

ST. NICHOLAS CHURCH

MARSTON NEWS



The Controversy over Baptism.
Birmingham Post.

OCTOBER, 1966

No. 104

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ST. NICHOLAS CHURCH — OLD MARSTON

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Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.
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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 .

EDITORIAL

THE GREAT FREEZE ! — no ! it has nothing to do with the weather this time—but the income and prices policy ! For some this may mean a hasty visit to the Bank Manager—for others, who may have been looking forward to a much needed “rise” — a disappointment for some even, it may mean an extra struggle to make “ends meet”—but for all of us, it has certainly made us very “money conscious” in an already very materialistic world.

The “chance” remark when visiting—the snatches of conversation in a ’bus queue—in the shops—or in the street—makes one very sad to realise how many people put money at the top of their priorities. Money—a very necessary part of life and one certainly cannot do without it—but how true the saying “the more we have the more we want !”

At such a time is it not a good thing to stop and think what we as adults are putting into trust for our children ? What legacy are we leaving them ? Is it just a purely materialistic one, or is it the things which money can never buy—those things which alone make for real and lasting happiness—as individuals—as members of a family—as a nation. The things which are put into a “spiritual” bank for them and us to draw on through life. Life can hit hard at times and it is only at such times we realise how “spiritually bankrupt” and how much “in the red” one can be.

It is never too late to start a “spiritual” banking account—putting in day by day, week by week—our prayers—our bible reading—our regular worship with the family of God, drawing from the Greatest Source of all Life—Jesus Christ Himself and the Power of His Holy Spirit. Then and then only shall we live life to the full and as He meant us to live it—“I have come that they might have life—and life in all its abundance.”

(This month’s Editorial is written by Miss O. J. Lodge, our Parish Worker).

VICAR’S LETTER

My dear Friends,


After spending most of my holiday time for years doing locums, or helping with House Parties, this year I had the refreshing experience of going on a camping holiday with my family and some close friends. As I once burnt down a tent on a one-night camp, my presence was regarded with a certain amount of trepidation. However, by the end of the holiday we all voted the trip a great success, and returned to Marston, having stayed in Ravenna, and visited Rheims, and Venice, and Paris.

I am profoundly grateful too that I realised an ambition by driving one day to Assisi, connected for ever with the memory of “the poor man of God,” St. Francis. It was an experience to visit his tomb in the crypt of the great Basilicadi S. Francesco, and then to climb up into the two great churches built above the humble remains of this saint of God. The frescoes of Cimabue and Giotto were incredibly beautiful, and from the church doors one looked over the plain to a vista that was fascinating in its soft colours and rural simplicity. “The city of birds and music and silence,” Assisi is called. As I looked up the hill from the church a flock of birds flew over some Italian children playing in the warm sunshine. I thought of the humble sack-cloth gown, with its patch pocket, that I had seen displayed in the sacristy of the great church, and I felt : “The spirit of St. Francis is out here—here in the sunshine—in the streets where men

live and die." I did not feel that it could be locked in the great basilica, weighed down by ecclesiastical architecture. It was not only an experience. It was a parable of the Church today. It warned against the increasing tendency to centralize church affairs, build bigger and better cathedrals ; to organise more and more conferences, more and more committees ; to make religion too complex a matter. For Francis was a revolutionary, filled with the joy of the Lord. He took his love to the Lord out of the church doors into the high-ways and by-ways. He was at home where men were. He made men realise that no matter who they were, wherever they were, God loved them.

As a Vicar I am often told by well-meaning folk how to run the parish, or pack the church. I'm glad people feel that they can share with me their convictions. Yet I can't help wondering if the world outside the church is not sick of gimmicks, and stunts, and is not looking for ordinary men and women with the spirit of St. Francis—of love, and simplicity, and the fire of the Lord, who will remind them of something that inwardly they know to be true—that they are God's children, and that His Spirit is with them in the here and now, as well as in the sanctuary of the building, which was built to focus His Presence.

Your sincere friend and Vicar,



SAINT NICHOLAS' FELLOWSHIP CAMPAIGN

On account of the economic situation the committee has decided to postpone indefinitely the campaign that was to be launched this Autumn. However it is hoped that any new comers, or those who want to know more about the St. Nicholas' Fellowship will contact Miss E. Warburton, Cross Cottage, or Mr. J. Day, 107 Oxford Road, Old Marston.

LAURA ATTRIDGE

Marston is the poorer on account of the passing of Laura Attridge, the wife and companion of our dear friend, the Rev. Charles Attridge, Minister of the Marston Road Congregational Church. The number of people who attended the Memorial Service was ample evidence of the affection in which she was held by people in the area. Always cheery, always considerate, her life was filled with gratitude to God for His blessings to her. There was indeed a note of triumph about the Memorial Service. Here was no mawkish sentiment, but rather profound gratitude for the life of one of God's humble servants, who not only unconsciously gave one a pattern for living, but, perhaps, even more important, showed one how to face death as a Christian. She was full of courage, full of hope to the very end, and her hope is now realised as she enters her Master's Presence. To her husband and sister, we offer our deepest sympathies, and prayers for their consolation.

THE PARISH PARTY

This year the Parish Party will be on Friday, October 28th at the Secondary Modern School, or rather Harlow School as it is now called. We hope to see everyone there. You may not be a church-goer. You may not be an Anglican. You may have just moved into the parish. You may have lived here for years. Do come along. This is an opportunity to get to know someone new. Tickets : 3/6 including refreshments. Time : 7.45 p.m.

FOR YEARS UPON YEARS arguments have gone on about the rights and wrongs, the privileges and hypocrisies of those who bring their children to baptism, to receive the church's welcome and admission—and the sense of God's presence and blessing. Usually in all simpleness they come. Never probably have they had much to do with clergy—not entirely their own fault—whom they regard rather like civil servants, there to do this and other particular tasks.

How often these days have these ordinary folk pressed the vicarage bell and found they have set off a chain reaction of words and words and forms, and what they should have done, or must do now, whether they like it or understand it or not; probably also bitter dispute—and discouragement for clergy and people alike.

