

ST. NICHOLAS CHURCH
MARSTON NEWS



Christianity and Christmas —
Can We Believe?
Northampton Chronicle & Echo

No. 118

DECEMBER, 1967

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 : Mr. Bernard Oliver, 13 Jack Straws Lane, Oxford.
Tel. : Oxford 47997.

Mr. Clifford Dunkley, 4 Hadow Road, New Marston,
Oxford. Tel. : Oxford 44239.

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.

Mattins 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).

The Daily Offices of Mattins and Evensong are usually said each day at
7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evensong
is at 4 p.m. Wednesday : Mattins is at 9.15 a.m. but it is advisable
to consult the notice board in the Church Porch.

CHURCH ORGANISATIONS AND MEETINGS :

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

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 (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.

WE WISH A VERY HAPPY CHRISTMAS
TO ALL WHO READ THE MARSTON NEWS AT HOME AND ABROAD
TO ALL WHO HELP IN ITS DISTRIBUTION IN AND BEYOND THE
PARISH
TO ALL WHO ADVERTISE IN OUR DIRECTORY AND WHO HELP TO
MAKE ITS PUBLICATION POSSIBLE
TO OUR PRINTERS FOR ALL THEIR HELP AND CO-OPERATION IN
ITS PRODUCTION THROUGHOUT THE PAST YEAR

VICAR'S LETTER

My Dear Friends,

Sunday, December 3rd — Please make a note of it now! We are keeping our Patronal Festival at the Parish Communion at 10 a.m. This is the day when we offer our annual pledges, and when we dedicate ourselves afresh as a parish to the service of Christ and his Church.

So please make a special effort to be with us at that time. Advent always seems to be a season of dazzling light and darkness. The stars shine brighter at night. The shops blaze out through the dark December days. The collect we use each Sunday speaks about "casting off the works of darkness and putting on the armour of light." The readings during this season throw into relief the eternal war between the forces of light and the forces of darkness, as well as high-lighting the theme of Judgment.

And when Christmas Eve approaches you can almost imagine the shepherds huddling in the Elsfield fields, startled by a blaze of light which sends them hurrying into the city to look for the Christ child.

But there's a danger of romanticising it all. The card-board cribs, with their fairy-winged angels; the carol-concerts, and the parties; the luxury goods with their Christmas wrappings and price tags — they can all be subtle means which make us forget the Word became flesh, God spoke to you and me through a human life, in order to re-orientate us. In other words, the main point of our rejoicing at Christmastime should be the fact that God has brought hope to a fallen humanity—to men who have acknowledged Might as Right; to a world that gives something, but not nearly enough to help the hungry and homeless, to a Church in which religion has become respectable, and no longer revolutionary in its impact.

Listen afresh to the message of the lessons this Advent and Christmastime. See through the poetry and the symbolism to the God-given word which is for you and for all men.

If we would only yield ourselves to what we see, there would be a life-changing experience which would rock the community. For to everyone of us is available today the creative, life-giving Holy Spirit, who can bring light into the dark areas of our lives.

May God bless you and yours this Christmastime.

Yours sincerely,



CANDLE AND CAROL SERVICES

This year the Candle and Carol Services will be on CHRISTMAS EVE at 6.30 p.m. and WEDNESDAY, 20th December at 7.0 p.m. The latter one will be especially for parents and children and, as is our

tradition on this occasion, coffee and mince pies will be served in the Church Hall afterwards. In view of the limited seating accommodation in Church, FREE TICKETS for both services will be available on SUNDAY, 10th December at Church. PLEASE MAKE SURE YOU HAVE A TICKET.

CHRISTMAS DAY 1967

There will be MIDNIGHT CHRISTMAS COMMUNION at 11.30 p.m. on CHRISTMAS EVE.

Holy Communion will also be celebrated at 8 a.m. and Noon on Christmas Day. Family Matins will be at 11 a.m. and Evening Prayer will be said in Church at 5.30 p.m.

OVER 60's CLUB

Christmas Party: Mortimer Hall on Monday, 4th December. Offers of help at 2 p.m. at the Hall on the day and transport at 4.30 p.m. and 9 p.m. will be most gratefully accepted. Please sign the list in the Church porch.

CHILDREN OF THE CHURCH

Our usual St. Nicholas' Toy Service will be on Sunday, 10th December at 11.15 a.m. in Church when we look forward to seeing many parents and children. This will take the place of the normal 11 a.m. Instruction and the Nursery children who normally meet in the Village Hall will be asked to come with their parents to Church on that day.

This will follow the 10 a.m. Parish Communion. The Crossbearers and members of the Catechism will be encouraged to come to this service.

The children are invited to bring new toys, games, sweets, etc., for distribution to needy children at Christmas time. As in past years, we are always grateful for gifts for the older child and young teenager for whom there is a special need. It is more helpful if gifts are left unwrapped and the Children's Department is most grateful for the gifts which St. Nicholas' manages to give at this time.

ADVANCE NOTICE

We shall hold our usual Instruction at 11 a.m. on Christmas Eve the 24th December, but there will be no Sunday School or Instruction the following Sunday, 31st December. We shall resume our normal times of 10 a.m. for Crossbearers and Catechism and 11 a.m. for the rest of the children on the following Sunday, 7th January.

THE CHRISTMAS PARTY FOR THE KINDERGARTEN AND NURSERY CHILDREN will be on Saturday, 27th January from 3 p.m. to 5 p.m.

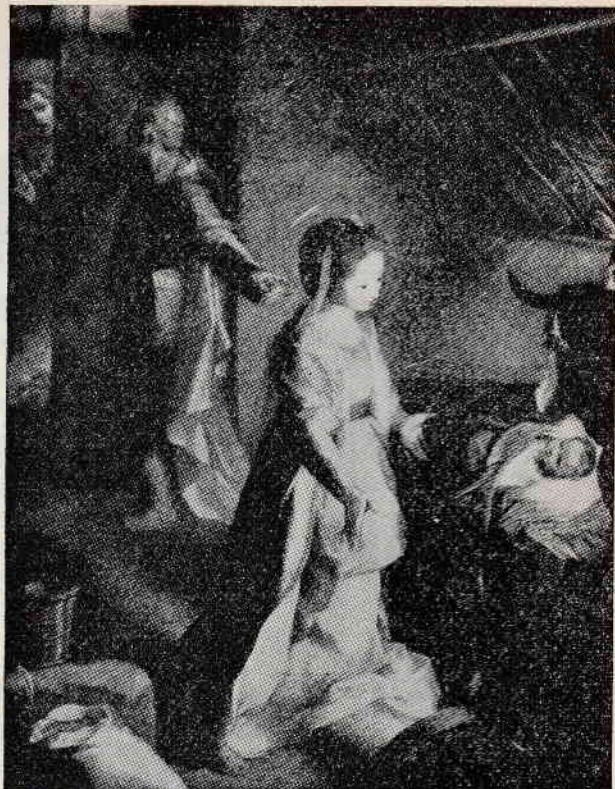
The Juniors will have an Easter Party and the Crossbearers and Catechism will have a special "treat" sometime in January—the date to be fixed with them later.

