. **EASTER EVEN**
9.00 a.m. Decoration of the Church for the Festival.
- " 26. **EASTER DAY**
HOLY COMMUNION at 7 a.m., 8 a.m. and 12 noon.
11.0 a.m. Morning Prayer.
3.00 p.m. Holy Baptism.
6.30 p.m. Evening Prayer.
Children's Instruction as usual at 11.0 a.m.
- " 27. **Monday in Easter Week**
9.30 a.m. Holy Communion.
Over 60's Club : Bring and Buy Sale in Church Hall,
10 a.m. to 12 noon.
- " 28. **Tuesday in Easter Week**
7.15 a.m. Holy Communion.
- " 29. Wednesday. 7.15 a.m. Holy Communion.

COLLECTIONS AND COMMUNICANTS

						£	s.	d.	Communicants
Jan.	15.	...	...	...	...	27	14	11	63
"	22.	...	...	...	...	36	3	2	38
"	29.	...	...	...	...	25	16	2	25
Feb.	5.	...	...	...	...	45	12	0	102
Ash	Wednesday	...	...	...	...				24
Number of week-day communicants — 42.									

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," Boults 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 Raymund 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.
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, 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 MarstonTel. 41451
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 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 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 :**
G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**
W. S. & M. G. Robbins, 66 Botley Road.....Tel. 43535
- 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 :
"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 BleayTel. 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 RoadTel. 43174