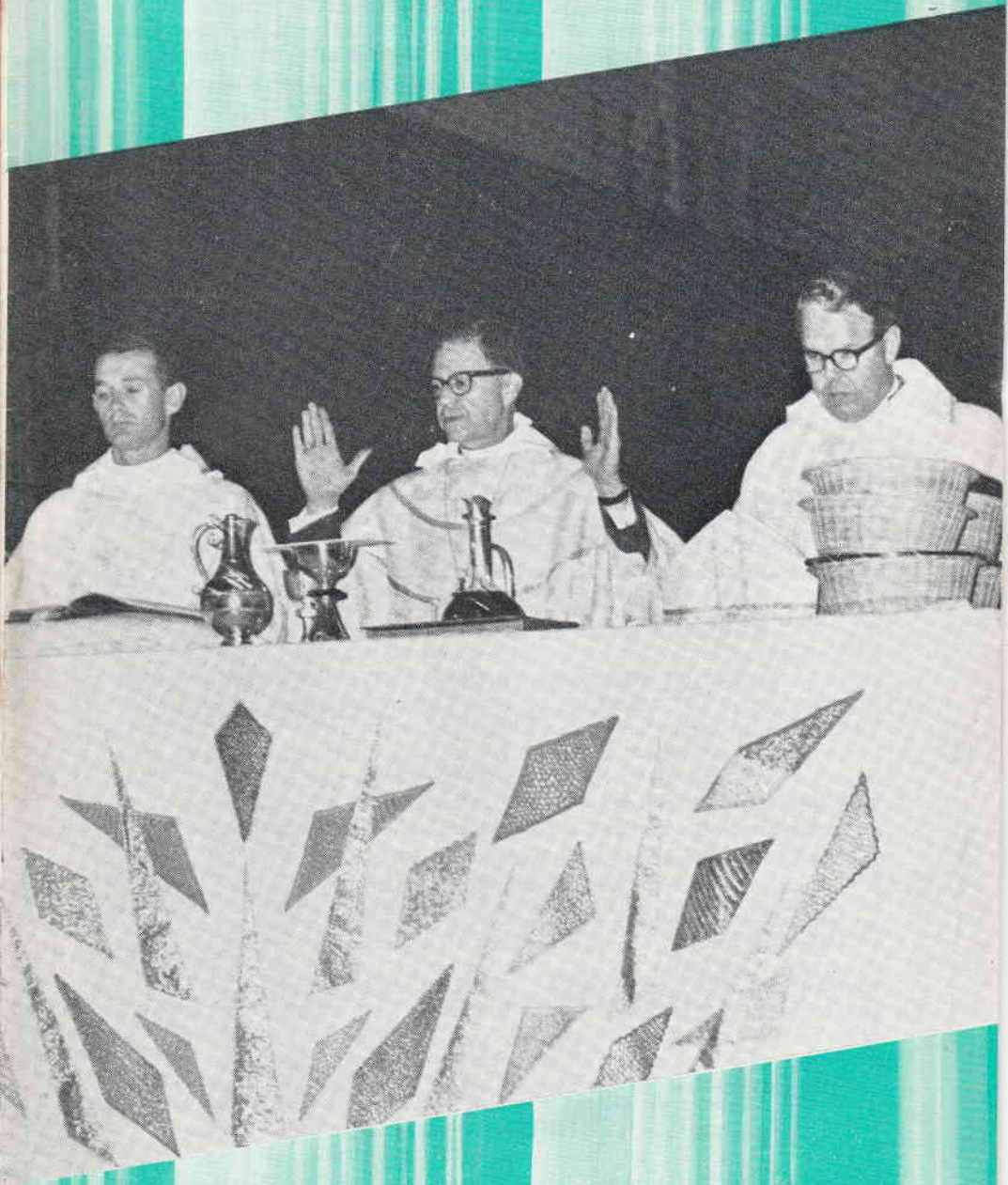


ST. NICHOLAS CHURCH

# MARSTON NEWS



No. 120

FEBRUARY, 1968

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 : 10 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 5.15 p.m. Wednesday : Matins 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.

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

**Mothers' Union :** 4th Wednesday.

**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 :** Wednesday, 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).

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

## VICAR'S LETTER

My Dear Friends,

Last month I abandoned the usual practice of writing an Editorial and then following it by a brief letter, but conflated the two and gave you a rather long rambling chat. I was pleased to discover how many people read it, judging by the comments that have been made.

Somewhere recently I read this letter from a young man to his best beloved :

“ Darling Marjorie,

I love you more than anyone or anything in the world.

My heart burns like fire for you night and day.

There's nothing I wouldn't do for you, and nowhere I wouldn't go for you in the whole world.

Ever your loving,

Bob.

P.S. I'll see you tonight at 7 p.m. by the clock tower.

Don't expect me if its raining.”

Somehow I feel there's a moral in this story somewhere ! !

There were many who were away at Christmastime and who no doubt went to church in other parishes. There were others who were struck down by the flu' bug. But there were a goodly number of the saints, who as the Psalmist once noted, “ rejoiced in their beds ” — and a lot more who offered their worship from the comfort of their armchairs before the Great White Screen. Well, as 99% of Parish magazines will begin this month, “ Lent will soon be upon us ” this should provide us with that extra push that will make us get up, go out, and join our fellow members of the family of God at Church. So we'll expect you—even if its raining ?

Miss Lodge, our intrepid Parish Worker (which means that she has undergone special training for parish work, and has been commissioned by the Bishop, and is **not** just a “ parish worker ” which we all ought to be) is one who braves all weathers, and knocks up quite a few miles on her ancient and heavy bicycle. A number of people reading my rather facetious comments last month on the possible cause for which there was a forthcoming bazaar, and which was not stated on the poster in the porch, have taken seriously the idea of a M.L.M.C.F. They have said they would willingly give something to provide Miss Lodge with a better form of transport. Miss Lodge would prefer just a lighter and more efficient cycle than any form of motor transport. So if anyone would like to subscribe to the M.L.C.F. i.e. The Miss Lodge Cycle Fund, I would be more than grateful if they would send their gifts to me or to either of the Churchwardens for this purpose.

As I write this during the season of Epiphany may I end with the story of a picture drawn by a little child of Three Wise Men in an aeroplane plus a fourth figure in front. “ They're flying to Bethlehem said this child of the jet age.” But there were only three Wise Men — Why have you drawn a fourth ? “ Oh, that's Pontius, the pilot,” replied the youngster.

Yours sincerely,



## **PERSONALIA :**

**Mrs. Dorothy Carter** has been acting as Diocesan President for the Mothers' Union. Commenting on the closure of branches, the reluctance of young wives and mothers to join the Mothers' Union, with the consequent drop in membership, Mrs. Carter writes in the December issue of Home and Family: "We need not only to ask ourselves 'why' this is happening, but to pray that when the answers become clear we shall respond with courage and sympathy."

**Mr. Albert Sidebottom**, one of our sidesmen, will be going on a business trip to Israel during the month of February. His business contacts will be near the region of Caesarea, and the trip should be full of interest.

**Michael Ellis** is to be confirmed at Oundle School on Saturday, 17th February. We send to him our best wishes, and will remember him in our prayers.

**Mr. Ivor Hall**, 68 Cherwell Drive, has become our new Cub Scout Leader, and we are delighted to welcome him, and wish him well in the days ahead.

