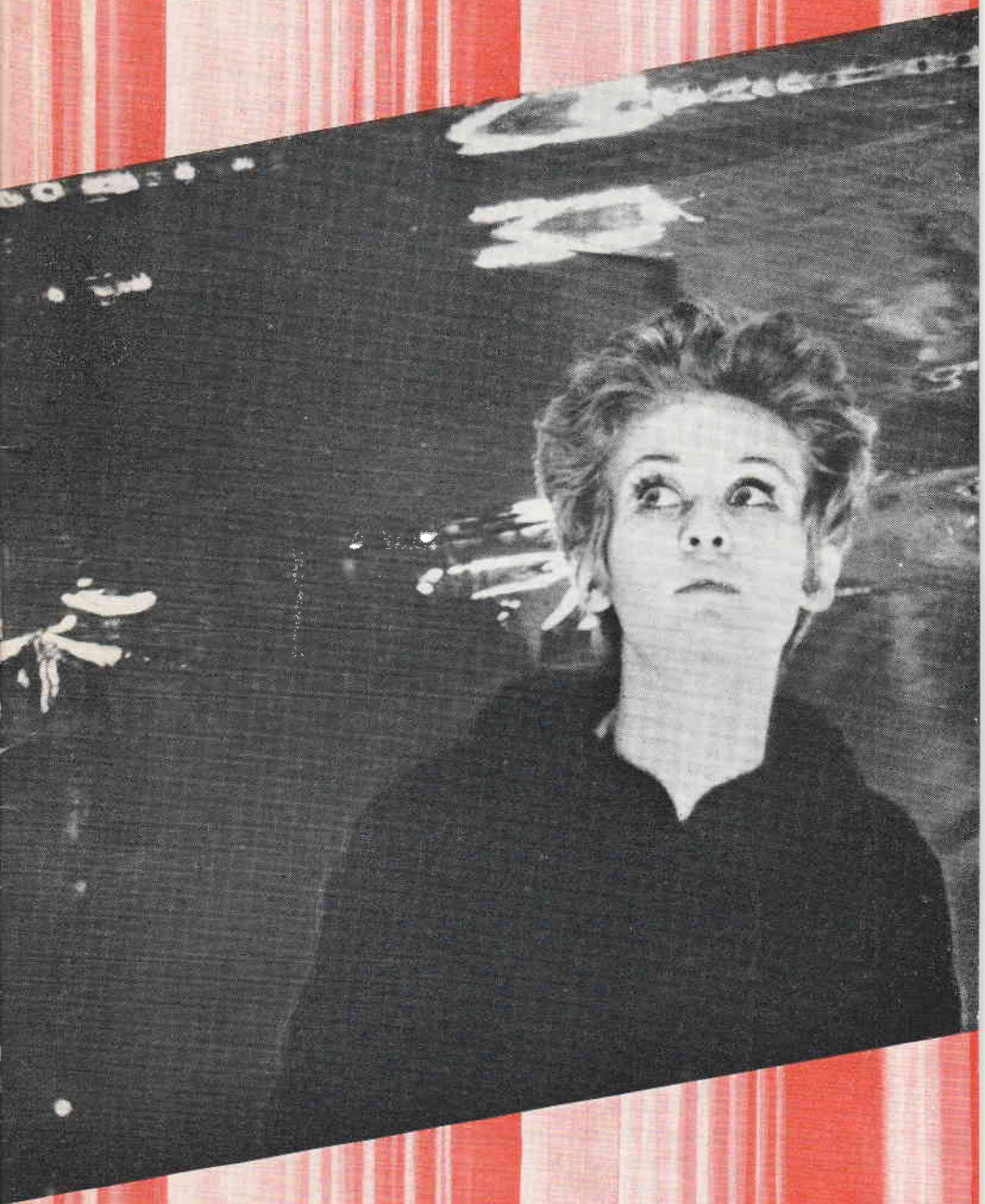


ST. NICHOLAS CHURCH

# MARSTON NEWS



No. 119

JANUARY, 1968

Price 6d.