WHERE IS THE CRISIS IN baptism? Who feels it?

This was my first reaction when I was asked to take part in a B.B.C. "Meeting Point" on the subject.

I do not propose to attempt a digest of the theology of Baptism in this article—if readers are interested in that they will find a very useful collection of theological attitudes in "Crisis for Baptism" edited by Canon Basil Moss in an S.C.M. paperback.

When the conference which resulted in this important little book considered the theological thinking which must stand behind any decision on pastoral practice, it was evident that there was both wide agreement and wide uncertainty. And this was not expressed denominationally. We are familiar

enough now with the fact that when the "different" communions get together they find more in common than they thought. They also often find that different points of view go across the denominations rather than between them.

There was agreement, in general, that any individualistic interpretation of the sacrament of Baptism was untenable. There was also agreement about the unity of the sacraments—that Baptism and the Eucharist are indivisible means of grace.

No commission in the conference was more searching—or more divided—than the one on indiscriminate Baptism. And this seems to me to be the nub of the problem which faces the Church.



The other Crisis!



The Rev. Leslie Timmins, writer of this article who spoke so eloquently on the issue in "Meeting Point" recently, is Superintendent Minister of Bristol Central Methodist Church.

Where is the crisis? And who feels it? Not, certainly, the parents who want their baby baptised. They—even if they are reasonably regular church-goers, have probably never thought there was a crisis! That may be a sad fact for those of us who are deeply concerned about it. But it happens to be a fact of life.

For those parents the real crisis is the birth of their baby. It may have made them face the big questions about birth and life and death all over again. They will not, probably, have faced them very articulately. But they are confronted by the personal miracle of a life to care for, and a responsibility to carry.

Their instinct is to do the best they can for the new life for which they are responsible. And amongst the “best” is—so they consider—to have the baby baptised.

It is precisely at this point that the minister or priest in the pastoral situation is faced with his problem. He knows that with a few families he can really talk about the meaning of this sacrament, and feel that they are seeing it in the context of their own Christian lives. For them it is, in reality, an outward and visible sign of an inward and spiritual grace. It will be a way of deepening their own commitment to their Lord and, very often, a new realisation of all that Christian community means.

With some other families, the minister will see—and seize—the chance to bring them very much further along that kind of road.

But for very many others he will know that for them “Grace” is just a girl’s name, and the great big question-marks in his own mind just don’t exist in theirs.

Is adult or infant Baptism the Scriptural practice? What kind of regenerative process is begun in this

high and holy moment? When the promises solemnly made will not—so far as a human being can judge—be kept, should they be made?

If we are honest, are we not, perhaps, projecting our own problems on to the parents and relatives of a new baby, when they are miles away, intellectually, ecclesiastically, and devotionally from where we are?

For them the crisis is a human one. They feel deep human needs which have to do with the elemental things which have happened to them. They are uneasily aware already that the Church is somehow on the other side of a barrier they don’t entirely understand, but feel. They have all kinds of formless and half-comprehended ideas about God, goodness and the rightness of “getting the baby done.”

I, for one, cannot refuse them. I think I know what I have heard called “the risks”. But the risk of setting up one more barrier between the faith I deeply believe and the secular society in which we live is greater.

The Sacrament must be a proclamation of God’s personal love for his child. It must be proclaimed within the assembled Church, so that people of God proclaim it together. Every care must be taken to follow the child—and the family—with pastoral care.

If this is “indiscriminate” then all I can say is that the love of God for His creation is “indiscriminate” as I understand the teaching and life and Passion of the Christ. But to refuse Baptism while the domestic debate goes on adds confusion.

To meet men and women at their moment of need with the offer of God’s grace, to disregard institutional dividends, to sympathise with what we think (with some complacency) is their muddled thinking and their careless response, may be to show the compassion of Christ for not only those who are sheep without a shepherd, but those who only ask that the fold might be open when they feel they need it.

In the words of a young man in South London with whom I worked when I served the Church there: “Who are we here for—them or us?” It wasn’t elegant, but it contained a vital theology of the Church.



words . . . and words

"What is to be done when parents announce that they do not want their children to have any Church instruction?"

Some argue that in the name of charity we must baptise and not worry; but this is to shirk responsibility and encourage people to make promises which they admit they do not intend to try to keep."

"He should surely remember the exhortation, "cast your bread upon the waters . . ." If he believes in the power of the Holy Spirit to work good in a man in the fullness of time why inquire so meticulously into how it should be done? Beyond taking all possible care to ensure that the Church's opportunities to maintain contact with its children are not frustrated, bishop or priest can do no more."

"May we not have to consider the need for some form of infant dedication in the case of children of non-Church members? This would show we have a concern for these families and also help us to re-establish the solemn nature of baptism when it was administered."

"If clergy are now offering a dedication or blessing service as an alternative to infant baptism the practical result is an increasing flow of unbaptised children who may be in doubt later as to the exact nature of the service in which they participated.

"Clergy using such services must make it quite plain to parents and others that they have not participated in a baptism, and a note of this should appear clearly in the "dedication certificate" when presented. Henceforth not only confirmation candidates but all wedding applicants must produce their baptism certificates as well as banns certificates before a wedding can be solemnised.

"The end result may well be a further great drop in numbers."

The clergy in the parishes of a section of the Rural Deanery of . . . laid down a 4-point policy—

1. Preparation before baptism.
2. The Service in a main congregational Service.
3. Baptisms only in own parish church.
4. Godparents and parents should be regular worshippers . . . a 50 per cent. drop in the number baptised . . . in one church only three babies in one year.

"For years, I took the rigorist position. I found it quite disastrous, not only in the reduction in the number of baptisms but in my own attitude to people. A growing hardening and hostility which was duly reciprocated, and this seemed to me to be almost the end of effective Christian witness and ministry. Since then, I have spent a great deal of time working with families . . . and this I found far more productive in the building up of the Church. And many of these children when baptised, who seemed so unpromising have become members with their parents".