## **YOUNG WIVES GROUP :**

"We began our 1968 meetings with a Beetle Drive," writes Mrs. Sheila Sleightholm, Leader of our Young Wives Group. "Those members who came to see what it was all about found themselves enjoying it and were soon drawing beetles with zest." The evening finished with a party-like atmosphere with coffee and refreshments. Later in January we had an interesting evening sharing the memories of their past lives with Mrs. Bing, Mrs. Kensington and Mr. Jennings. We "travelled" in Ireland, Scotland, and Marston from the beginning of the century up to the "thirties."

On February 7th we will be getting more ideas on running our homes from Miss Price of the Technical College and on February 21st we will be hearing about the work of the Oxford Samaritans from the Rev. MacDonald Ramm, their founder.

## **S.O.S.**

We are eagerly searching for someone to take on the leadership of our flourishing Brownie Pack. If there is anyone, will they please contact Mrs. Edmonds, 10 Ashlong Road? There are a number of willing helpers, but our great need at present is for someone to take on the leadership of the Pack.

## **WOMEN'S WORLD DAY OF PRAYER**

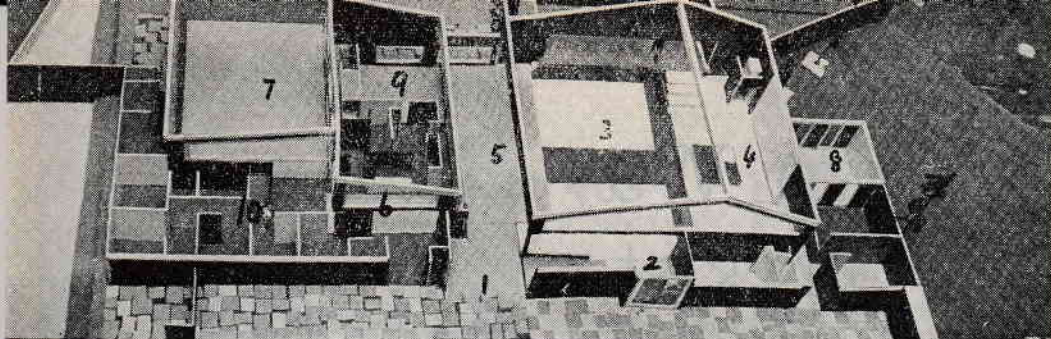
This will be observed on the 1st Friday in Lent. Friday, 1st March being the traditional day when women the world over join in prayer and praise. Details of the services being held in and around Oxford can be found in the Church Porch.

## **CHILDREN OF THE CHURCH. Advance notice !**

Mothering Sunday this year is on Sunday, 24th March and we shall hope to have our usual Service for Parents and Children at **11.15 a.m.** Please make a note of this time and we shall look forward to welcoming you all then.

## **HEARD IN THE PARISH :**

"I do like those bits of payer you give out at the 10 o'clock service. It means that I can't go to sleep as I used to do in the old service."



Plan of Building

# NEW CHURCH BUILDING EXPERIMENT

Dennis Ede, Vicar of Hodge Hill

"So far as I know this is quite different from any other church in this country. We hope the church will become the centre of communal life as churches were in the Middle Ages."

**J**UST HOW MUCH IS YOUR Church used during the week?

You will probably find that 12 hours usage per week is the average for most of the 16,000 or so parish churches in England (not to mention other places of worship).

At Hodge Hill, Birmingham, a new multi-purpose church centre commenced construction in July, 1967. It will encompass under one roof, a youth centre (£36,000) and worship centre (£67,000). There is to be a common entrance to both.

The hub of the building will be a coffee-bar and kitchen which serves both youth centre and church. The youth centre will have a hard games hall allowing six-a-side soccer and other such activities.

The worship centre has four axes—to the east a free standing sanctuary, to the south, the baptistry. To the west, a lounge raised two feet above the level of the auditorium, to the north, four feet above the auditorium, a day-nursery/stage with workshops and changing rooms below ground. The worship centre can cater for 300-600 according to need.

A Quiet-Prayer Room is open 24 hours day and night with built-in

furnishings, and a Garden of Rest visible from the main worship area.

To the front of the building is a car park area, and to the rear, a garden, a children's playground, and a hard-games area, for net-ball, etc.

There will be facilities for young and old alike. Already a programme of week-day activities for nursery-age children, mothers and babies, and elderly folk is in progress in very inadequate buildings.

A full-time youth warden is to be appointed in the spring of 1968, and a team of 48 church members of all ages, is already in training to help in the day-to-day running of this new centre.

Will it work? We just don't know.

Will this destroy the respect for the Church? We have found in a dual-purpose building, that the atmosphere of worship is as much determined by the attitude in our hearts as it is by ecclesiastical architecture. The whole venture is an act of faith. Perhaps a little less security in the portals of our church life would invigorate us all.

## Main Features

1. Entrance 2. Baptistry 3. Congregation 4. Sanctuary 5. Lounge 6. Coffee Bar 7. Games Room 8. Quiet Room 9. Reading Room 10. Offices, Committee Rooms, etc.

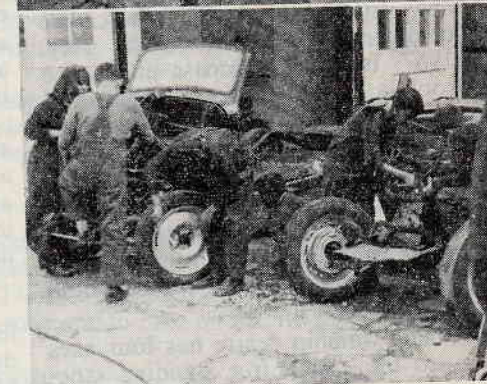
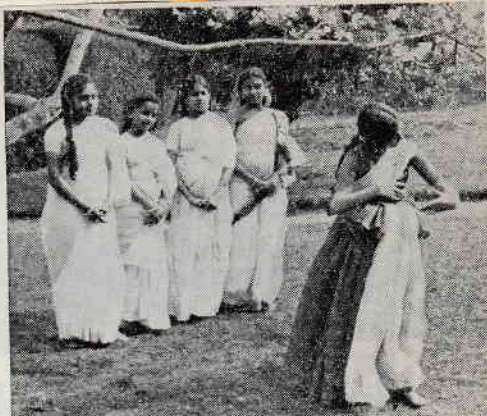
# Two Way Ticket

*Jennifer Rhodes*

**T**HE TITLE SOUNDS LIKE A British-Rail film. It is in fact the name of the first colour film of the Pestalozzi Children's Village Trust, Sedlescombe, Sussex.

The British village, founded in 1958, on a large Sussex estate, modelled on a Swiss village started in 1946 by Dr. Corti and named after the Swiss Educationalist, Johann Pestalozzi, originally sought to help refugee children. Its new purpose is to develop a specialised education and training for carefully chosen children from any nation who have ability, to try and create international citizens with leadership, without losing their individuality, faiths, cultures and customs. They come from wide-ranging countries: Tibet, Thailand, Jordan. Integration with English ways also forms part of their curriculum, achieved by attending local schools and continual English tuition.

Each nation has a small house of its own linked to a central common room. Each house is under the care of a housemother of their own nationality so that they do not forget their own tongue, religion and culture. On high days special traditional dishes are prepared and national costumes, music, dances play a significant part in their lives. Regular letterwriting home and



*Practising a National Dance  
Learning English in a teaching laboratory  
Learning how a motor car works*

embassy visits prepare them for home re-integration.

Will this effort succeed? Time will tell, but it is a noble venture and it desperately needs financial help for it depends entirely on voluntary contributions.