## ST. NICHOLAS' CHURCH — OLD MARSTON

**Vicar :** Rev. Paul N. Rimmer, M.A., 11 Elsfeld 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.**

*Cover Picture :* The Hopes and Fears of this New Year. "The Times"

My Dear Friends,

A Healthy and Happy New Year to you all !

I extend a warm welcome to all new members of St. Nicholas' Fellowship, and to all who have recently moved into the parish. Marston is one of the friendliest of parishes, and I hope that everyone feels that they really belong to the parish family. I'm sick of talking about finance, but a doubled diocesan quota during the past year meant that our giving to the Church Overseas was curtailed at a time when it should have increased. However, as we were only given the quota figure in the Autumn, there was little that could be done about. In 1968, lets make sure that the money we send to the Church Overseas well exceeds any amount we have sent hitherto. And by the way, do you read a missionary magazine? You cannot pray intelligently for the Church Overseas unless you know what is going on there — and the situation changes rapidly in these tumultuous days.

The past year for me personally has been a year of many significant events. Any of you who read the Church Times edition of December 1st, with its article "After Three Months" will realise that Marston is not alone in its trials, tribulations—and excitements over the new Communion Service (Series II) !! At the end of April, I hope that we shall have a good attendance when we meet to discuss what we have learnt over the previous six months, and decide where we are to go from here.

Looking back over the year I think that the most interesting places I have visited have been : 1. San Francisco, 2. Rome and 3. Parma—with its glorious cathedral, the roof of which is covered with the frescoes of Corregio.

Amongst the books that I have found stimulating have been 1. "That I cant believe," by the Bishop of Woolwich. 2. "God's grace in History." by Charles Davis, and 3. "Learning to Live," by David Manship — a fascinating insight to the "inductive" method of teaching young people.

There has been the exciting event of the new Vicarage, and, having sold my former car for £10, I am now enjoying the pleasure of driving a 1961 Vauxhall Victor. (Perhaps I should add, to relieve anxious minds, that neither the house nor the car are a charge upon the parish). There have been frustrations in plenty, not the least of trying to fit an expanding congregation into what sometimes seems to be a contracting church ! Why is it that all the large empty churches are in the wrong place. At least in Marston we are **forced** to avoid what the Bishop of Woolwich calls the Anglican "face to back" relationship which so many Christians have with their fellow-worshippers. We've just got to meet face to face sometimes. Somebody asked me recently what I would like to see most in the future. The answer is simple. It is fifty **men** regularly (i.e. each week) attending the Parish Communion. Perhaps the day will come when they are.

At the end of this letter of "bits and pieces," may I thank my Parish Worker, Miss Lodge, for her invaluable help and foresight, my Churchwardens and P.C.C. members, all office bearers, teachers and leaders of our organisations, all who care for and support the church in any way, particularly the members of the choir, the magazine distributors, and those who tend the churchyard.

As January is the month when the Octave of Christian Unity occurs, may I also send greetings to fellow-Christians of other denominations with whom we share a common heritage in the mystical body of Christ.

Yours sincerely, PAUL N. RIMMER.

## PERSONAL

Through the pages of this magazine, we extend to our Vicar our sincerest sympathy on the sudden death of his elder brother and assure him and Mrs. Rimmer and their family of our thoughts and prayers.

## CHRISTIAN UNITY WEEK

This will be observed for the week beginning 18th January and will be marked by special prayers for the Unity of all Christians. A special service is being held in Oxford at the University Church on 23rd January at 7.45 p.m. when it is hoped that as many people possible will be present.

## IN MEMORIAM : THE TIMMS FAMILY

Monday, December 4th was a tragic day for Marston, and when the news broke upon the parish, there was nothing but a stunned silence amongst those who could not believe it to be true. The greatest blasphemy one could utter would be to say it was the "will of God." The greatest truth one could hang onto is that in the depths of one's despair God was there. Moreover for Christians death is not the end, and with it for some there is healing in God's purpose. We therefore commend John, Kathleen, Graham, and Ian Timms into the hands of a loving Creator, knowing that He will work in them the good purpose of His perfect will. To all their relations, friends, and neighbours, for whom the events of the past month have brought such a sense of tragic waste, and sorrow, we extend our sense of compassion, and pray that they may be given strength and courage in this time of need.