"It is significant, but not surprising, that in this century the Church has lost ground in direct proportion to its insistence on its own transcendence over, and separation from, the world.

"If ever the Church should need a coroner's verdict, this was bound to be suicide, in some form".

From Sermon in Westminster Abbey.

In men whom men account as ill
I find so much of goodness still;
In men whom men account divine
I find so much of sin and blot;
I hesitate to draw the line
Between the two, where God has not.
Joaquin Miller.

CHALLENGE

If the scallenge* were wide enough
More could go through;
If the table were large enough
More men could sup;
If Christ served the wafer,
Christ held the cup,
Whom would He hinder from coming
up?
—Dorothea Rustonjee

* Scallenge is a Herefordshire word for the walk up to the Church porch.



"Pram" Service

EVEN THE BEST FAMILIES have their problems. Some can be solved by talking them over with other parents, some needs can be met by neighbourly help and sometimes a real crisis has to be faced. In all these cases Mothers' Union members do their best to help. Here's how we are working in one Diocese.

Family Holidays are run for parents with young children, staffed by volunteer helpers, giving parents rest and freedom as well as opportunities to talk over their problems. A pilot scheme is under way to give hospitality to mothers in special need of a break after illness or mental strain.

Creches, not only on Sundays, but on weekdays so that mothers can shop or have a hair-do. Nursery tents are provided at local shows to free parents of fretful toddlers.

There have been talks with the Children's Officers, a list of willing foster-mothers provided, and names of key members whom they can telephone when they find any family in need of neighbourly help due to

sudden illness or other emergency. They work with Moral Welfare committees, giving girls a temporary home, ferrying them to mother and baby homes or maternity wards, and keeping in touch with them afterwards if need be. In one large hospital there is a rota of members to sit with women during labour and keep them company, thus freeing busy nurses. A number of members help with clubs for the elderly, after-care of the mentally ill and in other ways, alongside other statutory or voluntary bodies.

At parish level they encourage work among young people, Parents' Groups, Young Wives Groups and

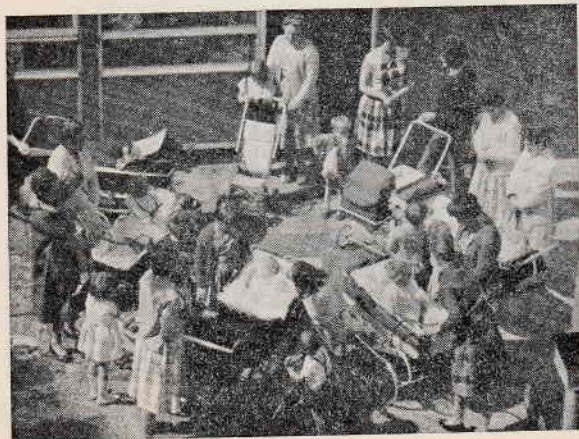
FAMILY LIFE and

all that grows out of the aim to strengthen Christian family life. New ways of Bible study are attempted showing how it is relevant to life today, and to help young parents to pass on their faith.

Prayer and study together awaken members to the needs of others, as well as helping in our own homes to be Christian wives and mothers.

Last year this diocese had the Mothers' Union Overseas Conference with representatives of many of the 127 dioceses in which M.U. is working. Members in England support 85 workers in these dioceses, many of them nationals of the new countries and in provinces of the Anglican communion. Through them we come to understand the circumstances of women in many different lands and we have a chance to help families all over the world.

Mother and Baby Club



Church Assembly Report

by Canon IVOR WEBB

Proctor in Convocation

TO BE A CHURCH ASSEMBLY Member is not easy for many lay people, who must spend a great part of three separate weeks in London. But what is the alternative? This was an opening question of the most recent meeting. Weekends create problems; nor give sufficient time for all the business.

Good news followed concerning **Clergy Pensions**, both promising a commuting if required; and an increase in the total before so long.

To the statutes governing **Portsmouth Cathedral** objections were raised by a few Portsmouth dissentients, who, however, were not finally successful.

The first really important debate concerned the falling numbers of **Ordination Candidates**. A sharp decline since 1964 seems now to be slightly arrested. But a 30 per cent. drop must be disturbing. Nor is our Church the only one to suffer. For Roman Catholics, Methodists and others show a similar downward trend. It is easy to find possible reasons; but it is harder to see the cure. The Bishop of Pontefract wanted an end of Selection Conferences, and the Archbishop of Canterbury called for a recovery of faith and confidence as the primary needs. He announced as well the appointment of the Rev. John Neale as a kind of recruiting officer, to help as well in all dioceses.

July always sees the **Church Budget Day**. Total of the 1966 Budget is just over one million pounds; but it is hard to see how the many needs can be curtailed.

A little Report. "The Church's Needs and Resources," was presented; and stressed the need for more parochial help with the Incumbent's Expenses of Office. Only 60 per cent. of the clergy at present receive anything at all. The last part of the Assembly's time was devoted to the huge **Pastoral Measure**—an attempt to codify the many existing measures which deal with pluralities; group ministries, redundant churches, new parishes and boundaries, etc. So many divided opinions caused an adjournment of the debate for further consideration of this matter before next time.

Young Wives Get Together



School Leavers Conference

Some M.U.'s have members going into schools, after special training, to help girls understand personal relationships. In our county this is done by a full time lecturer, so we try to meet other needs which are not covered by statutory services.

These are the kind of things we try to do, although circumstances vary according to the neighbourhood in which members live and their own

MOTHERS' UNION

obligations or age. On the whole the opportunities for town branches are quite different from those for country ones, and in the same way each diocese finds different needs to be met. Decisions as to what we should do are governed by the aim of the Mothers' Union to strengthen, safeguard and promote family life based on our Lord's teaching.





FRAGILE... ...with care

Every year, nearly five thousand children are admitted to the care of the Children's Society. They are the victims of broken homes, parental neglect or family misfortune. Mending their shattered lives is an immense task and the cost is borne wholly by voluntary contribution.