# Lambeth Conference

Canon Cecil Rhodes

**I**MMEDIATELY AFTER THE Lambeth Conference agenda was published last July, the *Church Times* came out with a leader "It would be an exaggeration," it began, "to say that the prospect of next year's Lambeth Conference has aroused any excitement in the Church at large. The release of the Conference's agenda is hardly likely to change the situation. It is so enormous in its range of subjects as to give the impression that the Conference is determined to leave nothing out"! "... a record number of bishops attending, the organisers have no doubt felt impelled to devise as many subjects as possible to keep them all busy... a mammoth agenda of 32 different subjects suggests that all the Conference can hope to be is a vast debating society. And debating societies cut little ice and butter few parsnips." This is a devastating comment.

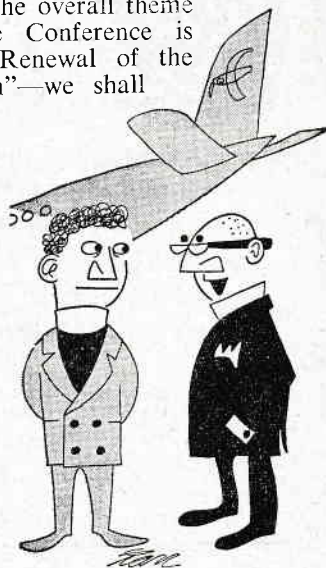
The Rev. Stephen Hopkinson, Rector of Bobbingworth, Essex, A.T.V. religious adviser and with a history of considerable distinguished service to the Church behind him, writing in *The Bridge*, suggests that the bishops should forget the familiar and all too common concerns about faith, Ministry and Unity and look at some of the world problems. What had they got to say on the great issue of human survival? Could they point the way to a happy and purposeful human life within a sane and stable society? If so let the bishops speak out with clarity and persuasion. "If not, it might save everybody time and money if they stayed at home and trotted around in their familiar circles."



Bishop Dean

Bishop Ralph Dean, Executive Officer of the Anglican Church and Episcopal Secretary of the Lambeth Conference, has also come out with his opinion that he does not see much value in the meeting—"Out of touch with swift moving modern conditions", "too much like a Bishops' Club"—the Church should have a real lay voice in its highest deliberations.

So it all makes one wonder. Is the Church's effectiveness being swamped, her best brains side-tracked, and we suffocated with their reports? Is the Lord's work done in assemblies and conferences, with more paper and more high brow discussion—or out in the street and in the home or by the bedside? Well, the overall theme of the Conference is "The Renewal of the Church"—we shall see.



"I've been to so many World Congresses  
—I can't remember where my church is"  
C.E.N. cartoon

And now . . .

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## Coventry

No bishop shows more imagination, verve, flair and determination to get the Gospel across than the Bishop of Coventry. 1968 is the 50th Anniversary of the re-founding of his

Diocese of Coventry and though this is Lambeth year, a tremendous effort—"under God, nothing less than a total renewal and revival of faith and Christian Action." There are four successive and inter-related events: February 2-14: Exhibition "Task 6" held in the Cathedral—the mission of the world-wide church. June 25-July 2: Conference "People and the Cities" in and around the Cathedral—facing the problems and opportunities in urban-industrial society. Sept. 17-27 "Call to Mission"—in the Cathedral, taken by the Bishop himself. Sept. 29: A Diocesan Eucharist, at the Royal Show Ground, Stoneleigh, where it is expected there will be up to 25,000 Communicants.

Before the "Call to Mission" a house to house visitation of the whole diocese is being carried through. Overflow meetings are expected and planned in Holy Trinity and elsewhere, with closed circuit television.

## Devaluation

Christian Aid, Oxfam and Save the Children Fund say devaluation vastly reduces the value of money overseas, and to maintain present commitments Oxfam will need an extra £180,000, Christian Aid £200,000, Save the Children

Fund £75,000 more — just to maintain present projects. New work is out of the question at the moment.

## India

Familiar figure in unfamiliar role, David Frost recently in India's Bihar hunger region doles out porridge for hungry children.



## Pep Pills

Their use by the young is going down, says Dr. William Parker, M.O.H., Brighton. The mood and the fashion of the young is changing—from leaping about and wild music and noises to quiet music and more restrained habits.

## Youth

A poll of Britain's young people discloses that 43 per cent. would like to emigrate. Des Wilson, 26-year-old director of Shelter—the campaign for the homeless, takes the figures seriously: "Society abandons youth when it leaves school. They are abused, used, exploited. Is it any wonder they grow cynical, disillusioned and then want to opt out?"

## Down on Buildings

"A Church which takes its mission seriously in the leisure-age must spend less on buildings and more on a first-rate use of the mass media." writes Canon John V. Taylor, General Secretary of the Church Missionary Society.

"Vociferously it is asserted that the parish system is not breaking down: unhappily too many parish priests are, all over the world. My plea is that deliberately and confidently we should allow the parishes to break down into those smaller, more spontaneous units of Christian Presence which our mobile, cosmopolitan, New Testament kind of world demands."

## Clergy Moves

"There are 12-20 clergy in the diocese, who especially want to move and for whom I cannot arrange a move" recently said the Bishop of Salisbury. How far is this due to the shortage of livings at the moment or lack of skill in management in filling vacant benefices? The easy course usually adopted, here is a living, who will fit it? If he is a lively young man he is often given a living four times better than his previous one. Now if there were perhaps more thought given, when one more significant living becomes vacant it might be possible to arrange no less than four or five moves of clergy each gaining a little greater sphere of service—and with greater justice all round.



## Outspoken

Mr. George Goyder is a man of considerable parts and abilities who has given considerable service to the Church.

To meet him on a conference is a pleasure, to hear him speak shows his own personal dedication and concern. And at times he can be terribly forthright. So he was at the last meeting of Church Assembly when he accused the bishops of failing to give the forthright lead which our time requires. There was loud clamour and loud disgust and pleas that the house disassociate itself from what had been said. Said one lone archdeacon "a great pity if people expressed strong but unpopular views only to have them immediately repudiated" And maybe, maybe one should listen.

## Charity 1968

*John E. Palin, age 18.*

Though I speak with the tongues of politicians and parsons and have not charity, I am become as a rowdy transitor or a tone-deaf choir, which is a pain to the Vicar's ear.

And though it is true that I have the "gift of the gab" and understand atomic science, and other conglomerations of the world, and have not charity, I am nothing.

And though I bestow my Christian Aid envelope to feed the multitudes who starve, and offer my countless gifts upon the P.C.C.; and have not charity, it profiteth me nothing.

Charity never faileth. But whether there be empty deeds which have not charity, they shall fail; and whether there be eloquence without charity, that also shall fail, as much as doth hot air rise to nothingness.

And whether there be empty pews within the Church for want of going out therefrom to fill, that Church shall fail, because it hath not charity. And wherever the Body of Christ is broken with division, there no charity canst dwell.

And what is the good of knowing how a computer or any other gadget doth work, if we have not charity to know Him by Whom all things are made.

For our hearts are full of partial truth, and our voices full of empty words, wherefrom no action for the Kingdom doth emerge, because there is not charity.

But when that which is perfect is come, that which hath not charity shall be destroyed. Let us then prepare, that we may live in charity, else we are nothing.



*(Photo Annette Westwood)*

**There's one thing more shocking  
than this picture—  
that you will disregard it**

This child has trachoma, made worse by her poverty and hunger. She's slowly going blind. But if this picture shocks and upsets you, think how much more shocking it is to do nothing about it. A donation from you could help prevent this kind of suffering—by getting medical attention, by improving the child's diet, by teaching her mother child-care and hygiene. Any of these things could happen. What it needs is your decision not to ignore this picture now.