## CONGRATULATIONS

To our Captain of Bells, Mr. Roy Jones, on his marriage recently. His help, advice, and faithfulness in ringing the bells and training others to ring has been invaluable over the years. He has also served on the Parish Council, the Village Hall Committee and the Youth Management Committee. We send to him and his wife our sincere wishes for the days ahead.

To Margaret Candlin, on being successful in gaining a place at Rochampton.

## ADVENTUROUS LIVING

"Although there is danger from wild elephants—four or five persons including a German visitor, were killed by rogue elephants in recent months. Almighty God has been protecting and leading us safely whilst moving about in these elephant and bison forests" writes the Rev. J. Nathaniel, from Gudalur in the Nilgiri Hills, and who preached for us a few years ago. And in case your feeling full of self-pity, listen to this: "I have admitted to the Hostel one more Chetty boy, aged 11, Raman Kutty. He is now known as Retna-Dass. His left eye is affected with cataract and he has also very little sight in his right eye. In spite of these handicaps the boy is intelligent and has studied up to IV Standard and he wants to continue his studies. Unfortunately his father has cataract in both eyes and is completely blind. His mother is a mental patient. The boy has an elder brother aged 22 but he is lame for his right leg is withered. One elder sister is a widow and the family live by the help of another sister who works as a cooly. What they did manage to plant in the fields this year was destroyed partly by the failure of the rains in these parts, and what remained was destroyed by wild elephants. The entire family has been starving slowly for weeks together. I understand they do not get one ordinary meal once in three or four days....."

# PANTO MIME

Anne Efemey



**T**HIS IS THE TIME OF YEAR when theatres up and down the country are filled for what to many is their annual trip to the pantomime. All that word conjures up in our minds, from the vast spectacular, with its famous entertainers, to the amateur effort in the village hall!

What is its great attraction? The old fairy stories are hard to recognise today under their tinselled glamour and sophisticated comedy. Yet the essentials remain. Our children still shout, wide eyed at the wicked magicians and witches. The baddies lose, good triumphs and love eventually wins the day.

Pantomime in this respect has changed little since its origins that can be found in the mediaeval mummers' plays that had the simple peasant audiences crying out for the good St. George to vanquish the powers of darkness (e.g. the Wicked Turk), and let love and peace shine through.

In these simple terms this is what we all, or at least the vast majority want.

Love—a word much used and abused these days! We hear it quoted at us constantly, sometimes from the strangest sources! The flower decked 'hippies' use it as

their pass word. Pop singers and balladeers would be almost out of business without it, and women's magazines, radio and television would be hard pressed.

Misinformed many young people may be, yet in one sense they are right. Love is a much better word than hate. The day when our youngsters start singing "All we need is hate," then we really need to watch out.

Jesus Christ is the most shining example of love the world has ever known. If only we could follow more closely his way of love and peace. How much easier 1968 would be for us all.

If we can learn to accept that through all the fears and tribulations of life love must eventually triumph, as it did in the Resurrection, then we can know that the heart of the pantomime is not just for one exciting night, with its glamour and feeling of unreality. It is something to take with us to the kitchen stove, shop or office, whether it be 1st January or 29th October.

**'It is a great pity that men and women forget that they have been children'**



*George William Curtis*

Love... care... a happy family life. It is so easy to forget how important all of these are to a small child. Please help us give all these things to our children so that they can grow into useful Christian citizens.

Send your donation today!

To: Dr. Barnardo's, 478c  
Stepney Causeway, London E.1.

I enclose a donation for the work Dr. Barnardo's are doing for children.