Help under-privileged children

By a cash donation—little or much. There's a crying need and funds are short.

By a 7-year deed of covenant. We are able to recover tax. What you give this way is almost doubled. Please send for the simple form.

(Remember the Society when you make your will, or by adding a codicil to it)

Children's Society

Church of England Children's Society 19 Old Town Hall,
Kennington SE11

I enclose £.....
Please send me details of your Deed of Covenant } *Cross out as required*

Name.....*(Block letters)*

Address

Cheques and P.O.'s should be made payable to Children's Society and crossed Barclays Bank Ltd., Kennington.



Important Book

If you are interested in the whole question of Baptism, may I commend to you, as Leslie Timmins does in the first article in this issue, "Crisis for Baptism," the report and papers of a recent conference on the subject. Edited by Basil S. Moss (S.C.M. Press, 10s. 6d.) with first class contributions by the Editor, by Eric James—"When the Church is notorious for love of God, for fearless concern for truth and for the deepest needs of humanity . . . it will have a cutting edge which it will not gain by concentrating on tidying its baptismal policy"; by the Provost of Southwark—who tries to face how the Church can be so seen that it will attract. Who also emphasises that the real problem is not what qualifications ought to be demanded of those seeking baptism, but how the Church can become fit to receive them.

A Right Approach

Canon Bryan Green, Rector of Birmingham, writing in the *Birmingham Post*, made an important point of the need, whatever a clergyman's conviction about baptism or even church weddings, that a great deal of ground can be lost by wrong attitudes towards people: the need for real caring and affection and understanding. He recollected a remark about William Temple, "When you go and see him you will find him tremendously busy; he may be able to give you only twenty minutes; but for that twenty minutes he gives himself to you"—"whose example we would all do well to follow," says Bryan Green

Joint Church

Episcopalian, R.C., Presbyterian and United Church of Christ are joining forces in building one fine church in a down-town, largely negro area in Kansas City. The Presbyterian minister, who heads the team, has been the inspirer of this project and persuaded the R.C. and Episcopalian bishops to back it. Each denomination will hold separate services, though there are to be regular ecumenical prayer services, and the four ministers will work as a team.

"Time," July 22, 1966.

Imaginative Concern

Nearly 5,000 people attended three great services to mark the Bishop of Coventry's 10th anniversary as Diocesan. The theme in the Bishop's own words—"A Diocesan Family gathering in the mother-house". All who went had been confirmed in the Diocese in the past ten years. And at all three services the congregations were asked to renew their baptismal vows.

Play Boys

Have you heard of the Play Boy Club and the "bunnies". I was invited to become a "charter" (founder) member of this new £1,500,000 club, Park Lane, London, where, the lavish literature informed me, there would be 100 beautiful bunnies (girls scantily dressed as bunnies) to look after my every want! The American, Hugh Hefner, whose idea and plan it is, said at the opening "I aim at a healthy, positive, erotic interest in sex . . . we are against the idea that sex is sinful—or even sacred". Just to be more and more doted upon, exploited, degraded, cashed in on? As *Shire and Spire* remarks "Just who do you think you are kidding? Why don't you stay at home, Mr. Hefner, and think again."



United Effort

I have word from St. Philip's Church, Cambridge, of a tremendous effort to be held there on Monday, 17 October, when no less than five Anglican and five Non-Conformist Churches together with the Railway Mission and the Salvation Army Band are gathering together for a "Festival of Praise and Worship". The Mayor and Mayoress, Deputy Mayor and Deputy Mayoress, Aldermen and Councillors, leaders of town life, heads of local schools and organisations, have promised to attend. This is an imaginative effort, of united witness and an effective act of making the Church felt. If any readers are interested Mr. A. G. Hutchinson, 35 Cavendish Road, Cambridge, would be pleased to let you have particulars.





Outreach

The Vicar of Gerrards Cross, Bucks., the Rev. Gordon Harrison, has never been a man to rest on his laurels.

The wonderfully alive church is always a joy to attend on any Sunday, with crowds of young people and families. This autumn with his congregation they are seeking to reach out to families who do not belong—and for the purpose have produced a simple but most effective pamphlet. With Methodists and Congregationalists they are holding a series of meetings whereby they hope to make many new and useful contacts.

I am sure he would be glad to let you have a copy of the leaflet if you send him a stamped addressed envelope.

October 24

The Church Missionary Society, whose headquarters has been Salisbury Square from the earliest beginning (1813) and whose premises are so full of missionary history and missionary personalities, has had the courage to up sticks from these old and venerable buildings to new and modern headquarters in Waterloo Road. "Our crossing of the river," writes the Rev. John Taylor, General Secretary, "is bound to impress us as a symbol of the spiritual pilgrimage, the death of so much that is familiar, the movement into the unknown, which characterises the age we live in." The Queen has promised to attend the opening of their new headquarters on October 24.

Cathedral Pulpit

This new pulpit, designed by sculptor Geoffrey Clarke and architect Robert Potter for Chichester Cathedral, is made of cast aluminium, ash and simulated stone. The sculpture of aluminium alloy is really very fine—a design based on a Cross.

Geoffrey Clarke, an ex-Lancastrian



now Suffolk craftsman, previously designed the candlesticks, communion rails and book-rest for the St. Mary Magdalene Chapel in the Cathedral. His notable work which most people will have seen, are the great Altar Cross and Crown of Thorns in Coventry Cathedral.

Working Together

It is good news to hear that at the World Exhibition, Montreal, 1967, for the first time all the Churches are working together to create one fine pavilion—so different from the New York World Fair of 1965 where eight Church pavilions competed almost vulgarly to give their own versions of the Christian Faith.

In this new effort there is no attempt to satisfy the already religiously minded, but to try and work out before those who visit it the theme of man's choice between goodness and evil. Nor is there to be any attempt at "over-selling" it.

Figures

Do you hate figures? You will hate these—Judge Lawton stated at a Press Club dinner that in 1938 there were just over 2,000 cases of robbery with violence known to the police. In 1964 there were 19,000. While in 1965 it is now reported crime increased in London another 6½ per cent. and the estimated value £18,640,000!