# OXFAM

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## COMMUNION SERIES II

The Bishop of St. Edmundsbury and Ipswich



Westward position, facing the congregation, simple altar, other clergy taking part

**T**HE BOYS LOVE IT—THEY SAY they really understand what they are doing.” That was a Borstal Chaplain replying to the question—“How are you getting on with Series II?”

This is really the point. Those of us who have been regular communicants from childhood will not be wildly excited by a new way of celebrating the Holy Communion. The words of the 1662 Service mean a great deal to us. They have become a part of us with constant use over the years.

But two generations have grown up in England who have not been brought up on the Prayer Book. When they are persuaded to go to Church and attend worship they don't understand why the worship of God seems to demand special architecture, special clothes, music of 60 years ago, a different dialect of English, sometimes spoken in a special kind of voice.

This is perhaps the first reason why the Church has to look at her worship again, just as she is being forced to look again at the expression of her faith and her way of life. The Book of Common Prayer itself tells us that “St. Paul would have such language spoken to the people in the Church as they might understand and have profit by hearing the same”. Its language was the ordinary

spoken English of four hundred years ago. Some of us wish the Liturgical Commission had been braver, and put Series II into contemporary English. We must get away from the idea that a form of worship must necessarily be drawn up to last for centuries. It may last for only as long until changing ways of thought and language make it essential to change. Then it must change.

There are other reasons why we must re-examine our ways of worship. Some of the Reformation controversies have been by-passed by a new agreement about what the New Testament Church did when it broke bread according to Christ's command. Cranmer knew that the Eastern Church thought you must ask God the Spirit to bless and sanctify the bread and wine to be the Body and Blood of Christ. He knew that the Western Church believed that the recital of Christ's words and actions by a properly ordained priest was what was essential to the consecration of bread and wine. So in 1549, in the first English Prayer Book, Cranmer combined both these ideas, coming down on the side of the Western theory in fact by the rubric about the consecration of more bread or wine if more is needed for Holy Communion. *But now we know that*

*Christ didn't bless bread and wine—he blessed the Father, he thanked him.* And our prayer of consecration ought to be a great thanksgiving to God over the bread and wine, as 1662 is not, but Series II is.

The old idea of the priest doing something alone for the people has died hard. This is what seems to be implied by many an 8 o'clock service. But the Holy Communion is the service of the whole people of God and they ought to have a large and essential part in the service. The people have a part in 1662, but a much bigger part in Series II and in many churches lay people, men or women, can now read the Scripture, bid prayers in the intercession, and, with the bishop's permission, administer the chalice. This development is not a gimmick, it is theologically sound.

Most readers know that there was considerable discussion in the Convocations and the House of Laity before Series II got a shape that all could conscientiously use. It is not yet in its final shape. Churchmen of all shades of opinion are urged to use it and reckon carefully whether or not this Service says what we want to say and ought to say when we assemble as a family for the Lord's Service. The Liturgical Commission will want to know the views of congregations and individuals at the end of the four-year experimental period, in the hope that we may then be able to agree together on a form of worship which is theologically sound and which is completely intelligible to all who use it. We all know that Church worship at present often puts off the uncommitted. We must search for ways of worship which not only build up the believers, but attract others to God.



## BORROWED PRAYER

The Rev. R. P. Flindall

The Psalms are the private and public prayers of men, known and unknown, in ancient Israel. In borrowing their prayers we share their experience of God; employ their attitudes of mind; and affirm their belief. These Psalms are selected by the Church for use at Evensong on Sunday and deserve our prayerful study during the whole week.

**February 4** Sin Confessed. Psalm 106: 1-15.

**Wait upon God** knowing that our nation, now as ever, resists his rule in its life.

**Adore God** whose loving kindness allows us to turn to him time and again.

**Ask God** to help our leaders and the people of this land to see error of trying to live without the guidance of his laws.

**Say** the Gloria.

**February 11** A Shout of Joy. Psalm 104.

**Wait upon God** amidst the evidence of his power in nature and his sustaining life.

**Adore God** that Jesus Christ is always the same and never leaves his universe to itself.

**Ask God** that the Holy Ghost may be the source of our sense of joy.

**Say** the Gloria.

**February 18** God acknowledged. Psalm 139.

**Wait upon God** in whose presence we are always to be found, from whom we are never parted, and never escape.

**Adore God** who knows our thoughts, our characters, efforts, hopes, fears, failings, better than we ourselves.

**Ask God** for a deeper sense of his presence in us that other people may also look for God in themselves.

**Say** the Gloria.

**February 25** The Prayer of an Old Man Psalm 71

**Wait upon God** in our individual hardships; sickness, old age, depression, financial worry or ill treatment.

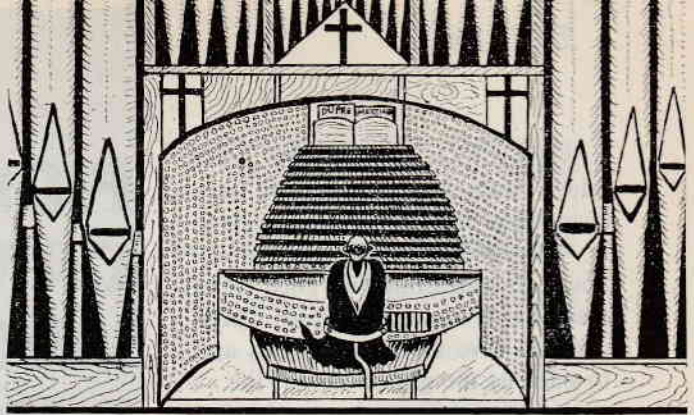
**Adore God** who could inspire in this old person such a sense of confidence and trust in spite of hardship.

**Ask God** that we be so filled with love of God that we lose our sorrow in praise.

**Say** the Gloria.

# Organs or people?

by Elizabeth Peters



**A**S A CHURCH COUNCILLOR, I despair calculating the man-hours wasted in the battle for church-fabric funds—hours that should be used for the **real** work of the church, the spreading of the good news of Jesus in parish and mission-field!

Take our parish—we'll call it Thornbridge—neither wealthy, nor struggling for survival, it must be typical of many in England.

Built a century ago, the church was equipped by its Victorian worshippers with a delightful organ. Nineteen sixty-eight, however, sees our organ, in spite of regular attention, drawing wheezily to the end of its life. To rebuild or replace—that is the question.

When I suggested replacement by a grand piano, a cascade of horrified protests followed. "This was not in the tradition of the Anglican Church." "The Advisory Board would never agree." "This would be a retrograde step." "Thornbridge church would never be respected again in the diocese." I was a lone voice in the wilderness at that meeting.

One of the great dangers confronting the whole Church today is the danger of giving priority to the trappings of God's house, rather than to God's people. Christ's Church was to be made of "living stones"—of men, women and children. Not of bricks and mortar, bells and steeples, oak fittings and organs.

**THE ANGLICAN CHURCH MUST BEWARE** that it does not allow tradition to swamp its duty to proclaim the Gospel message. Crumbling steeples—w e a r y old organs—these are the trappings of a bygone age. Yet Christ's Church is for today and tomorrow. Its message holds food for hungry hearts.

Personally, I cannot believe that the notes of an organ, however it may swell in deep tone, can ever sound as sweet to God as the off-key song of joy-in-Jesus sung by the least of His children, or that its music can ever draw one of His lost sheep back into the fold.

I am appalled, too, when I consider the energy-drain of parishioners all over the country as they give their best efforts in organising fetes, bazaars and appeals to raise money for expensive organs.