MOTHERS' UNION

Our monthly meetings began in September with a Service in Church. In October we were given a most interesting insight into Drug addiction by a member of the Oxford City Police Drug Squad, and in November a talk on the Teaching of Mentally handicapped children by the Teacher in Charge of the Park Hospital School.

We look forward to the Carol Service in December and in January to a discussion panel which should prove to be quite controversial. We invite all ladies of the Parish to come and join us at any of our meetings.

Think Again!



Baroccio

ONCE AGAIN THE SHOPS HAVE PUT UP THEIR DECORATIONS in readiness for Christmas.

Windows are full of captivating displays of presents and toys. Many large stores have Father Christmas in their toy department. A few have a Nativity scene incorporated in their decorations.

Everyone is busy. Rushing here and there searching for the right present for the right person. The housewife has to think of all the extras she needs for Christmas catering. Cakes, puddings and mince pies must be made. The cake iced. Christmas Tree festooned. Decorations put up.

Amid all the hectic preparations do we stop to think of the wonderful event on which Christmas is based? The birth of Our Lord. In too many cases the fact goes unnoticed. There isn't time to sit quietly and read the story of the Nativity? No time to go to church and worship as we should?

Think again!

If Christ hadn't been born in Bethlehem nearly 2,000 years ago we would not be celebrating Christmas at all. A fact overlooked by too many.

Feminine magazines give timetables for preparing and cooking the festive meal. They tell the housewife how to look her best and most glamorous self. How few include the suggestion of making time to go to church on Christmas morning. Can I hear you saying "Impossible".

I have a home, a husband and three sons, yet I never miss morning service on Christmas Day. And we sit down to Christmas dinner at 1.0 p.m.

In the hurly-burly of this modern jet age shouldn't we try to make that extra effort this year to put Christ back into Christmas? *Jean Osborne.*

FRAGILE with CARE



With care, a child's shattered life can be mended. With care, the lives of nearly five thousand other children which the Children's Society helps every year, can be made happy and worth living.

Our children are mainly the victims of broken homes, parental neglect, illegitimacy or family misfortune.

The love and care on which we rebuild their lives cost money—which is raised entirely by voluntary subscription.

Please Care About Under-privileged Children

1 By making a cash donation. The need is great, the funds are short.

2 By making a 7-year covenant. We are able to recover tax and thus nearly double the value of the gift. Please send off the simple form.

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

Children's Society

Church of England Childrens Society · 19 Old Town Hall · Kennington SE11

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

Name.....

Address..... *(Block letters)*

Cheques & P.O.'s payable to Children's Society, & crossed Barclays Bank Ltd., Kennington



THE FIRST CHRISTMAS

by Rt. Rev. Monsignor Alfred O'Rahilly

THE ANCIENTS HAD VARIOUS ways of numbering the years. It was only in the sixth century that our present notation of B.C. and A.D. was adopted.

We number our years from the birth of Jesus as the greatest event in the world's history. Yet at the time it was an obscure and little-known happening. Our picture of it has been greatly influenced by apocryphal writing, medieval plays, modern cribs and so it is useful to briefly consider the Gospel text.

Joseph went from the town of Nazareth in Galilee up to David's town of Bethlehem — for he was of the family and lineage of David — in order to be registered there, with Mary his betrothed wife who was pregnant.

Joseph had probably lived in Nazareth for some years, for he seems to have had few friends in Bethlehem. He owned a small family property there which he had to register. This was the reason for his journey. But he meant to settle permanently in Bethlehem, so he brought Mary with him. He came betimes for he wished to protect her good name.

While they were there, the time for her delivery came. There is no suggestion that the birth occurred

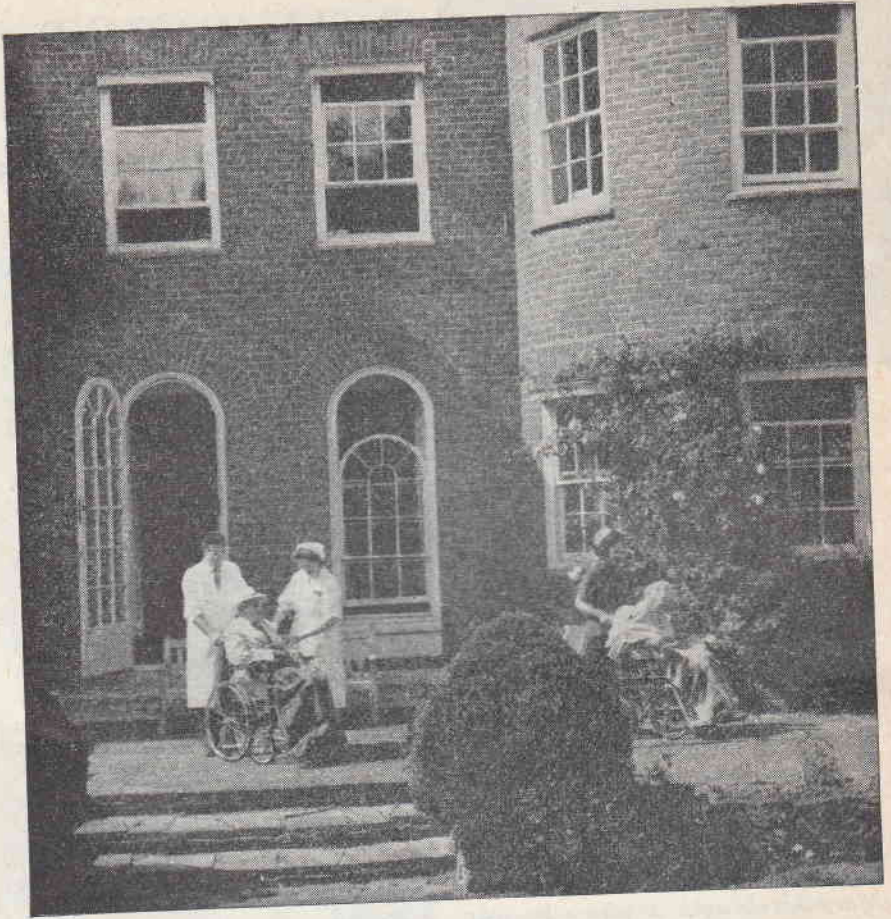
on the night of their arrival. It was most unlikely that the eighty miles journey of four days would have been deferred until Mary was in this condition. There were serious reasons of prudence for leaving Nazareth earlier, even several months beforehand. We must give up the idea of a village crammed with people for a one-day census.