New English Bible

The translation of the Old Testament and Apocrypha is now completed and it is expected it will be on sale in 1970. Meanwhile the N.E.B. New Testament came in for harsh criticism at a meeting of the House of Laity: "Literary value negligible," J. Bulmer Thomas; "Ugly and brash," George Goyder; "Bible of the Beat generation," Professor Henry Chadwick; "Full of nonsensical euphemisms," Valerie Pitt. Nevertheless it was approved for use at public worship.

Lee Abbey

The 21st anniversary of the founding of Lee Abbey—which serves the Church of England as a centre of evangelism and lay training—is being celebrated with a special gathering in the Royal Albert Hall on the afternoon of Saturday, 22 October, 1966. The principal speaker at the meeting—which begins at 3 p.m.—will be the Archbishop of York. There will also be a team of young people and songs by Christina Ward and the Daybreakers. Tickets price 2s. 6d. are available from Lee Abbey, Lynton, North Devon.



BORN FOR FRIENDSHIP

By John
Gallagher

INTEREST IS GROWING IN THE PROJECT PROMOTED BY LORD CADOGAN AND SIR ARTHUR RICHMOND FOR A STATUE OF ST. THOMAS MORE TO BE PUT UP IN CHELSEA. The local authorities have given permission for a site outside Chelsea Old Church, near the More Chapel where he often attended. It is pretty certain that the style will be representational. Some subscribers have made their contribution on the condition that the statue is a likeness, not a modernist impression. Pictures by Holbein and other contemporaries of More's will make the artist's task easier. A frieze bringing in that large happy family may be added.

No controversy will arise about whether More is to be called a saint. Both the Archbishop of Canterbury and Cardinal Heenan support the project. Words will be chosen to describe all More's many attainments including his canonization.

WHO WAS THOMAS MORE? He was born in 1478 in London, the son of an English barrister and judge. He was educated at Oxford where he made his mark first as a scholar and prodigious reader, second as wit so that a contemporary said of him: "You may call humour his father and wit his mother." He became a student of Lincoln's Inn and friend of Erasmus who describes him as born

and framed for friendship and a most faithful and enduring friend. A successful lawyer, then a Privy Councillor, he was called by the king, Henry VIII, to serve him entirely at court.

He was an indefatigable writer, the master of English in his day, a promoter of learning in England second to none, both by precept and example, whom the scholars of Europe were proud to know and to count among their friends.

At home, he was a model husband and father whose home held more than his own family, for he welcomed orphans and poor relations and shared with them all he had. His house was a very school of learning, and humour, and affection, and generosity. One who knew him says: "he used himself to go through the back lanes and enquire into the state of poor families; he would relieve their distress not by scattering a few small coins, but by gold pieces."

HE HAD A DISTINGUISHED career, Privy Councillor and Secretary to the King, Under-sheriff of London, knighted, Under-treasurer or, as we would now say, Chancellor of the Exchequer. He was sent abroad on many diplomatic embassies, and became Lord High Chancellor, President of the Court of Star Chamber, Speaker of the House of Parliament.

Why did he fall? The King wished for a divorce and could not obtain it. He tried to compel the clergy to his will and used his beloved Chancellor to help him. He would conceal beneath the cloak of the truest and most worthy of all his

subjects the grievous wrong he was doing. More saw through this. He saw what else was coming. He resigned.

More supported Henry as "Defender of the Faith", but when the king surrendered both faith and morals More would not go with him. When Henry would make himself his own pope and all England's pope, More said it could not be. When the king demanded from his subjects an oath of subservience to himself which severed England from all Christendom, More preferred to die rather than to take it.

MORE DIED A "TRAITOR", but to whom? Not to his country, for he died to save it from an act of injustice and tyranny. Not to his king, for he died to save him from himself and his own mad folly. Not to the English Church, for he died to save it from destruction.

Our world has experienced shattering upheavals in the last five decades and these help us to see More from a more lowly but better point of view. Just as the grandeur of a great building is revealed with the demo-

lition of the slums around it, so More grows in stature as the partisan causes against which he struggled play themselves out and fade away. G. K. Chesterton made this impressive prophecy at Chelsea in 1929. "St. Thomas More is more important at this moment than at any moment since his death, even perhaps the great moment of his dying; but he is not quite so important as he will be in a hundred years time. He may become to be counted the greatest Englishman, or, at least, the greatest historical character in English history."

More died on Tower Hill at nine o'clock in the morning of Tuesday, 6th July, 1535. His epitaph may still be read in old Chelsea church. His most famous book is "Utopia," now an English classic. He is better known today as the subject of Holbein's famous paintings, and the hero of Bolt's "Man for all Seasons."

Footnote: It is just reported that the Pope has sent a personal gift of a £1,000 towards the cost of the erection of the statue.

ANGLICAN LITURGY—*cont'd.*

The revised **Book of Common Prayer**, after being approved by the Convocations and Parliament, received the royal assent on May 19th, 1662. Its main modifications were a new Baptism Office for "Those of Riper Years"; Services for January 30 (Martyrdom of King Charles I), May 29 (Restoration of King Charles II) and November 5 (Frustration of the Gunpowder Plot) together with a "Form of Prayer to be used at Sea"; certain prayers after Mattins and Evensong, more Occasional Prayers and the "General Thanksgiving". The blessing of the water was restored to the Baptism

service, and a modified and less obnoxious version of the "Black Rubric" was inserted.

The renewal of the baptismal vows was prefixed to the Confirmation rite, the Psalter was for the first time bound up with the Prayer Book, and all lessons from Holy Scripture were ordered to be read from the Authorised Version of 1611.

Apart from the revocation by royal mandate in 1859 of the special services for January 30th, May 29th and November 5th, the Book of Common Prayer as it was authorised in 1662 remains substantially the Prayer Book as we have it today.