WHAT ALL THIS TIME AND talent could accomplish if it were channelled into a parish mission—in door-to-door visiting of every house, broadcasting the good news that God is Love, that Jesus Christ came to save us from our sins and to offer us the gift of eternal life.

Extravagant church fittings should be “out”—God has better uses for our money, and we won't have to look far to find them. “Feed the Minds” struggles to fill men's intellects with the food of God's Love. Our money could save a child from death in India's famine-stalked land. Patients in hospitals and leper colonies sorely need our loving gifts.

SURELY THESE DESPERATE WORLD needs should shrink our own desire for the luxury of an organ into its true perspective. If they do not, how our lack of perception must tear at God's heart.

We must forget the organs, the steeples, the bells! God needs all our energies for gathering in his people, the “living stones” for whom He lived and died to save.

Elizabeth Peters.

IN PROPORTION as we love truth we shall be anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them arises from the perception of something that we have not perceived; and we shall aim to supplement that portion of the truth discovered by us with the portion discovered by them.—*Herbert Spencer.*

# FIGHT CANCER WITH A WILL!

When drawing up your will, please remember the work of the Imperial Cancer Research Fund. Founded on the initiative of the Royal Colleges of Physicians and Surgeons, the I.C.R.F. is fighting all forms of cancer, including leukaemia, with every weapon of modern science in its own up-to-date laboratories. It has no official grants and is entirely supported by voluntary contributions. Will you please help—now?

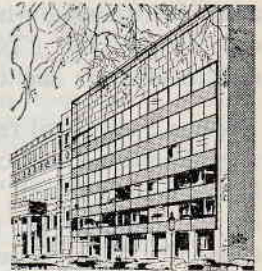
## How to word your Will

*'I hereby bequeath the sum of .....pounds free of duty to the Imperial Cancer Research Fund, Lincoln's Inn Fields, WC2 for the purpose of scientific research, and I direct that the receipt of the Honorary Treasurer or Secretary shall be a good discharge for such legacy.'*



Patron:  
H.M. The Queen

The I.C.R.F.  
Laboratories in  
Lincoln's Inn Fields



Write for further information to:  
A. DICKSON WRIGHT, ESQ., M.S., F.R.C.S.,  
IMPERIAL CANCER RESEARCH FUND (Dept. 257),  
LINCOLN'S INN FIELDS, LONDON WC2

**IMPERIAL CANCER RESEARCH FUND**



first group to the minor engagements, until they crashed resoundingly into the rock--n--roll scene in 1958 with a four-week engagement at the Clacton Butlin's. About the same time they made their first record with "Move It" on one side and "Schoolboy Crush" on the other. It was a hit.

The rest of the story could be summed up in the word 'success', which for a pop star includes the frenzy of the fans, the massive mail, the discs at the top of the charts, the shows, the films, the cars, the clothes, the nice house. Then, for a star it is even better to survive than to arrive, and Cliff Richard has done this too, surviving the rock era and emerging as a popular all-round entertainer.

But what other star takes a Crusader class at his parish church on a Sunday afternoon and discusses the eventual possibility of becoming a teacher of

## CLIFF PATH TO FAME

ALAN SHADWICK

**I**T TAKES DEDICATION AS WELL as talent to achieve stardom. David Winter's little biography of Cliff Richard (*New Singer New Song*: Hodder and Stoughton, 18s.) shows that this particular star, so swift in the firmament of show business, possesses dedication in a double sense.

The Webb family—Cliff's real name was Harry Webb—arrived back in England from India with just £5 in their pockets in 1947, when the infant star was seven. Even as a schoolboy he wanted to be a pop singer. So do many. But Cliff was different—he persevered. The council house neighbours at Ches-hunt had to put up with a certain amount of practising. But it is always the same: a degree of toleration is always required when there is some sort of a genius in any neighbourhood!

Mr. Winter describes with a touch of drama the comings and goings of Cliff's

religion? This indeed is where Cliff Richard is different and where the real interest in the book lies. David Winter knows a lot about his subject's spiritual progress, and this is outlined with simple sincerity. Everybody agrees that Cliff Richard is a nice fellow quite unspoilt by success. What is made plain here is that he comes from a family with good standards, that he knows that worldly success fails to satisfy, that he went back to the Bible and found a saving faith.

In June, 1966, he mounted the rostrum at the Billy Graham crusade at Earl's Court to tell 25,000 people that he was a Christian. And sang a gospel song. Naturally this caught the headlines too. But a few months later he was quietly confirmed by the Bishop of Willesden in his own parish church: "Defend, O Lord, this thy child, Cliff - - -" He had come home.

# THE WIDER FELLOWSHIP—

**Giving important news of events  
and persons in Roman and Free  
Churches.**

**This month: The Rev. Leslie Timmins,  
Methodist.**

**H**ISTORY WAS MADE LAST Autumn when representatives of the World Methodist Council and of the Roman Catholic Church met at Arccia near Rome.

The meeting—through contacts made at the Second Vatican Council—came out of the World Methodist Council held in London in August 1966. The purpose of this meeting: to explore the possibilities of dialogue. It was unexpectedly fruitful.

This event took place some months ago, but its importance is that this is the first of a number of projected meetings. The aims:

To foster conditions favourable to the growth of Christian Unity.

To ensure that the results of this particular consultation should be fully shared by the respective communities at large.

To ensure that the consultation should be related to the life and problems of the present day.

What is startling is the speed at which attitudes are changing. In spite of the suspicions of some Protestant Christians about anything Roman, yet an ever increasing number are becoming more open-minded.

There is a deep divide between Rome and the non-Roman churches, nevertheless more and more Christians are learning to accept the truth that it is impossible to talk about Christian Unity without reference to the Roman Catholic Church.

Unity negotiations are becoming more complicated and more widespread. Institutional reorganisation is never easy, and seldom quick. What is needed is more practical recognition of the

Lund principle, that Christians should never do anything separately that they can do together.

## **BAPTISTS AND UNITY**

One of the problems of the unity movement is the difficulty Christians of one denomination have in understanding the domestic problems of Christians of other denominations.

It often seems that the apparent slowness of negotiation is due to unwillingness, whereas it is sometimes because of the built-in problems of organisation. This point is well made in a very useful booklet published by the Baptist Union of Great Britain and Ireland "Baptists and Unity" at 3s. 6d.

It tells us that there are 3,300 Baptist Churches in Britain with a membership of some 295,000; that there are separate Baptist Unions in Wales and Scotland, though both have close links with the Baptist Union of Great Britain and Ireland. The Baptist Union of Ireland, of relatively recent formation, has little direct contact or fellowship with other Unions.

"The tangled relationships" says the booklet: "which result from the above facts are in many respects illogical. They are the legacy of history. They are confusing and are frequently misunderstood within as well as outside the Baptist Community."

Well-written and informative, this small book sets out attitudes to unity in the Baptist churches. Under the heading "Recommendations" it says: "We are not able to accept the view that the differences between the churches concerning the use of standards of belief and concerning the relation between Scripture and Tradition are now insufficient to stand as barriers to unity.

"Baptists, as a whole, would not, we believe, be yet ready to agree that the differences on these matters can be better explored within a united Church. We believe, however, that Baptists should themselves carefully re-examine their own and others' attitude to these matters and share further discussions about them."

An ultra-cautious position? This booklet makes clear just how many difficulties there are.

In some ways, now that we have travelled to the point of discussion we seem to have further to go than we have already travelled!

## PLAN YOUR OWN CHURCH

RECENTLY I ASKED A CLASS what they thought of the Church. Criticism overwhelmed me, chiefly about worship. Church services were dull and boring, old-fashioned and archaic, meaningless and out of touch with life.