She gave birth to her first-born Son. In this short sentence we are told of the Nativity.

She bandaged Him. Our Lady herself, apparently without help, followed the Eastern custom, still the practice in Palestine, of wrapping the newborn infant in a cloth from shoulders to ankles. The traditional tableau — a smiling Infant, with arms outstretched to welcome us — is true only to the eyes of faith. Let us not forget the physical reality: a helpless wrapped-up Baby. "He, through Whom not even the birds go hungry, was fed with a little milk."

Because there was no room for them in the Guest-House, she laid Him to rest in the Stable. There was, of course, no inn or hotel in our sense in the village. It was unlikely that there was even a khan, an open veranda round a courtyard for travellers; for Bethlehem was not on a main road. But there was a public guest-house, under the local sheikh. Or Joseph and Mary may have been staying in private lodgings or in the house of a relative. There was no privacy except in the stable. And it was now empty, for the flocks were in the open.

(Concluded on page 5)



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.**

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 First Christmas

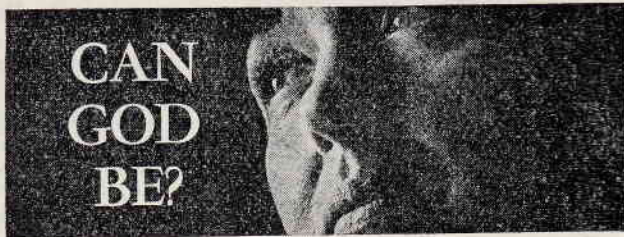
How utterly simple and natural is this account! A seemingly ordinary married couple, with their household chattels, arrived in the village. They lodged in the public guest-house or with friends. For privacy at the birth of the Child, they moved into the stable. When He was born the Mother cared for Him and fed Him just like other native mothers. No notice, no publicity, no excitement, at least on earth. Another child born to humble

folk. Thus did God come into the world.

"Do not be afraid," says St. Bernard, "do not run away. He is not now coming in anger. See, He has become an Infant, a small speechless Babe. His wailing cries should move you to compassion rather than to fright... He has made Himself little: His Virgin Mother wraps Him in His poor baby-clothes. And are you still fearful and trembling?"

—From "The Word" Magazine.

Canon
CECIL
RHODES



WHETHER WE LIKE IT OR NOT we have entered on a new era—an age where nothing is accepted on trust, where nothing is sacred or sacrosanct. All things must be scrutinised, questioned, doubted, analysed, tried in the fires. This process is being applied to the meaning of marriage, of home life, of education, to the meaning of all sorts and forms of structures which have made up human existence in the past. This is the age of the great unveiling, of demythologising. And it is being fervently applied to the Christian Faith.

It must be admitted religion has in the past lived and supported itself very greatly on the authority of the Church, on the authority of the Bible, on the authority of the ministry—in recent centuries in England, on the authority of the Prayer Book and XXXIX articles. Dogma, creed,

institution have been the very essence of peoples' religion—and that has been greatly if not completely a mental acceptance rather than a spiritual experience. Yet is not real religion, true faith, the discovery within every man of his spirituality and the spirituality which is in the world?

Religion has had much business with structures and forms and obediences—too little with the inward spiritual searchingness, of the Epistle to the Hebrews definition "Faith is the substance of things hoped for, the evidence of things not seen."

Most of us accept today **that over-toned romantic pictures, or the claim of antiquity as the sign of authority, or the big overwhelming statement** are not the things which convince us of their truth—so often the

reverse. Admittedly many good Christian people are rightly and naturally sensitive when current modes of thought and examination are applied to the Faith. They see it as sacrilege, profane, anti-religious, yet once past the original distaste should we be offended? An honest man can stand investigation. It is the bogus who fears careful scrutiny.

Bishop Leslie Newbiggin (*Honest Religion for Secular Society*) claims "By the process of secularisation men are prised loose from the control of traditional religious beliefs and moral standards and are compelled to make decisions where before everything was decided for them. We are right to see in this a part of God's calling of mankind to maturity."

Yet, he says, the Christian Church must bear effective witness to religious experience.

To me there are three great pillars regarding Christian belief. There is the pillar of validity. Few people when they are utterly and completely honest are content with the view that human life has really no other meaning than living; that the world, progress, aspiration, endeavour are nought else but a craziness, without rhyme, meaning, purpose, significance.

There is an expectancy and a powerful undercurrent not only in us today, but through the ages in all conditions. This includes the life of the Church, in all its parts and with all its structures, theological, philosophical, ecclesiastical, and whatever, good and bad. This expectancy is what gave men the inspiration and will to build great Cathedrals, to create the glory of great music and splendid art. Their soul stretched out and found response.

Few honest people today, divorced though they be from Church and religion, contentedly call themselves atheists or unbelievers.

Secondly, there is the pillar of historicity—the history of Faith found in the Scriptures, the history of the Christian Faith through the ages, its work and worth—there for any honest, sincere person to see. There is the historicity of Jesus Christ, his life and teaching and death and resurrection, his impact on men and the ages.

Thirdly, there is the pillar of deep recurrent religious experience. Granted that much so-called religious feeling is pure sentimentality and phoneyess—yet can we really accept that this strongest thread in human experience through the ages has nothing to it at all? If that were so, we are all of men most miserable.

Dom Sebastian Moore, at a recent conference on "**Change in focus**" said "The guiding principle . . . is that the Church must **convince**: that the Church's hold on people is through laying hold of their imaginations, their hearts, their desire for a fuller life *rather than through the exercise of a legal right.*"

Have we the least doubt, that as we enter this new age, the faith of Christians based on the awareness of spirituality in men and in the world; the historicity of faith; the continuing fact of human religious experience will continue?

At this Christmas time we may come and worship with a new and deeper insight and experience—accepting the forms of religion and church worship as helps to behold the most precious truth of life: "The Word of God was made flesh and we beheld his glory, the Glory of God"
—Come and Worship.