To be continued next month:

THE MAKING OF THE ANGLICAN LITURGY

by the Rev. H. A. L. RICE

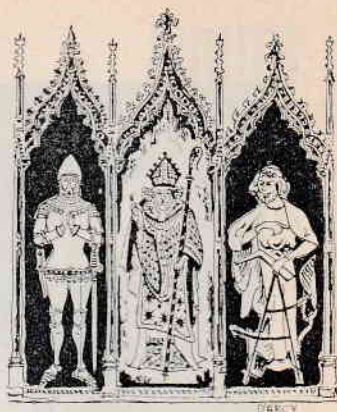
*Author of Thomas Ken; Prayer Book Heritage;
The Bridge Builders, etc.*

III. The Book of 1662

WHEN JAMES VI OF Scotland became James I of England in 1603 he found himself with a problem on his hands. A body of Puritan divines greeted him with a petition complaining of "the burden of human rites and ceremonies" (i.e. the services of the Book of Common Prayer). They objected to a variety of things—the sign of the cross in Baptism, the use of a ring in marriage, bowing the head at the name of Jesus, the wearing by the clergy of cap and surplice, were among them.

The King's response was to convene a conference at Hampton Court Palace, early in 1604, at which the Puritans were able to plead their case. Two or three of their minor demands were met, but on the principal subjects of their complaint they were sent away unsatisfied. A few alterations were made; the addition of the final section of the Catechism (the work of John Overall, Dean of St. Paul's), a suffrage and prayer for the Queen and the Royal Family added to the Litany, and six thanksgivings to the Occasional Prayers.

The great literary event of the reign (apart from Shakespeare's later plays) was the new translation of the Scriptures. This had been ordered by the King as a consequence of representations made by the Puritans at the Hampton Court Conference, the outcome being our "Authorised Version" of the Bible, published in 1611. From that year the lessons at Morning and Evening Prayer were to be read from this new revision, but the Psalms were still said or sung according to the "Great Bible" version of 1540. This was presumably because more than sixty years of usage had made them generally familiar. The Psalter was not actually bound up with the rest of the Prayer Book as one book until 1662.



Before any further changes were to be made in the Prayer Book years were to pass when its use was forbidden. On January 13th, 1645, flushed with the military success of their rebellion against the King, Parliament abolished the Prayer Book and substituted a service book called the "Directory". For the next fifteen years the use of the Prayer Book in public or private was punishable by heavy fines and imprisonment.

At the Restoration the Puritans again presented the new King with their list of grievances, and this time Charles II summoned a conference to meet at the Palace of the Savoy in London. It assembled in April, 1661, and was attended by twelve bishops and twelve Puritan divines. The latter put forward their usual objections to ceremonial customs. The bishops replied that the nearer both the Reformed Churches abroad and the English Churches came in worship to the ancient Greek and Latin liturgies, the less liable would they be to objections from "the common enemy", i.e. the Church of Rome!

Incidentally, in view of the present widespread concern over what is called "indiscriminate baptism", it is interesting to note that the Puritans in 1661 objected strongly to the baptising of children whose parents were unbelievers, excommunicate, notorious sinners, or themselves unbaptised.

Continued on previous page



Manorstead 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.**

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THE CHURCH OF ENGLAND PENSIONS BOARD, 53 TUFTON ST., LONDON, S.W.1.

BATHS AND BABIES

LET'S FIND OUT FOR OURSELVES ABOUT BAPTISM. Here are five experiments for you to do!

Experiment 1. Go and see an actual Baptism of a baby. Read the Baptism service in the Prayer Book, making sure that you look at the 1928 version that is

widely used today.

Ask your parents about your own Baptism, about your Godparents and what they promised for you. Ask to have a look at your Baptism certificate.

Experiment 2. Ever seen a baby bathed? How often is this done? What is it for?

Baptism symbolizes and expresses the same reason: the washing away of the stains of sin—the things which spoil us from being perfect children of God. But do babies sin? Surely they are too young to do wrong?

Experiment 3. Are your younger brothers and sisters ever really naughty? Find out where wrong comes from! Perhaps in a bad world like ours sin is like an infectious illness; it is in the air. Babies catch it from their families and friends, from us! Test this by setting a good example in some definite way and then see how little children copy you.

Thus unless action is taken, children will be dirtied by the sin in the world, as an outside window-ledge becomes filthy from smoke in the atmosphere. Wipe an outside ledge and look what comes off!

Now God took action to see we

grow to be good men and women. Jesus came to found His Church, a new family where men are clean and kept free from wrong. This is, therefore, just the place for a new-born child. When the baby is baptised he is "born" into a fresh family, the Church of Christ.

The infant now has God for a father and Jesus for an older brother. Baptism is an adoption into this extra home, just as children are adopted into new families. Through this "bath" in the font, parents express that the child may start clean in God's eyes: he is placed where love drives out wrong and where we are forgiven when we fail.

Experiment 4. Is to test whether this is all true. You were baptised, so you are of the family of the Church. Does it work for you? If baptism is not working with you, is it because, although you started clean, you have not stayed clean? We use soap and water every day. How often do we have a bath or a good wash? How often do we say our prayers? And how often do we go to Church so that we go on living as God's family Sunday by Sunday, week by week, day by day? If we didn't wash and bath, how long would we remain clean?

How long is it since we last lived in God's family? Answer these questions to see whether baptism works and if not, why not.

Babies grow up and eventually learn to bath themselves. One day mother stops nagging. It is up to ourselves to keep clean and healthy. Just so Godparents and father and mother should have been helping us up till now to be a Christian. Then we have to take care of ourselves and for this we need more aid from God in His Church-family. This means Confirmation.

Experiment 5. Have you been confirmed? If not, find out what Confirmation is from your vicar. Go and see a Confirmation Service. Perhaps soon you will be being confirmed.

Yours Sincerely
 Dora Atfield





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General Secretary.

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

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WOMEN'S PAGE

by Mary Andere

DOES THE TEACHING OF Jesus tie up with any political ideas, of whatsoever shade?