Now today, you know, there are many new ideas and experiments in worship going on. Have you heard of the Folk Mass, Songs from the Square, Gelineau Psalms, teenage services? Find out about these. Better still, have a go at devising your own form of service, an act of worship to suit you in 1968.

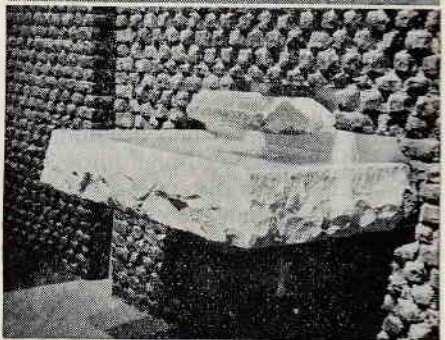
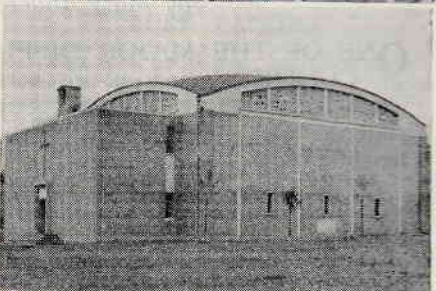
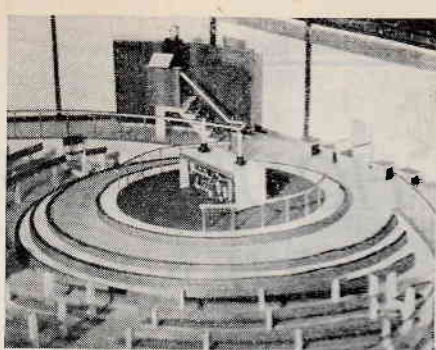
One way to do this is to design your own Church. Suppose you then plan a Church for modern worship. I will plan mine to encourage you to have a go.

What do we want a Church for? Christenings, weddings, funerals—yes. Mattins, Evensong, Holy Communion—yes. And why not for concerts, plays, films, social and political meetings as ways of expressing our faith or as offering a large hall—which is what a church is—to local people for their use? And for wedding receptions, dances, whist-drives?

For my church, at any rate, there must be a large hall, fairly square because this makes hearing easier, with a spacious central platform. Actors and musicians, clergy and choirs, bridal parties and coffins, according to the occasion, would face the people, who would sit round on three sides. Tiers of seats sloping down to a clear area in the middle might be of value for larger halls.

In worship there has to be a central focus to gain our attention and to show, like a picture or symbol, what we are doing. Now Christian worship needs three material things—a bowl, a table and a place to talk. For washing in baptism, for feeding in Holy Communion and for hearing God speaking in reading or preaching.

But how can there be three centres—font, altar and pulbit/lectern? But three objects will always divide our attention: or one of them will outweigh and hide the others. Take a quick glance at some places of worship and you would think they had no place for baptism in some, no place in others for Holy Communion, no place in others for the Word of God.



1. *New Centre Space Church, Lincoln*
2. *Modern Square Church, Birmingham*
3. *C.M.S. Chapel, flowing font*

A way to combine these three things in one centre, in one focus, to stand for one faith, one Lord, one life of worship, is to have one large fine Table on the platform area. When the Service is Holy Communion, cover it with a white linen cloth, with Communion vessels on it; when a Baptism, a large bowl; when preaching, teaching, discussing, a cushion with an open Bible.

Nearest to my ideal is the chapel in the new headquarters of the Church Missionary Society, 157 Waterloo Road, S.E. 1.

What is your plan? If it differs seriously from mine, think why. Am I wrong about what the worship of God requires? Or is it perhaps Christian worship itself that is out of date?

David Attfield.

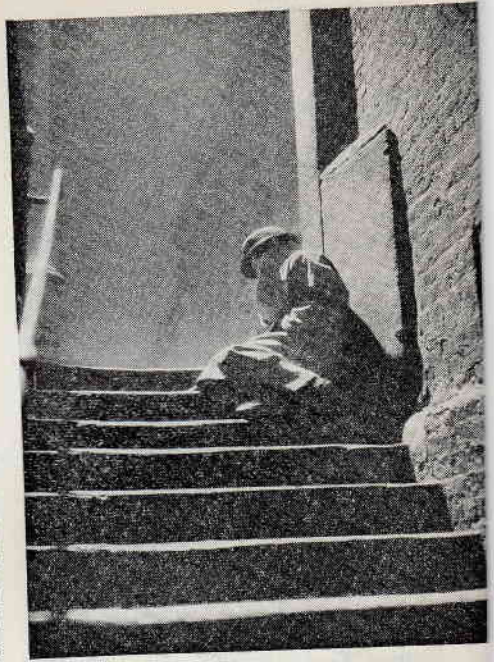
# HOUSE OF FRIENDS

by *Mary Andere*

**O**NE OF THE MAJOR DIFFICULTIES facing ex-prisoners when they have finished their sentence is the difficulty of rehabilitation.

At all times the sudden change back into civilian life, to accepting personal responsibility and endeavouring to form some sort of personal discipline in life, is a hard enough struggle for any individual to make. But if, added to that, is the fact that he is homeless, has no interested relatives or friends, and little idea how to find accommodation, the task is well-nigh impossible for many. Rightly, or wrongly, the ex-prisoner often feels that between him and the rest of society there is a great gulf fixed. No one seems anxious to try to bridge it and help him across, and, left to himself, he often feels he just can't make the grade, and so, eventually, gives up and becomes a drifter, a misfit in society.

Recognising this initial difficulty, and recognising also that this is the time when a man's whole future life can be made or marred, the Hereford Christian Council gave serious thought to the problem. Out of their prayers and discussions a plan has been evolved to provide a house which will accommodate ten homeless ex-prisoners who are likely to benefit from help in rehabilitation. A married couple with social training would be in charge of the home, and the residents will go out to work daily,

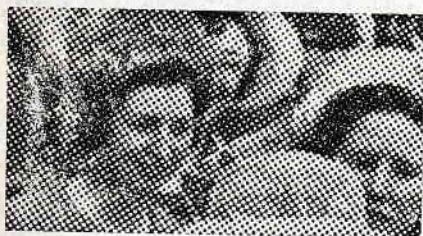


and pay about £4 p.w. for their room and board.

Once this major experiment in social welfare and rehabilitation was operating, it would cost about £1,200 a year to finance. But the Council feel that it would be money very well invested—and invested in human welfare! Naturally, the initial cost of the house has to be found separately, and all churches in the Diocese are being asked how much they would be prepared to contribute towards this "very worthwhile piece of constructive Christian service". The Council stressed in its original appeal that the Home Office are anxious to encourage projects of this nature by voluntary societies, and are prepared to give considerable financial help. The Ashley Trust has already opened up a number of similar houses in various parts of the country.

The value to the community and to the residents is very great. We live in a wasteful society, and there

is no need to add to it by wasting men's lives and capabilities! The help and friendliness given in such centres could make all the difference between success and failure in a man's life. It is certainly a work which the Christian churches should seek to further and in which the ordinary layman could play a full and vital part.



### WOMEN IN ORDERS:

"Admittedly they would look odd in a dog collar, but what justification can you put forward for preserving even that? The trappings of our church are its biggest obstacle." (An article in the parish magazine of St. John, Altrincham.)

"For my money the biggest change that needs to come is the admittance of women into full orders. Not as curates and incumbents as we know them at the present time, but into a new form of ordained ministry altogether, more along the team ministry lines." (The Rev. Derek Portwood, Vicar of St. Andrew-in-the-Westlands, writing in his current parish magazine.)