Reporting... Report

Free access to the holy places must be "guaranteed by international agreement," according to the World Council of Churches' 100-member Central Committee.

The Committee meeting at Heraklion, Crete, affirmed that "the continued presence and witness" of the three religions indigenous to the area of Jerusalem must be guaranteed by international agreement, including access to the holy places.

Supreme Privilege

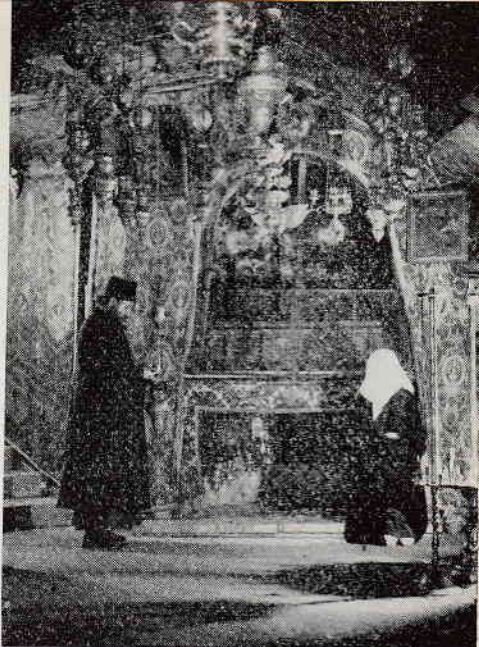
Ivor Brown, in his book, "Winter in London", deplors this invitation from his Church: "Christmas Day is the Birthday of our Lord Jesus Christ. Will you let Him share it with you at one or other of these services?"

Ivor Brown comments, "Will I let Him? Should I not be told firmly... that if I believe in... the Christmas story, then it is a supreme privilege to be allowed to share in this... spiritual opportunity, and that I am committing unpardonable folly if I miss the chance of sharing such communion?"

Moscow Discussion

A mass circulation youth newspaper *Komsemolskaya Pravda* Moscow has printed a long discussion on Christian and Marxist ethics, remarkable for the absence of anti-religious bitterness and for allowing a fair hearing to the case for giving children religious education.

The newspaper published excerpts from a reader's letter arguing that "a basic



Bethlehem—Grotto of the place of the Nativity

failure in the education of children and young persons lies in the absence of religion from the curriculum. We have banished Christ from the family and the school, and together with Him disappeared morality, because without Him there can be no morality".

The newspaper replied that Christian morality was based on the sinning believers' fear of the consequences!

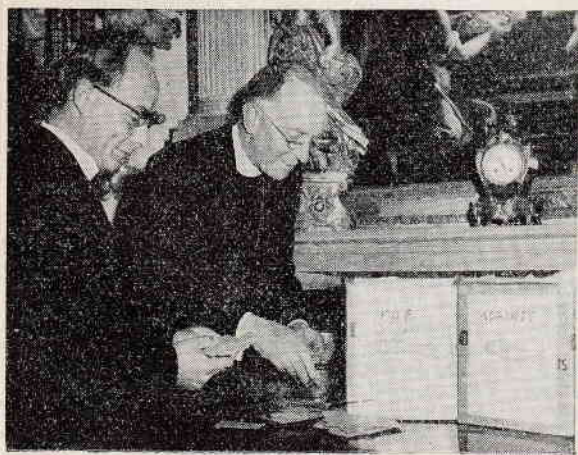
The correspondent also said that it was wrong to hold up as an example to children people like Pavlik Morozov, a boy who in 1932 denounced his father to the authorities for harbouring class enemies. The boy was murdered by relatives in revenge for his betrayal.

Friday Abstinence?

Drawings of sad and happy fishes pasted on the side of ballot boxes for a vote on Friday Abstinence greeted Catholics when they attended mass in St. Edmunds church, Bury St. Edmunds, recently.

And probably for the first time ever, members of the congregation had the opportunity of voting on a law of the church. The whole question of Friday Abstinence is under review by Catholic bishops and in the Northampton diocese the priests were asked to consult their parishioners on the subject.

Counting the vote



Dioceses of SE England as proposed. (LARGER DIOCESES SCHEME)



More Plans

Plans for the heavily populated areas of London and the South-East, proposed by a Commission set up by the Archbishop of Canterbury, creating dioceses of under a million population and 200 parishes has suggested the diocese of London be roughly divided into three — making the dioceses of London, Kensington, Barking. It proposes also that Southwark take in a part of the present Rochester diocese and lose part of its present area to Guildford. The sprawling diocese of Oxford it is proposed be divided into three dioceses—Reading covering Berkshire, and Aylesbury covering Buckinghamshire, Oxford retaining simply Oxfordshire. In all cases existing parish churches would be used as Cathedrals.

A more radical scheme creating 30 smaller dioceses in London and the S.E., corresponding roughly to existing archdeaconaries was also given, but it is regarded that this would be too great a change to be practicable at the present time.

The whole report is to be submitted to the diocesan conferences involved. The full report can be had from Church Information Office, 4/6 Church House, Deans Yard, London S.W.1.

Plea for Children

The Bishop of Ely writing in *Contact*, his diocesan gazette, claims that the Church fails to provide adequate Sunday school training for young people and is one of the reasons for the fall-off for confirmation and the increase in juvenile delinquency.

He quotes the comments of an American priest who served for a time in English parishes who was "uncompromisingly critical" about the religious instruction given to the young.

'Battle is Lost'

He considered we had lost the battle for Sunday schools.

"In the United States," says the Bishop, "no religious teaching is

Canon John Collins

given in State schools, the Church takes a great deal of trouble to organise what are called "Church Schools."

"What I saw of such schools impressed me very much. In many places the parents themselves undertake the teaching in turn. Perhaps this instruction is not very competent, but it does preserve and extend the parent-child relationship in what is the most important area of all. I am clear we have not really begun to tap the resources available to us in England."

Church Unity

Canon John Collins of St. Paul's has let off another rocket—against Ecumenism "the Anglican Church selling its birthright for a pot of spaghetti" and the free Churches theirs for "Lambeth Stew" against "Evangelistic stunts", "Ecclesiastical gerrymanderings".

The unity for which Christians should seek must be "that unity that is rooted in a common concern to commend to the world the way of love, as manifested in Christ—not of ecclesiastical politics, not of ecclesiastical conformity.