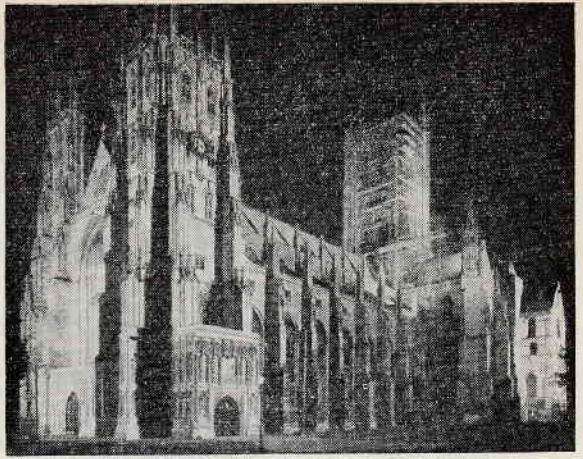
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**Help  
Barnardo's help a child**

# Great progress great problem

Canon Cecil Rhodes



Canterbury—Once again the centre of the Church in England?

**W**ILLIAM TEMPLE, FAMED, LOVED, INSPIRING ARCHBISHOP of 25 years ago, spoke of "the great new fact of our time"—the coming together of separated Christians and Churches, seeking a oneness, even as Jesus had prayed "that they might be one".

The most sanguine person, the most hopeful churchman, the most prayerful believer could hardly have expected what has taken place and goes forward—centuries of disagreement and disavowal dispersing almost like morning mist.

There remains naturally pockets of uncertainty and suspicion. Centuries of teaching and believing that *they* were wrong, *they* were outside, *they* were not a Church at all, that *their* ministries were misrepresentations, *their* doctrine and practice misguided. The remarkable thing is how swiftly slurs, suspicions, antipathies have evaporated, how wonderfully has there been a discovery of spiritual oneness and longing for unity on all sides and far and wide.

## **A great and difficult question remains**

What sort of unity? How can our longing find fuller expression? Should we seek organic, or institutional unity as now proposed with our Methodist brethren? Should the Churches better go forward to some form of federation, each

Church retaining its identity while having fullest possible relationships with other Churches willing to reciprocate? Should there be simply a christian openness, accepting our historic divisions, making no immediate attempt of alliance or agreement, simply allowing all baptized christians freedom of the ministrations of any branch of the Christian Church from which they may seek it?

No doubt the great World Council of Churches Assembly members at Uppsala in July and the Lambeth Conference members in July-August, whatever their major debates, will be pondering this great question, What will be the Church of tomorrow?

Whatever its form or structure it will only have real meaning if it wills to be of better and greater service to humanity than our divisions have allowed in the past.

## **Three Stages**

"Every movement goes through three stages. First there is the Bow-wow stage when people bark at it. Then there is the Pooh-pooh stage when they sneer at it. Then comes the Hear-hear stage when they applaud it."

Lord Baden Powell



# TASK 1968

**Prebendary Donald Lynch, Head of the Church Army.**

WHATEVER ELSE THE CHURCH may be doing in 1968, if it is to merit the title Apostolic it must be concerned to share Jesus Christ with those who have not yet discovered him. Diagnosis of the situation in which our country finds itself, committee discussions and resolutions have their place but these things will not bring people to know Jesus Christ in a vital and effective way. *Evangelism is one of the Church's main duties, and evangelism means bringing people face to face with Jesus Christ so that they say "yes" to him with their whole personality.*

## Every Congregation

Ideally, every congregation ought to be praying and planning its approach to those in its neighbourhood who are outside its ranks, and the ordinary activities of every Church should arise out of and centre round the desire to share Christ.

Maybe not many Churches would claim

to be organised on this basis, but in many Churches today there is a group, often more than one group, of people dedicated to the task of sharing Christ. Very often they work by getting together small groups in people's homes to talk about the Christian faith.

The purpose of such meetings is to enable people who are committed Christians and people who are not to meet each other and discuss the relevance of the Christian faith to real life situations in which the members of the gathering find themselves. Through the discussion there arise opportunities for the proclamation of the Gospel. Let us hope that in 1968 more congregations will attempt this kind of approach either as part of their ordinary Church programme or in connection with some special effort of outreach which they may be planning.