### CHURCH HOSTESSES:

Several churches in New Zealand have recently appointed women members of the congregation to greet newcomers to services. "It is being done as a practical measure to make strangers and newcomers welcome."

### CELIBACY:

The recent Papal encyclical on celibacy has brought a strongly worded response from Hans Küng. He said: "There will be no peace in the Catholic Church until celibacy is left to the voluntary decision of the individual, as it originally was. This means rescinding certain church legislation which was introduced under very problematic circumstances."

## FOOD



### PORK PAPRIKA

This is a good dish for the family's evening meal, or even for a more sophisticated dinner party! Basically, it is simple to make, but the soured cream poured over the top makes a marvellous colour and flavour contrast!

1½ lb. boned shoulder of pork.  
1 oz. lard.  
1 onion, peeled and chopped.  
1 tablespoon paprika pepper.  
1 oz. flour.  
½ pint stock.  
1 small can tomato puree.  
Salt, pepper.  
6oz. button mushrooms.  
1 5oz. carton Eden Vale Soured Cream.

Cut the pork into 1½ ins. pieces. Melt half the lard in a pan. Fry the pork quickly on both sides until just beginning to turn brown. Remove from pan and drain on absorbent kitchen paper. Fry onion in pan for two minutes. Blend in flour and remaining ½ oz. lard, add paprika and cook for a further minute. Remove from heat and blend in the stock. Add the tomato puree. Return to the heat and bring to boil, stirring until thickened. Add the pork, season to taste with salt and pepper. Cover pan and let the goulash simmer for 1½ hours, or until the meat is tender. Two minutes before the end of cooking time add in the mushrooms. Pour over the soured cream immediately the dish is taken from the oven and serve at once.

**Hot Spiced Fruit** is a piquant sweet/sharp accompaniment for roast pork. Melt 4 oz. butter and blend with 1 tablespoon black treacle, 1 tablespoon ready-mixed mustard, ½ teaspoon ground cinnamon. Mix sliced peaches (15½ oz. can) and pineapple chunks (12oz. can) in a casserole, pour the spiced butter on top. Cover and bake in a slow oven about 30 minutes. A cheaper version for everyday-use can be made by using rhubarb, tinned or otherwise, or apple chunks. **Dessert prunes**, plumped and heated in spiced vinegar, are also delicious with roast pork.

# editors desk



your article "Consider" (from "Church News").  
(Of course, gladly granted.—Ed.)

## Request 2.

Dear Canon Rhodes, Sutton Valence Vicarage, Maidstone  
If any readers have old copies of "World Christian Digest" which they could spare for use in a Borstal, I should be most grateful. Postage will be paid.

Yours sincerely,  
B. A. E. Coote,  
(Chaplain, East Sutton Park Borstal).

## Subject of Month

Dear Canon Rhodes, Shrewsbury  
May I say how much "Church News" is appreciated by our magazine readership. To make the impact of the inset more forcible is it possible to know in advance what the monthly theme is to be? This could be reflected in the local matter.

Yours sincerely,  
Rev. D. Jenkyns.  
(The list of themes is available from the Editor.)

## Out Women?

Dear Canon Rhodes, Barrow-in-Furness  
Have you ever stopped to ask yourself the question, "Why have a Women's Page?" Those household hints and recipes are quite unnecessary, we can get hold of them in any glossy magazine or cookery book in a supermarket, or on the back of a packet of cereal, we simply don't need them in a church magazine, they are a waste of good space, I'd rather see more letters to the Editor!

By all means let Mary Andere and others write their delightful articles, but not especially for women. If they're good, they're good for anyone, and if they're bad, don't have them.

Yours sincerely,  
(Opinions please, Ed.) Joyce Harper.  
East German Christians

Dear Canon Rhodes, Cheltenham  
Article "Among East German Christians" by Brian Cooper ("Church News," November, 1967) If he read the book called "Tortured for Christ" by Richard Wurmbrands his views on Communist toleration for religion would change.

Yours very truly,  
Mrs. Florence Bentinck.

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. February 1968.

## A Missionary tells us—



U.S.P.G. Network

—of a South African tribe which so dislikes long speeches that speakers are limited to what they can say while standing on one foot. He thinks such a system might be practised with advantage in churches.

## Appointments

Dear Canon Rhodes, Beccles, Suffolk  
In your article "Remodelling the Church" ("Church News," November, 1967) you refer to "the accepted habit of not advertising posts and it being 'infra dig' for a parson to apply."

The same allegation was made by Mr. W. M. T. Worsley, M.P., in a recent article in "The Church Times". Is there indeed, any substance in it whatsoever?

Yours,  
(Lord) Stradbroke.

(No Trust, Diocesan Board, College, Bishop, ever advertises. Recently certain private patrons, some Irish Dioceses and the occasional Welsh Benefice are advertised.—Editor.)

## What the Parish Needs

Bicester

We chose your inset now nearly two years ago, but preferred the Sign cover, as we felt that the directness of the nature series they were running was more appealing than your covers which seemed crowded. We had very little loss of circulation, and have now built up to nearly 800 (from 700).

This I attribute to two reasons. First of all you are very skilful at knowing the sort of things that are of interest and concern to churchpeople, and are clever in presenting them, and also because our magazine now seems to be much more our own production with our news at the front than when we had pages in the middle of someone else's publication.

Yours sincerely,  
(Canon) W. H. Trebble.

## Cartoons

Thank you for the cartoons—I like them. Whatever the critics say I think you must have a delightful sense of humour.

E. M. Lawrence.

## Portugal Holiday, 1968

The Editor is leading a party to this lovely country—from June 9th-23rd. Price £76. Some places still available. Write immediately Canon Rhodes, Cathedral Office, Bury St. Edmunds, Suffolk.

## PERSONAL

May I thank the kind friend in the Parish who wishes to remain anonymous, who has made it possible for the installation of a telephone at The Flat and has promised to pay the rental for this. I am more than grateful as this will be a tremendous help and also a means of people getting in touch with me. The number is OXFORD 47956. May I also take this opportunity of expressing my thanks to Mr. & Mrs. Raymond Vernede who have most kindly allowed me to have the use of the telephone at the Manor House and who have sent messages for me on many occasions.

O.J.L.

## BELLRINGERS NOTES :

At the A.G.M. it was reported that there was approximately £210 in the fund towards the cost of £400 for a new bell. This money has been raised solely by the ringers themselves. Some donations have been received including a generous grant of £10 from the Oxford City Branch of the Diocesan Guild. The P.C.C. granted approval to the proposal to install a sixth bell. A change in the tower officers was made as follows : Captain : Noel D. Deam. Ringing Master : Leonard R. Porter. Sec./Treasurer : Alec Gammon. Tower Steward : Martin R. Bolton. Committee member : Roy H. Jones and Ralph C. Porter.

It may be of interest to some to note that our tower is undoubtedly the leading five bell tower in the country. Our peals number some 65 successes which is more than double those of our nearest rivals.

If anyone has any old woollens which are not required please let us have these. They will be sold to raise money for our funds.

May I invite all ex-ringing members in the parish to visit the tower at practice or service times and share again the privilege and pleasure they once enjoyed in ringing our bells. They will be most welcome just to come in and see us.

Noel D. Deam (Captain).