"Unity in Christ must include the freedom of every individual to be a non-conformist . . . There can be hope for gospel only, I believe, if the Churches will genuinely promote that unity of the spirit which is based upon a common devotion to the way of love as manifested in Christ and his Cross."

One hopes and prays that what he stresses is basically the aim and urge behind all the Church is seeking to be and to do.

Footnote: The Archbishop of Canterbury, speaking in America recently, said he foresaw Christendom united in one Church, diverse in form and with little central control, but possibly with the Pope as presiding bishop.





The Harbour, Heraklion, Crete



The King & Queen of Greece after the opening service

UNDER A CLOUDLESS BLUE sky King Constantine and Queen Anna Marie of Greece arrived on the Island of Crete to welcome the 100 - member Central Committee of the World Council of Churches to Greek soil.

The Council had come to Crete at the invitation of the Archbishop of Crete, and throughout its ten-day stay was conscious many times of the deep influence that the church has on the citizens of the island. Both in the opening service of worship at the large St. Minas Cathedral, in which the royal family participated, and at the regular Sunday worship service the colour and deep spirituality of the Orthodox were a source of inspiration and wonder to Central Committee members.

King Constantine put it very well when he urged all Christians to "discover again the inner meaning of some of the beautiful things our Lord has left us."

This meeting at Heraklion was especially notable for charting progress in co-operation between the World Council of Churches and the Roman Catholic Church, particularly on religious liberty.

Joint efforts will soon start to work out a strategy for achieving international economic justice. "The recent papal encyclical *Populorum Progressio* parallels so closely the

HERAKLION 1967

by F. Smith, World Council of Churches

statements made by the W.C.C.-sponsored World Conference on Church and Society last July that there is no longer any reason to work separately on the same issue." said the Rev. Paul Abrecht, director of the W.C.C. Department on Church and Society.

Vigorous Leadership Needed

Evangelism was the theme of the Crete meeting, and the participants agreed that in the churches there is a broad consensus on the meaning of evangelism but a failure to put it into practice. The World Council were therefore asked to give more vigorous leadership.

The general secretary of the council, Dr. Eugene Carson Blake, urged the council to be both conservative and progressive. The W.C.C. has from the beginning expressed its belief in a Trinitarian faith, but "progressive forces without all of our churches, especially focused in youth, today appear to believe that the Gospel requires



Christian leaders from the Philippines, Greece, America and the U.S.S.R.



The hundred member Central Committee plus 2 R.C. observers

revolution in both Church and World.”

The council discussed at length the religious dimensions of the Middle East crisis.

On Vietnam, the committee called for an end to the U.S. bombing of North Vietnam, and urged both South and North Vietnam to show a readiness to negotiate a settlement.

Other actions mentioned the need for reconciliation in Nigeria, greater freedom for Spain's Protestant minority, and the growing serious-

ness of the world food gap. Church and other groups were requested to support programmes to combat world-wide hunger.

Finally, the committee examined in detail plans for the Fourth Assembly of the W.C.C. to be held in July, 1968 at Uppsala, Sweden. This will be the first such gathering since 1961. The renewal of the Church and its mission to the world will come to focus there as the 2,000 participants discuss the theme "Behold, I make all things new."



“I know you, you're Father Christmas”

WILL YOU BE FATHER CHRISTMAS TO A BLIND CHILD?

This little boy will never see Father Christmas, never see the Tree in Trafalgar Square or the London illuminations.

He is blind.

He is being educated and loved by dedicated staff at the school of The Royal London Society for the Blind. He's one of the lucky ones who'll be sure to have a happy Christmas. But the cost of special care is great. The Society needs your help.

Please remember a blind child this Christmas with a donation to:

THE ROYAL LONDON SOCIETY FOR THE BLIND, 109/N Salusbury Rd, London N.W.6.

Name _____

Donation _____

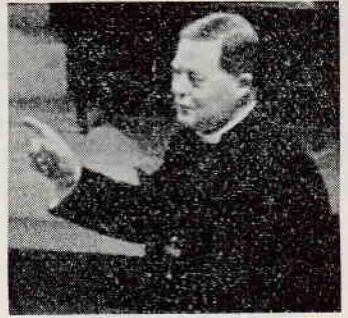
Address _____

(Registered in accordance with the National Assistance Act 1948 and the Charities Act 1960.) **THANK YOU!**

KINDLING OF FAITH

In times of religious deadness or special need the Gospel kindles men's hearts. This series tells of men and movements in the last two centuries.

By The Rev. H. A. L. Rice, Lecturer at Greystoke.



Archbishop William Temple

V—CHRISTIAN SOCIAL REFORM

WHEN THE GREAT REFORM BILL of 1832 was debated in the House of Lords, the entire Bench of Bishops voted against it. It took the Church of England a long time to live down the reactionary reputation which it gained from that unfortunate happening!

That it did live it down was largely due to a few outstanding men of vision and leadership—F. D. Maurice, Stewart Headlam, Scott Holland, Charles Gore and William Temple insisted that a vital part of the Church's task in the modern world was to proclaim the principles of the Fatherhood of God and the Brotherhood of Man, with all that that implied for an industrial age and society.

The Christian Social Union was formed in 1889 to advance this teaching. Its first president was the great New Testament scholar, Brooke Foss Westcott (later Bishop of Durham), and its most brilliant publicist with pen and in pulpit was Henry Scott Holland, Canon of St. Paul's. The Union, concentrating on such things as slums, unemployment, sweated labour, class and race barriers, sought to awaken the conscience of Christian

people to these evils in their midst.

The C.S.U. quickly came to wield an influence out of all proportion to its numbers. Largely due to its teachings and propaganda, the 1908 Lambeth Conference passed a resolution affirming that "this conference recognises the ideals of brotherhood which underlie the democratic movements of this century, and . . . calls upon the Church to show sympathy so far as they strive to procure just treatment for all and a real opportunity of living a true human life."

Passing resolutions is one thing; to get them implemented is another. There were still plenty of Churchmen on both sides of the chancel screens who were ready to protest at "religion being dragged into politics", and who regarded all talk about Christian responsibility in such matters as the profit motive in industry, investments, conditions of employment, decent housing and fair wages as an impious interference with a divinely ordered state of society. It seemed to many that such interference must inevitably result in social chaos and red ruin.

This may sound strange to a generation brought up in the Welfare State. It should be remembered that in 1908 the Labour Party was represented at Westminster by only 53 members, and that the great Liberal reforms dealing with National Insurance and Old Age Pensions were about to arouse political passions to their highest pitch of intensity

Church History

since 1832. The Lambeth pronouncement marked a great advance in Christian social thinking, and ranged the Church on the side of social justice and reform.