## Ways and Means

This method of evangelism can be

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## ***GODFREY WINN looks at 1968***

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I ASKED Godfrey Winn what his thoughts for 1968 might be. His reply was, I felt, very characteristic of a man who holds the idea of family life very dear, a fact much brought out in his recently published autobiography, which he has dedicated to his mother's memory, and to whom he says he feels he owes everything.

"I predict that in 1968 we shall see a swing back to women rediscovering their femininity, believing they can achieve far more by staying at home and looking after their children and husbands than wishing to join in the rat race, that is so much a part of our present-day society. By this I don't mean they should become cabbages, but interest themselves

in what is going on around them as much as possible, particularly in the guidance of their young folk.

"I believe that the present Hippie cult will end in 1968, as young people become disillusioned with yet another so-called release from real life. Young people need heroes, but will not find them in those who attempt to escape into the unreality of the Hippie movement.

"If entertainers such as the Beatles, would only try and do something positive with their great wealth, instead of placing themselves in the hands of Indian mystics, they would in the end earn far greater respect from the young.

"I feel much of this opting out of real life is the fault of the older generation.

adapted for groups of various kinds: coffee mornings for women, squashes for young people, evening get-togethers for newly-weds or industrial workers, or teachers etc., as well as gatherings of neighbours in a particular street. One of the reasons why this type of approach is often successful is that it promotes fellowship and enables people to meet each other at a deep level.

Fellowship is a much misused word. It literally means having things in common, sharing things, participation. It is essentially a word involving action—and so is the word evangelism.

There are some people to whom the love of God must be mediated, at least initially, by other methods than preaching or even than conversation. There are people who need to know that somebody cares enough to offer them companionship, or help in the house, or a lift to hospital to visit a relative, or some other form of practical assistance. In ways like this people are enabled to feel the love of God and respond emotionally long before they are able to

make any intellectual response.

Meeting in small and rather intimate groups brings to the surface areas of need and opportunities of service. As people do things together they get to know each other, mutual understanding is fostered, and trust is established. In such situations the Christian faith is seen to be meaningful and the Gospel comes to life.

### Possible for All

No doubt this method of evangelism strikes some people as vague and indirect, and in a sense this is so. We cannot know in advance exactly how the Holy Spirit will work in a particular group of people. Although there are principles of group leadership and behaviour which can be learned, each group is different. It is, however, a method of outreach which is within the capabilities of anyone who makes easy relationships with others. It is adventurous and if the Church is to be true to its nature as an apostolic Church it must be prepared for adventure.

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*Being a Christian is not so much a matter of believing, or of behaving, as of belonging.*

### Faith at work

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The young are not impressed, on the whole, with our constant desire for materialism and status, so let us in 1968 try to provide them with a better example."

We then discussed the problems of the lonely and old in these days.

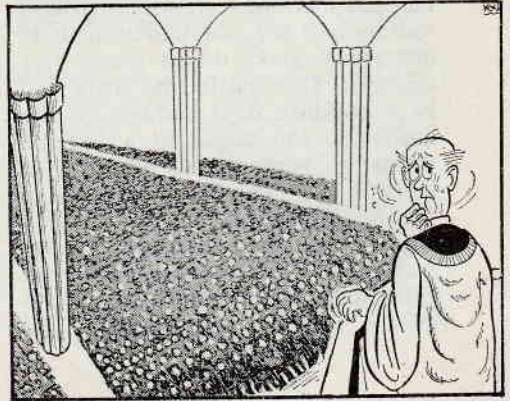
"I would suggest to your readers that in 1968 they 'adopt' one person worse off than themselves, either sick, at home or in hospital, or old and housebound. Often just one person's friendliness and interest can break down the barrier of loneliness in someone's life.

"I hear many younger people say, especially housewives, I'm lonely, and then doing nothing about it. Join in whatever activities go on in your area, you will find something that attracts you, and remember, it isn't spending money that brings a lot of happiness, spend affection and understanding instead."

Finally I asked what fashion changes he would like to see in 1968.

"The death of the mini skirt! I think the back of the knees on a woman are a very ugly thing!" was his laughing reply.