Take the parable of the Labourers in the Vineyard, for example. Can you beat it! What a travesty of justice! One might call it an instance of high-handed paternalism and authoritarianism! Not only no overtime, but a sheerly arbitrary system of wage-scales! For the Christian only one thing should matter: the opportunity of service. Well, if that is what Heaven is like, it will be hell for all respectable Trade Unionists! Indeed, it will be hell for most people, at that rate!

Take the Sermon on the Mount, which makes so many people go dewy-eyed—yet which we seldom put into effect. For instance, those recommendations to “resist not evil” and “turning the other cheek”. Who ever heard the like of it? Would you think it fair to have your face slapped, and not only not retaliate, but offer the other side for a second blow? What about the “balance of power” and “Communist aggression” and such things?

Would we be prepared even individually to take Him at His word and try it? I suspect that for most of us our feebleness shouts out in the second part of the command: “Resist not evil; but *overcome evil with good!*” How sadly ineffective is our good. (Psychologists would say that this is because we have not assimilated the evil and taken its strength to feed our good!)

Then again, “Take My yoke and learn meekness and lowliness of heart”. Where does meekness get in a blustering, competitive world?

Of course, when you come to stop to think of it, had anyone taken His commands seriously to begin with, then it might *not* have been a blustering competitive world today!

And what of handing over your cloak if someone takes your coat? . . . or *offering* to go the second mile when pressed to go for one mile? And what of giving to any Tom, Dick and Harry who asks of us, and not turning away from a borrower! Well! Really! The Man must have been mad!

No wonder they put Him out of the way—He was a social menace! Why, He'd probably be recommending we pay double the income-tax demand if He lived today—that is, of course, if you had any income at all. Because we find Him recommending (apparently in all seriousness, too) that “we take no thought!” for our life, what we shall eat or drink, or wear . . . What an idea! To be so utterly unconcerned about ourselves, save for a tremendous faith in God— or would it make us all into a nation of layabouts instead of the nice, hard-working, overtime-earning people we are? Fortunately, St. Paul restores the balance slightly by saying, “If a man will not work, neither shall he eat.” Would this, I wonder, really appeal to Trade Unionists? And he talks about “dying to self” and one's own wishes and inclinations; about the beauty of humility and forgiveness and lowliness and other unpleasant topics! Can you wonder that men try to escape the real meaning of the teachings of Jesus?



EDITOR'S TABLE

USEFUL ARTICLE

A word of thanks to the *Church Times* for encouragement! In that paper recently appeared a sensible and useful article headed "Parish Magazines are still vital—No real substitute". It not only urged better editing, better production, better management and distribution—which are of course the secrets, but gave much useful advice about how to do it. I hope it may be reprinted and sent out widely to clergy and church leaders.

WITH REGRET

We read that the *London Churchman* which has been for years the excellent magazine for that diocese is folding up, because of costs and declining circulation. Not many months ago on the launching of another diocese's Inset I wrote of the very great difficulties of maintaining a full and adequate *diocesan Inset*. And if the large diocese of London cannot manage to keep its magazine going, which diocese can? Usually resources and circulation are too small ever to become either financially possible or physically justifiable. But in the meantime, when dioceses take this step, parishes which for years have used—and would wish to continue to use—a national inset, feel the pressure of local loyalty and change over. This of course weakens our hands. And when the excitement of the local effort is over—and in due course it folds up—the whole process of the national insets reaching out has to be restarted. The real disaster will be, if the Church as a whole plays too fast and loose—and the national insets are forced to give up too. I fancy over these past

five years some five or six national insets have closed down. And the irony—the enormous waste of time, the simple lack of judgment, knowledge and common sense—and in the end, the Church's work not benefited one bit, but rather weakened.

Your Letters . . .

Addington,
Surrey.

Ten Commandments

Dear Sir,

In answer to Mrs. Beryl Ridley (June) I would say that a better case may be made out historically for the inclusion of the Kyrie eleison in the Eucharist than for the recitation of the Ten Commandments, however valuable they may be. For while the commandments were included in the Communion office as late as 1552, the Kyrie has an ancestry which may be traced back to the 4th century.

Yours faithfully,

R. B. Turner.

York.

Hassocks

Dear Sir,

Are the motifs of Host and Chalice really suitable for hassocks which are likely to be used also for feet? I recall a certain doormat designed with a crucifix . . . by an atheist with deliberate intent!

Would it not be wiser to limit the use of these holiest of motifs for designs at or above eye level and **never** on the floor?

Yours sincerely,

M.W.

Birmingham 5.

Billy Graham

Having listened to Dr. Billy Graham I was impressed with his doctrination of the presence of God always; of the worldly revolution that is happening in every facet of life; that wealth in money and kind does not promote happiness. Perhaps the reason why the Graham crusade fails is because of the magnification of wealth in the entourage when he is preaching in the larger cities.

Francis B. Willmott.

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.

October, 1966.

THE CHOIR

The response to the appeal for help with the choir has been most encouraging, and we were able to sing an anthem at the Harvest Festival, which was greatly appreciated. Older girls and ladies who read music, and who would like to help, are asked to contact Mrs. Garner, Barn Gates, 31 Oxford Road, Old Marston. Tel. 41888.

VISIT OF THE REV. AND MRS. BRUCE LARSON

During the weekend of 17th-18th September, the parish was fortunate enough to receive a visit from the Rev. and Mrs. Bruce Larson of the Faith at Work Team in New York. About 60 people arrived to meet the Larsons at the Vicarage, and many more heard Bruce Larson preach with a refreshing "un-Anglican" openness at the services on the following Sunday. Many have asked about purchasing the magazine "Faith at Work." It is published 8 times a year, costs 50 cents a copy, and may be obtained from Faith at Work, 295 Madison Avenue, New York, N.Y. 10017.

OVER 60's CLUB :

On September 19th the Over 60's Club had a short outing to the Savill Gardens, part of the Windsor Great Park. The weather was wonderfully fine, the gardens a picture, and all returned in good "spirit." An open invitation is extended to all who are Over-60 in the parish to join this thriving club, which meets every Monday afternoon at 2.45 p.m. in the Church Hall. We are also glad to hear of any "under-60's" who will act as tea-helpers, or offer transport on occasions. Please contact Mrs. Joan Yates, Boult's Lodge, Old Marston, if you are available.