## SUGGESTIONS FOR YOUR WEDDING .

Fine hymns though they be, it is said that so many weddings have "Praise my soul," Psalm 23 to the tune of Crimond, and "Lead us Heavenly Father, lead us," that Marston Church organist doesn't need to play them— she just switches the organ on, and it plays them itself ! Quite apart from the traditional joke, the hymn "Fight the Good Fight" is an excellent hymn for a wedding, and the words most appropriate. But why not "Come down O Love Divine," "Come gracious Spirit," "Father hear the Prayer we offer," "Fill thou my life, O Lord my God," "Immortal Invisible, God only wise," "King of Glory, King of Peace," "Now thank we all our God," "O Holy Spirit. Lord of grace," "O perfect love, all human thoughts transcending," "O worship the king, all glorious above," "Praise to the Lord, the Almighty the king of creation," "The King of Love my shepher is," "Thine for ever, God of love."

And by the way, for those of you contemplating marriage in the near future, please make sure that either (a) you live in the parish, or (b) are on the electoral roll of the church, if you don't: These are not whims of the clergy. This is the law of the land.

**PARISH CALENDAR : FEBRUARY, 1968**

- Feb. 2. Friday. Feast of the Purification of the Blessed Virgin Mary : Candlemas  
7.15 a.m. Holy Communion.
- ” 4. EPIPHANY V.  
8.00 a.m. Holy Communion.  
10.0 a.m. Parish Communion followed by Coffee in Church Hall.  
11.0 a.m. Children's Instruction.  
6.30 p.m. Evensong.
- ” 7. Wednesday. 7.15 a.m. Holy Communion.  
7.45 p.m. St. Nicholas' Young Wives in Church Hall : “Running your Home.” Miss Price.
- ” 11. SEPTUAGESIMA SUNDAY  
Services as usual with Holy Baptism at 3 p.m.
- ” 14. Wednesday. 7.15 a.m. Holy Communion.  
2.45 p.m. Mothers' Union Quiet Half Hour, 110 Staunton Road.
- ” 16. Friday. 10.30 a.m. Holy Communion with “laying on of hands” and special prayers for the sick.
- ” 18. SEXAGESIMA SUNDAY  
Services as usual.
- ” 20. Tuesday. Parochial Church Council at 8 p.m. in Church Hall preceded by Evensong in the Church at 7.30 p.m.
- ” 21. Wednesday. 7.15 a.m. Holy Communion.  
7.45 p.m. Young Wives in Church Hall. “Work of the Oxford Samaritans.”
- ” 24. Saturday. St. Matthias' Day. Apostle & Martyr.  
7.15 a.m. Holy Communion.
- ” 25. QUINQUAGESIMA SUNDAY  
Services as usual with Church Parade at Evensong 6.30 p.m. for Scouts, Guides, Cubs and Brownies. Special Youth Evensong.
- ” 27. SHROVE TUESDAY
- ” 28. ASH WEDNESDAY. First day of Lent.  
7.15 a.m. Holy Communion.  
10.30 a.m. Holy Communion.  
7.45 p.m. Service in Church.

**HOLY BAPTISM**

- Nov. 26. Rebecca Joanne Carvell, 56 Derwent Avenue, Headington.  
Peter Leslie Franklin, 23 Arlington Drive.  
Mark Andrew Haynes, 40 Herrongate Close, Enfield, Middlesex.  
Jane Marie Shepherd, 35 Elms Drive.  
Nigel Richard Watts, 29 Cherwell Park.  
Shane Paul Smith, 7 Nicholas Avenue.
- Dec. 24. Jacqueline Anne Day, 7 Farm Road, Dunmoor Farm Estate, Abingdon.  
Robert Arnold Woodward, 49 Phipps Road, Cowley.
- Jan. 14. Michelle Eaton, 43 Beechey Avenue.

**HOLY MATRIMONY**

- Dec. 21. Geoffrey Clive Boshier and Carole Elizabeth Jones.

**IN MEMORIAM**

- Jan. 14. Albert Howse, aged 80 years.

**ALTAR FLOWER ROTA**

- Feb. 11th : Mrs. Vernede. Feb. 18th : Mrs. Bing. Feb. 25th : Mrs. Starmer-Smith  
Feb. 4th : Mothers' Union by the kindness of Mrs. Green.

**COLLECTIONS AND COMMUNICANTS**

	£	s.	d.	Communicants
Nov. 12th	31	15	6	60
Nov. 19th	26	14	0	83
Nov. 26th	21	3	10	90
Dec. 3rd. Advent Sunday & Patronal Festival	62	15	2	106
Dec. 10th	30	7	6	70
Dec. 17th	25	8	9	91
Dec. 24th. Christmas Eve	74	4	7	250
Dec. 25th. Christmas Day	20	14	0	66
Dec. 31st	26	16	6	75
Jan. 7th. Epiphany I	24	17	5	61

Number of week-day communicants — 51.

## 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 :  
**Girl Guides.** Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.  
**Parish Magazine :** Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.  
**Mothers' Union.** Enrolling Member : Mrs. R. Vernede, The Manor House, Old Marston.  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** Scout 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.

### 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, Boults Lodge, Boults Lane, Old Marston.  
**Over 60's Club.** Sec. : Mrs. J. Yates, Boults Lodge, Boults Lane.  
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.  
**Parish Council.** Chairman : Mr. Rumbold, 8 Beechey Avenue.  
**Teacher-Parent Association.** St. Nicholas County Primary School.  
Mr. J. Sparrowhawk, 23 Ashlong Road.  
**Teacher-Parent Association.** Old Marston S/M School.  
Mr. G. Ballsdon, 15 Cromwell Close.  
**Women's Institute.** Mrs. M. Harlow, Fir Tree House, Oxford Road.

### USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417.  
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.  
Library : The Village Hall, Old Marston.  
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.  
Thursday, 3 to 5 p.m. ; 5.30 to 7.0 p.m.  
Friday, 3 to 6.30 p.m.  
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.  
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.  
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall, Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.  
Village Hall. All Bookings to Mr. Rumbold, 8 Beechey Avenue, Old Marston.  
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.  
Nursery School. All enquiries to :— The Village Hall during school hours.

## DIRECTORY

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

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**  
"Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**  
North, 5 Salford Road, Old Marston .....Tel. 41451
- Butcher (High Class) :**  
V. C. White (Marston) Ltd., 17 Salford Rd, Old Marston...Tel. 43177
- Caterers — Buffets & Wedding Receptions :**  
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**  
B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**  
57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**  
Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**  
Job's—The Family Dairy, Pony Road, Horspath Road,  
Cowley .....Tel. 77341/2  
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**  
"Lionel" School of Motoring, R.A.C., I.A.M.,  
12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Greengrocery and Frozen Foods :**  
G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**  
W. S. & M. G. Robbins, 66 Botley Road.....Tel. 43535
- Funeral Director :**  
C. Pain, 10 Newton Road, Oxford.....Tel. 48817
- General Household, Wallpaper and Paints, Paraffin  
and "King Kote" Delivery Service :**  
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
**Ladies' & Gent's :**  
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
**Ladies' & Children's :**  
"Karenlee," 9 Salford Road.....Tel. 41632  
(late night : Friday until 7.30 p.m.)  
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**  
Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**  
Michael Berg and John Bleay .....Tel. 44322  
14 Fairfax Avenue, Old Marston.....Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**  
Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123  
and 22 Cherwell Drive.  
G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**  
S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Radio and Television, Rental, Sales and Service :**  
W. R. Hammond & Son Ltd, 404 Marston Road, Oxford...Tel. 47706
- Sanitary Engineer :**  
A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Taxi — Car Hire (Long or Short Journeys) :**  
Marston Taxi Service, Mr. & Mrs. Leach,  
2 Cavendish Drive, Old Marston.....Tel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**  
J. M. & G. M. Tyrrell, Salford Stores, 15 Salford Road .....Tel. 43174