Anne Efemy



*I've forgotten what I was going to say.*

# Down Lambeth way

John Carroll,  
Vicar

**ST. STEPHEN'S SOUTH Lambeth is a Church very near to the riverbank in the centre of London, and has a congregation of about 40 or 50 in the morning and evening. This small group of people was faced with the tremendous burden of keeping in good repair a Church that had been neglected for many years. The large building which would seat 1,500 people had a large amount of dry rot in the roof timbers and the external stonework needed re-facing. Enquiries were made about the possibility of having the stonework pointed, but unfortunately this was impossible. It was sad indeed to realise that not too far in the distant future, the Church would be unsafe for use, and that there was nothing that could be done to improve the situation.**

The answer to many of the problems came in a spectacular way. Arrangements with a large building firm were made to build us a new Church, a small Community Centre, and a new Vicarage, in exchange for the Vicarage Site and a small part of the Church Site on which would be built maisonettes. Although it is sad to lose the old building, there are many good things about this scheme. The first is that there will be a building large enough for the needs of the area. It would be warm in winter and pleasant to worship in. There will also be a number of rooms beneath the Church which can be used for many purposes. This is an important item since Social Welfare accommodation in the area is very sparse. The

maisonettes which are to be built on the remaining part of the Site will help the critical housing situation, and the whole scheme is planned to give added character to the district.

During the rebuilding period, the Church Day School will be used for public worship, and plans are in hand to make the very best of this temporary situation.

The Congregation has constantly had to remind itself that the real Church is not a building at all, but people. Wherever there are people who love the Lord Jesus Christ, there is a Church, whether they meet in the Catacombs, in a Prisoner of War Camp or in a Cathedral. The rebuilding scheme is going to help the real Church to do its work more effectively in this small part of London. Even at this early stage, there has been seen something of this in reality, as for the first time last year the gift day money will be sent exclusively to Overseas Missions instead of patching up an old building. It is good to remember that people matter more than things.

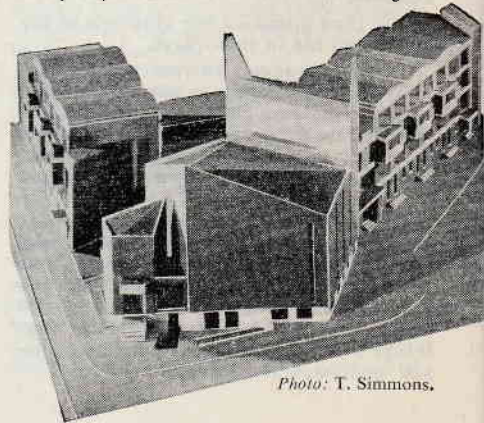


Photo: T. Simmons.



### on the move . . .

**His All Holiness Athenagoras I**, Archbishop of Constantinople and Oecumenical Patriarch is a remarkable person on many counts. Aged 81, during the past few months he acted as Host to the World Council of Churches Central Committee in Crete last August. In October he visited the Pope, then visited the Church leaders in Serbia, Rumania and Bulgaria, went on to Geneva and spent some time with the World Council of Churches. Mid-November he was in England on a four-day visit to the Archbishop of Canterbury. Recognised as the senior Orthodox Patriarch, his personal jurisdiction covers the Greeks who live in Turkey, in Mount Athos, the Island of Rhodes, and the orthodox living in the United States and Britain.



Father Gregory Bairn, R.C. theologian says what is happening in his Church is the beginning of a new style "Anglicanisation", and that he is happy about it. Questioned about reunion between Anglican and Roman churches, he predicted "no re-ordination would be required". He would oppose reopening any enquiry into Anglican orders, declared invalid by Rome in 1896: "I really don't see what this antiquarian and museum-like investigation could contribute to the present work of Jesus Christ in the Church." It would be offensive to other churches to study only Anglican orders, and one cannot examine orders apart from the whole doctrinal life of a church.

*Quoted from **Episcopalian**.*

## What sort of Unity?

If the Convocations of the Church of England and the Conference of the Methodist Church vote in favour of re-union in 1969, then, in May of 1970, the Convocations will ask the Government to initiate legislation to bring about the union of the two Churches.