COWLEY ROAD HOSPITAL : LEAGUE OF FRIENDS

This is an association of people who have the welfare of the hospital, its patients and staff at heart. Its object is to encourage, foster and maintain the interest of the public in the hospital, as well as to provide personal service for and on behalf of the patients, and amenities and extra comforts for the patients and staff. This can be achieved in many ways, but mainly through members of the League visiting patients in hospital, arranging entertainments and outings for the patients and by organising fund raising events to enable the League to buy equipment and provide amenities which may be needed. Already the Cowley Road Hospital League of Friends has a membership of 44. A Jumble Sale was held at St. Mary and St. John Church Hall in June, the proceeds of which will go to refurnish one of the hospital wards. On Saturday, 29th October, the Oxford and District Hospitals' Welfare Association and combined League of Friends of the Oxford Area will hold an Autumn Fair in the Town Hall. This is to be an "all out" effort to help increase the funds and membership of each league. The League of Friends is very anxious to have more members, and will be pleased to welcome anyone in the parish who would like to join. Would they please contact Mrs. J. Day, the Hon. Sec., 107 Oxford Road, Old Marston, Oxford.

CONGRATULATIONS

Too late for publication in last month's magazine, but we do send our good wishes to :

Christopher Jennings on gaining his B.Sc., Nigel Starmer-Smith on gaining his B.A., and Robin Vernede on gaining his B.A.

Grateful Thanks to all donors and street collectors for the National Children's Home—the total amount collected was £19 14s. 4d. Also for the R.S.P.C.A. House to House collection which realised £24 3s. 11d.

Thanks. The Vicar would like to thank all those who undertook duty for him in his absence on holiday, particularly to the Rev. Donald Sparkes, the Rev. J. Cowdry and to the Rev. D. Applin who kindly took a funeral at short notice.

PARISH CALENDAR : OCTOBER

- Oct. 2. TRINITY XVII. Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.
 „ 5. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives Group : Church Hall.
 “ The Teaching of Blind Children.”
 „ 8. Saturday. Sunday School outing.
 „ 9. TRINITY XVIII. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
 „ 11. Tuesday. C.M.S. Annual Meeting, Oxford Town Hall, 8 p.m.
 Canon Bryan Green.
 „ 12. Wednesday. 7.15 a.m. Holy Communion.
 Mothers' Union Prayer Group.
 2.30—3.30 p.m. Young Wives, Village Hall.
 „ 16. TRINITY XIX. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
 „ 18. Tuesday. Festival of St. Luke, Evangelist.
 7.15 a.m. Holy Communion.
 „ 19. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives.
 „ 21. Friday. 10.30 a.m. Holy Communion with short address and “laying on or hands” for the sick.
 „ 22. Saturday. Lee Abbey 21st Celebration, Albert Hall, 3 p.m.
 (See notice in porch).
 „ 23. TRINITY XX. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
 „ 25. Tuesday. 7.45 p.m. Mothers' Union.
 „ 26. Wednesday. 7.15 a.m. Holy Communion.
 „ 28. Friday. Festival of St. Simon and St. Jude.
 7.15 a.m. Holy Communion.
 7.45 p.m. PARISH PARTY at Secondary Modern School.
 „ 30. TRINITY XXI. Services as for the 4th Sunday in the month.
 No Holy Baptism.

HOLY BAPTISM

- Aug. 21. Wendy Katrina McCartney, 20 Sands Way, Benson.
 „ 28. Ronald Ivor Maund, 22a Cherwell Drive, Headington.
 Andrew Neville Mackenzie, 8 St. Nicholas Park.
 Dean Anthony Plowman, 28 Cherwell Park
 and Joanna Clare Starmer-Smith baptised in Singapore.
 Sept. 11. Natalie Louise Goodson, 37 Cherwell Drive.
 Mark Dominic Logan, 15 St. Nicholas Park.

HOLY MATRIMONY

- Sept. 17. John Edwin Graham Bran and Linda Margaret Bunyard.
 „ 24. Christopher Clive Graham and Elizabeth Ann Fowler.

IN MEMORIAM

- Aug. 30. Polly Clements, aged 79.
 Sept. 3. George Barnfield, aged 71.

ALTAR FLOWERS

Oct. 2nd—Mrs. Sharp. 9th—Mrs. Yates. 16th—Mr. B. G. Oliver
 23rd—Mrs. Hilditch. 30th—Mrs. Silk.

COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants
Aug. 14.	Trinity X	...	...	...	33
„ 28.	Trinity XI	...	...	...	23
„ 28.	Trinity XII	...	...	...	23
Sept. 4.	Trinity XIII	...	...	...	92
	Number of week-day communicants	— 56.			

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. R. B. Wells, 14 Raymond Road.
Youth Fellowship. Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. B. Davis, 56 Elms Drive.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.
The Marston Players. Mrs. Yates, 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, Elsfie'd 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.

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- 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) :**
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- Chemist :**
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
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 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
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- Funeral Director :**
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's..... Tel. 42529
 83 Botley Road, Oxford..... Tel. 42529
- General Household, Wallpaper and Paints, Paraffin
 and "King Kote" Delivery Service :**
 Simpson, 7 Salford Road Old Marston..... Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
 L. E. H. Hayle, Oxford Road, Old Marston..... Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
 S. T. Greenaway, 402 Marston Road, Oxford..... Tel. 48726
Ladies' & Children's :
 Colin & Pam Booth, 9 Salford Road, Old Marston..... Tel. 41632
 Michael, Hair Fashions, 16 Cherwell Drive, Marston..... Tel. 63842
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 and 22 Cherwell Drive.
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 W. R. Hammond & Son Ltd., 404 Marston Road, Oxford...Tel. 47706
- Sanitary Engineer :**
 A. J. Walton, A.M.Inst.B.E., 1 Becchey 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