Side by side with the educational and publicity work of the Social Movement went much activity of a practical kind aimed at alleviating and removing the social ills of the underprivileged.

The work of Canon Samuel Barnett (1844-1913) in Whitechapel, of the Oxford House in Bethnal Green, of the Church of England Waifs and Strays' Society, of "Dick" Sheppard at St. Martin-in-the-Fields, of the St. Pancras Housing Society founded by Father Basil Jellicoe in 1925, of the Industrial Christian Fellowship formed in 1918, with P. T. R. Kirk as its first Director and Geoffrey Studdert-Kennedy ("Woodbine Willie") as one of its most devoted workers—these activities and many more taught Church people to apply their faith to every-day concern. They expressed that the Church cared about the needs of 20th century man.

Belief in the Fatherhood of God must be expressed in the Brotherhood of Man to be found (or should be found) in the fellowship of the Church of Christ. The Gospel is a social Gospel. It comes to us through Christ who showed His concern and care for human life in all its needs and necessities.

Three Roads

"IT seems that there are three roads that mankind can choose to follow this Christmas: journey to the moon at £ millions a year; journey to race suicide at about the same price; or the way to Bethlehem at a cost of a change of heart—which sounds easy but in the long run is more costly than cash"—The Bishop of Worcester, the Rt. Rev. Mervyn Charles-Edwards,

What's on your plate this Christmas?



Turkey? Mince pies? Perhaps rather more than you need? Why not? It is a feast day. But Christmas is just one more fast day for this child and millions like him. One more day of misery and hunger. A gift to Oxfam could help him. By helping his family to grow their own food, by sending them medicines, tools, seeds—practical aid of every kind.

Somewhere, someone's only hope of future health, happiness and self-respect lies in your Christmas gift to Oxfam. Please make it—now.

OXFAM

Room 35,
c/o Barclays Bank Ltd.,
Oxford.



David Frost introduces a Christmas record for Oxfam. 12 of your favourite Christmas Carols beautifully played and sung. All profits from this record are going to Oxfam. It is available at only £1 from all record shops.

SHALL WE abolish Christmas?

WOULD you like to make a religious experiment? To find out what Christmas really means by imagining that we no longer keep it. Out goes merry-making; eats and drinks, decorations and Christmas cards, presents and parties, a deal of drunkenness and many deaths on the roads. Perhaps a very good thing?

Certainly the Puritans of 300 years ago would have thought so. They wanted to abolish Christmas on account of the orgies and revelries of those days and in our day things are not so very different.

Out also go holidays from school and work. No more winter sports. But perhaps, like the ancient Romans, we would still have high jinks in mid-winter—a new national non-Christian week off.

Out, lastly, go church services, carols and candles, midnight mass, nativity-plays and cribs. Just a set of fairy-stories? If that is so, out in the end goes Christ and Christianity because His coming is what Christmas presents to us. Suppose it was all myth and fable—there would be nothing to celebrate!

Even so one thing is left. All people except a few "way-outers" accept that Jesus lived. So then, He must have been born and must therefore have a birthday. Christmas means a baby was born and we can all believe that!

Church News asks this Christmas, "Is it all fact or fiction? What can we believe?"

Suppose Jesus had just been another person like you or I, there would be nothing to sing about in his birth. Who



is interested in babies, anyway, apart from their mums?

The early Christians thought of Jesus as the One who did miracles, who died and rose again according to God's plan and Who lives in heaven. They prayed to Him, worshipped Him and were martyred for His sake. After about three or four hundred years the Church summed up Christ in its Creed. So to find out the old view of Jesus, read the phrases about Him in the Nicene Creed in the Communion Service of the Prayer Book.

But what do we think today? A famous teacher (*) asked boys and girls of 14 to choose which of these statements best expresses the true meaning of Christmas:

- (a) God wanted to show His love for creation by sending His son in the form of a man.
- (b) Jesus was sent into the world as an ordinary baby but God gave Him special powers.
- (c) Jesus was a great moral leader but was not the son of God.
- (d) Jesus was just an ordinary man with stories made up about Him.

Which of these do you think comes closest to the truth? Ask your friends and parents, the congregation at your church, your club or choir. If some young people made a survey of what it really thought today about Jesus, it would help everyone. You might have a debate and vote on the statement preferred. The results would give your Vicar food for thought and something to preach about at Christmas!

I won't tell you what I think because you should not take the answers from me or from anyone else. Find your own conviction. One thing is worth saying. How we think about Jesus decides whether we keep Christmas as Christians or would do better to stay in bed!

David Attfield

* Harold Loukes, *New Ground in Christian Education* (1965, S.C.M. Press) p.66.



Christmas Fare

EVERY YEAR WE HAVE THE TRADITIONAL FOODS AT Christmas time. I wonder how many people have ever thought about the origin of their Christmas dinner?

Roast turkey, for instance, is a comparative newcomer to Christmas tables. The earliest Christmas meat was beef, but it was an oxen roasted whole for feasts that lasted for anything up to a fortnight. The favourite Christmas dish for centuries after that was the Boar's Head.

This is associated with a custom which still survives at the Queen's College, Oxford. There, the boar's head is carried into the dining room with great ceremony while the choir sing the Boar's Head Carol (the oldest printed carol in our language).

"The boar's head in hand bear I,
Bedecked with bays and rosemary,
And I pray you, my masters be merry,

Quot estis in convivio."

The one man who disliked the boar's head was responsible for the introduction of our present day favourite, the turkey. This was King James I, who called the turkey, "the King of Birds, the Bird of Kings." It had been brought to England during the reign of Queen Elizabeth I by William Strickland—and it didn't come from Turkey!

It came from South America where Strickland had been on one of

Sebastian Cabot's voyages of exploration. Elizabeth I liked these "most strange and marvellous birds" so much that she granted Strickland the right to use a representation of a turkey in his coat of arms.

Christmas would not be Christmas without a plum pudding. Indeed, some twenty-five million of them are eaten at Christmas every year! But even this dish has undergone great changes.

At first, it was known as "plum porridge" and consisted of beef or mutton broth seasoned with prunes, currants, raisins and ginger. It was always eaten as the first course of the meal. One old law laid down that the pudding had to be boiled before daybreak on Christmas morning "or else two young men take the cook by the arms and run her around the Market Place until she asks pardon of her laziness."