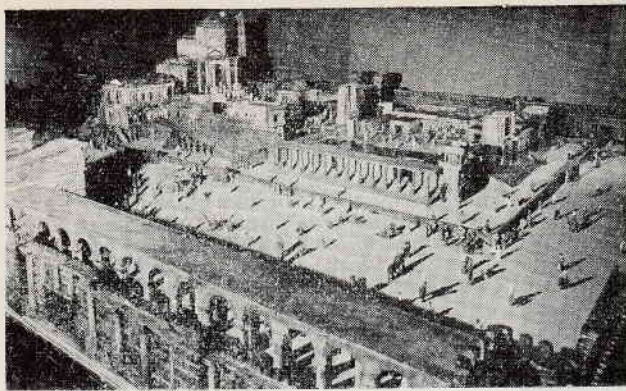
Two months later the Methodist Conference, in the event of a favourable final vote, will take similar action.

These details are set out in a time-table proposed by the Anglican-Methodist Unity Commission. But the argument goes on—What sort of Unity is real and true and effective? Lord Fisher is against an amalgamation of Churches; that the first need is a mutual recognition and an acceptance by the Free Churches of Episcopacy in their own Church. The Bishop of St. Edmundsbury and Ipswich is unhappy about a mere federation—that wouldn't show any real oneness. The Archdeacon of Westminster on the other hand holds organic or institutional unity would impoverish the Church and its witness. "I do not believe," he says "there is one structural form which can claim universal obedience". The Archbishop of Canterbury, as previously quoted in *Church News*, foresees Christendom united in one Church, diverse in form, with little central control, possibly the Pope as Presiding Bishop.



## Prophecy

Not only is there the Lambeth Conference this year, but just prior to it the Assembly of the World Council of Churches at Uppsala — where will be represented every member Church, in strength a conference of some 2,250 people from 223 churches. Dr. Cecil Northcott, distinguished Congregationalist minister and writer has hazarded, that Pope Paul, like his predecessor, no prisoner of the Vatican, and concerned that the R.C. Church should find its place in the ecumenical and unity movement may "well grace with his presence the Uppsala Assembly. That would be a salute to the whole non-Roman world . . . a sign that the Papacy wishes to be understood not only as a Roman but also as an ecumenical institution."



## Herod's Temple

One has often read the Gospel story of Jesus being in the Temple—with only the vaguest idea of what the building was really like. At Expo 67 a 440 sq. ft. exact model of Herod's Temple was on view. Built after careful research and artistic talent of a Rumanian born couple

now resident in Canada, who spent 15,000 hours on it. It is entirely hand made. The Temple proper is top left centre, with the Court of Justice to left of it. The rest is the outer courtyards and walls, with scores of beautifully carved and painted figures, priests, soldiers, citizens. *Photo: Courtesy, World Jewry.*

## Reporting . . .

### New Music, Real Hymns

Dr. Coggan Archbishop of York at his Diocesan Conference knocked some outdated hymns still sung—"Why make lusty young people sing 'we little frail and trembling sheep,' or that 'they longed to flee this world of tears and arrive at heaven's door.'" Scrap outdated hymns and tunes, introduce musical instruments to services, though not pop as a regular diet.

### New Christianity

Archbishop Iacovos, leader of Greek Orthodox in the Americas—a Church of nearly two million, says "Christianity as we've understood it is not relevant to our people. Young people struggle not only against ecclesiastical institutions but against existing forms of liturgy. They seek an end to pomp and to a return to more primitive practice."

### Lambeth

It is anticipated that 500 bishops from all parts of the world will attend the Lambeth Conference in London, July 25—August 25. The great theme of the Conference—"The renewal of the Church" with its many problems in our modern technological, urbanised life.

### Thieves

Clergy and Church officers are urgently warned by the Ecclesiastical Insurance Company to guard carefully their treasures. There is a hungry market for antiques. And light-fingered gentry are

making a substantial haul from Churches not only of valuable Church plate, but of valuable old candlesticks, vases, lamps. Why let thieves have your treasures?