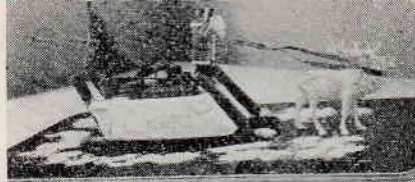
It became more like our Christmas pudding during the reign of the Georges when bread and flour were added, making a stiffer pudding. Then it was moved from the beginning of the meal to the end. Twentieth century ingredients to the pudding are a drop (?) of brandy

(for the adults) and silver three-penny pieces or sixpences (for the children)!

Mince pies, another of our favourites, were originally made in an oval shape to represent the manger in which the Holy Child was laid. Anyone who was suspected of having such pies in the house during the rule of Oliver Cromwell was very severely dealt with and Cromwell made his soldiers search houses and larders for them.



Fruit still figures on our Christmas tables and we are lucky that it is reasonably cheap. Although oranges were brought into Britain with the Crusades in the 13th century, 200 years later they were still very expensive. Indeed, some of Queen



Elizabeth I's courtiers had to put their money together to buy her a case of "right faire oranges" for a Christmas present which she appreciated greatly. Apples, pears and nuts are still popular but pomegranates don't seem to be seen so often these days.

At tea-time on Christmas Day our decorations are restricted to commercially produced imitation holly, snowmen and Father Christmases, but these are nothing compared with what our ancestors produced. Their showpiece at tea-time was a jelly, whose shape represented anything from a hunting scene to the inside of a church, all gaily decorated with coloured sugar.

P. Melvyn Garr.



Let God speak through your thoughts in reading the Prayer Book collect, epistle, and gospel for the week.

Advent 1 (December 3)

Ask God for his help to break bad habits and overcome personal failings.

Thank God for the Spirit of Jesus which gives us the means of fulfilling the law of love.

Praise God that he asserts his rightful ownership of the world and its inhabitants.

Advent 2 (December 10)

Ask God for an inquiring mind so as to delve into the essential meaning of the bible.

Thank God that he makes, keeps and renews his promises to men.

Praise God for the unmistakable signs of his presence in the universe of which he is lord.

Advent 3 (December 17)

Ask God to make his ministers zealous in converting sinners and perfecting saints.

Thank God for his entrusting his plans, aims and purposes to all-too-human men.

Praise God for all who have contributed towards preparing our minds to know and serve Jesus.

Advent 4 (December 24)

Ask God for the sense of power which accompanies his presence in the Church.

Thank God that we can laugh at the timeless foes of mankind—sickness, evil and death.

Praise God that the Creator came in the form of a man rather than act through an agent.

Christmas 1 (December 31)

Ask God that we may become more like him through his power of renewal.

Thank God that we can speak to him as children to a father.

Praise God that the name of Jesus means salvation and is in effect salvation for us.

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, December, 1967



The Three Wise Men sleep, from Methuen's book

Book Reviews

If you would like to give a rather special present to a discerning person who likes art and architecture may I commend "*The Story of the Wise Men*", (Methuen 30/-) a glorious book of photographs of the rescued 12th century carvings by Gislebertus in Autun Cathedral in Burgundy, with a delightful script about Gislebertus, the scripture and narrative with the carvings.

★ THE PRAYERS OF THE NEW TESTAMENT

by Donald Coggan, Archbishop of York.

Hodder and Stoughton 21/-

To all who have grown tired of most of the bedside books of religious devotions, be it the variety of the Bible reading notes, be it set prayers or devotions of one sort or another, and wish for something fresh and living and stimulating, may I most warmly commend this new book by the Archbishop of York. It is fresh, it is lively, it is warm, it is by and large unsanctimonious, it is instructive and in its own way I think helps very much towards a real devotion to our Lord. I can offer no warmer praise.

★ CHURCH KNEELERS

by Joan Edwards

B. T. Batsford, London

This book will come as a blessing and boon to all those who wish to beautify their church by working new hassocks or renovating old ones. Every aspect of this task which is often complicated and rather daunting is tackled clearly and in logical sequence, from "Where and how do we begin" through to the finished article.

The illustrations and diagrams are superb and a most admirable feature is that the book lies open at any given page so enabling the worker to study it without having to hold it open.

The writer confines herself to the use of coarse canvas, but what is said applies to any size of canvas. I cannot recommend this book too highly. O. R. Sitwell

EDITOR'S TABLE

PORTUGAL FOR YOUR HOLIDAY?

I am already taking bookings for this exciting tour of this delightful and interesting country. We fly out on Saturday, June 9th and then leisurely tour the country by coach, staying in Lisbon, Leiria, Oporto, Evora and elsewhere. I look forward to taking once again a party of *Church News* readers. A first class holiday, returning June 23rd. Charge, £76. Write: Canon Rhodes, Cathedral Office, Bury St. Edmunds.

TOO OUTSPOKEN?

No less than three times recently I have heard the remark by parish clergy saying they did not have *Church News* in their magazine because they found it from time to time controversial!

Isn't this sad when on the whole there is a dead-pan feeling about the Church among the people? Surely one of the things which is necessary is for us to be questioning and challenging—and I would have thought therefore in some measure controversial.

That clergy shy away for something which is "safe" and, I regret to say so, often dull and unattractive and making no impact, fills me with despondency. How can the Church hope to be alive and open to the questions and problems of our time?

And on the other hand, you see, if parishes and clergy adopt this attitude, if they are afraid of anything which stirs the dust a little, tries to make people think, it has the effect of not increasing the circulation as I believe a parish magazine and *Church News* should be increasing, but decreasing. In a sense they drive us to be more timid, less forthright, less open, less effective.

I wish I could encourage all the clergy and all the people who read *Church News* in this last month of the year, to think of parishes around them which would benefit by what we try and do through this inset—and make it known. Would you make a real effort in this way? I, as Editor, who has struggled so hard to present the Christian Faith through these pages in a vigorous, sensible and effective way, would be most grateful and most encouraged if we could see many new parishes joining our ranks.

I regret many letters received must be held over till January. A very happy Christmas to you all. Cecil Rhodes

GIFTS TO THE CHURCH

We are most grateful to Mr. & Mrs. Maund for their gift of three new hymn books for use by the choir and organist in memory of their little grandchild, Terry, who died tragically at Berinsfield. Mrs. Katherine Wood, whose father, the Rev. H. A. Cumberledge, was Vicar of Marston from 1899-1904 has also presented a silver wafer box belonging to her father, for use at the Communion service, and to her we express our thanks and wishes as she leaves to visit India.

CHOIR ROBES FOR LADIES

The ladies who have recently joined us in the choir have been a great help and enabled the choir to tackle one or two anthems. They will soon be wearing simple gowns of a colour that will tone in with the fabrics of the Church.

CONFIRMATION

We join in sending our congratulations and wishes to Janet Seid, who was confirmed at All Saints Church, Highfield, with other members of Headington School on Friday, December 1st.

CONFIRMATION GROUP

All who wish to be confirmed and who are at least thirteen years old, are invited to tea at the Church Hall on Sunday, December 17th at 5 p.m. and go on afterwards to the YOUTH EVENSONG at 6.30 p.m. It will then be possible to arrange a suitable time for a regular meeting. If you are interested in attending this group please let the Vicar know as soon as possible.

PARISH VISITATION

During the past week or two a number of people have been making visits to members of the parish. These have been primarily "contact" calls, church members linking up with others in the parish, hoping both to draw those visited into the life of the parish, and, to inform them of the aims and objects of the Fellowship of St. Nicholas. If there are any new members of the parish who would like to hear more about this, they are asked to contact Miss E. Warburton, Cross Cottage, Old Marston. This applies too to any parishioners who have not had a set of Freewill Offering Envelopes and who would like to receive some in January.

ALTAR FLOWER ROTA

Our new Rota will begin on Advent Sunday. Will anyone who would care to have a date during the forthcoming year please get in touch with Miss Lodge. We have a rota of faithful people who take their share during the year, but we are always delighted to welcome others and so lighten the "load." O.J.L.

CONGRATULATIONS

Congratulations to Martin Bolton, one of our most reliable and faithful Bellringers who has been made Head boy at the Harlow School.

IN MEMORIAM

Oct. 24. Bessie Griffin. Aged 79.

We give thanks to God for the courageous way in which BESSIE GRIFFIN carried on through many years of pain and suffering. She has now passed into the Presence of Christ and we extend to Mrs. Dean and her family our sincere sympathy

HOLY BAPTISM

Oct. 22. David Stuart Causier, 24 Raymond Road.
Simon John Joyce, 28 Cavendish Drive.

„ 29. Neil Lyford-Smith, Evesham, Worcestershire.

Nov. 12. Tracey Marie Carter, 41 Ouseley Close.
Joanne Elizabeth Clements, 45 Elms Drive.
Michele Ann Stroudley, 5 The Link, Risinghurst.

HOLY MATRIMONY

Oct. 28. Daniel Keating and Penelope Mary Harding Williams.

DECEMBER PARISH CALENDAR

- Dec. 2. Saturday. Guides Sale of Work : Church Hall, 2.30 p.m.
- ” 3. ADVENT SUNDAY : PATRONAL FESTIVAL
8.00 a.m. Holy Communion.
10.0 a.m. PARISH COMMUNION AND DEDICATION SERVICE
11.0 a.m. Children's Instruction.
6.30 p.m. Evensong.
- ” 4. Monday. Over 60's Christmas Party.
- ” 6. Wednesday. **ST. NICHOLAS' DAY**
7.15 a.m. Holy Communion.
7.45 p.m. Young Wives : Church Hall.
- ” 7. Thursday. Meeting of Parochial Church Council, 8 p.m., preceded by Evensong in Church at 7.30 p.m.
- ” 10. ADVENT II. BIBLE SUNDAY
8.00 a.m. Holy Communion.
10.0 a.m. PARISH COMMUNION (1967 Service).
11.15 a.m. **ST. NICHOLAS' TIDE TOY SERVICE**
Children and Parents warmly invited.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- ” 13. Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. Mothers' Union Prayer Group at the Vicarage.
- ” 15. Friday. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- ” 17. ADVENT III
8.00 a.m. Holy Communion.
10.0 a.m. PARISH COMMUNION (1967 Service).
11.0 a.m. Children's Instruction.
6.30 p.m. Evensong. Church Parade Youth Service.
- ” 20. Wednesday. 7.15 a.m. Holy Communion.
7.00 p.m. **CANDLE & CAROL SERVICE.** (Admission by Free Ticket only). Parents with children are especially invited to this service.
- ” 21. Thursday. **ST. THOMAS', Apostle and Martyr**
7.15 a.m. Holy Communion.
- ” 24. **ADVENT IV. CHRISTMAS EVE**
8.00 a.m. Holy Communion.
10.0 a.m. PARISH COMMUNION.
11.0 a.m. Children's Instruction.
3.00 p.m. Holy Baptism.
6.30 p.m. **CANDLE & CAROL SERVICE.**
11.30 p.m. **MIDNIGHT COMMUNION.**
- ” 25. **CHRISTMAS DAY**
8.00 a.m. Holy Communion.
11.0 a.m. Family Mattins.
12 noon. Holy Communion.
5.30 p.m. Evensong (said — no sermon).
- ” 26. Tuesday. **FEAST OF ST. STEPHEN**
9.30 a.m. Holy Communion.
- ” 27. Wednesday. **S. JOHN, APOSTLE & EVANGELIST**
7.15 a.m. Holy Communion.
- ” 28. Thursday. **HOLY INNOCENTS' DAY**
7.15 a.m. Holy Communion.
- ” 31. **CHRISTMAS I. (New Year's Eve)**
8.00 a.m. Holy Communion.
10.0 a.m. PARISH COMMUNION.
NO CHILDREN'S INSTRUCTION OR SUNDAY SCHOOL at 11.
6.30 p.m. Evensong.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies. Brownie Guider : Mrs. N. Edmonds, 10 Ashlong Road.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Cub Scout Leader : Mr. I. Brough, 7 Windsor Crescent, Old Marston.
Girl Guides. Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine : Sec. : Mrs. & Miss Finch, "Stanmore," Boult's Lane.
Mothers' Union. Enrolling Member : Mrs. R. Vernede, The Manor House, Old Marston.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Leader : Mr. N. Lankford, 55 Crotch Crescent, New Marston.
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.
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. : Mrs. North, 5 Salford Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.
The Marston Players. Mrs. Yates, Boult's Lodge, Boult's Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boult's Lodge, Boult's Lane.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Teacher-Parent Association. St. Nicholas County Primary School.
Mr. J. Sparrowhawk, 23 Ashlong Road.
Teacher-Parent Association. Old Marston S/M School.
Mr. G. Ballsdon, 15 Cromwell Close.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417.
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.
Thursday, 3 to 5 p.m. ; 5.30 to 7.0 p.m.
Friday, 3 to 6.30 p.m.
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall, 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,
CowleyTel. 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