### Encouraging Reports

From Tanganyika there is report of rapid growth of the Church, with a new church being built every 13 days. The last figure shows an increase in membership of 14 per cent in a year.

Likewise in Indonesia, Missionary Dorothy Marx, says "Literally thousands are coming into the Churches. One part is experiencing what is known as people's movements—whole tribes turning to Christ."

The Christian "revolution" has raised the number of Christians to more than 10 million. There was a shortage of Bibles and other Scriptures. Church accommodation could not cope with the increased numbers of communicants, and services were held in the open air.

Even though the population of Indonesia is 85 per cent. Moslem, the government has resisted attempts to oppose the conversions, stating that religion is a matter of personal conscience.

### Women Priests

At a recent informal meeting of ten deaconesses from the Worcester and Birmingham dioceses all ten deaconesses said that, if the opportunity had been open to them, they would have offered themselves for ordination to the priesthood, believing that they were truly called to do so.

## IN MY OPINION

Mr. Gordon Scorer discusses one point made by Professor Hettlinger in his article, June, 1967, "love, sex and the church". The Editor is concerned that important questions should get an open forum. Articles, letters to The Editor, "Church News," Cathedral Office, Bury St. Edmunds, Suffolk.



*"It is time that religious authorities faced the fact that you cannot welcome and encourage falling in love as a normal pre-requisite for marriage and expect that all sexual relationships will begin on a certain calendar date."*

**T**Hese words appeared in an article entitled "Love, Sex and the Church," by Professor Richard Hettlinger in the June, '67 issue of our parish magazine. I do not think I am alone in saying that they appear to be neither true nor Christian.

Having read the article several times and discussed it with others I went out and bought his recently published book called "Living with Sex". I like the book; it is interesting, well informed and I learnt much from it.

But the professor leaves me with the impression that he is doing his best to face both ways at once, and that is an impossibility. He agrees with the modern free discussion and unrestricted activity in sex and he condemns rules of conduct as such. Yet at the same time he wants to preserve the ideal that sexual intercourse should not occur till after marriage. The book reflects the unresolved tensions in the writer's own mind.

Let us face it. So many writers today have endless sympathy for the strong emotions and urgent instincts of the human heart but very little for the truth about ourselves shown to us by a holy and loving Heavenly Father. The shop lifter excuses herself by saying that, with an open

basket on her arm, she did not know that she had inadvertently slipped a tin of beans into it. The aggressive driver pleads that the pressure of work was so heavy on him that he did not realise he was overtaking dangerously on a corner. The gossip whispers the latest scandal about her neighbour and adds that it is only right that the true facts should be known. The selfish young man pleads with the girl to say "yes" for, after all, sex is natural and isn't it alright if you are "in love".

We are a generation grown soft with ourselves. We do not like the stark and simple words of the Old Book when it says—"Thou shalt not steal—not kill—not bear false witness—not commit adultery." It is alright, we say, for a primitive tribe but not for us moderns. But if we claim to be Christians we cannot get away with excuses like this. Nor should we wish to.

Christ supported the Mosaic Law. He put a much more searching interpretation on it. In effect, He said, "Watch the springs of your actions. Watch your thoughts and words and motives. If you keep these right you will keep the whole law." He did not relax the standards. He made them higher than ever.

Christian standards are for Christian people, who, knowing the wrong in their own hearts have received His forgiveness and have entered into a new life in the power of the Holy Spirit.

# THE WIDER FELLOWSHIP—

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

This month: The Rev. B. O'Reilly, Divine Word Missionaries.

PAPAL SYNOD, October 1967

THERE WERE 195 BISHOPS AT the Synod; 34 from Europe, 43 from the Americas, 31 from Africa, 20 from Asia, 4 from the Pacific, 13 Eastern Rite Prelates, 24 appointed by Pope Paul, 10 heads of Religious Orders, and the heads of the Roman Curial Departments. Representing Britain were Cardinal Heenan, Archbishop Dwyer, and Bishop Thompson of Motherwell. Its function was to "inform and advise" the Pope.

Five subjects were discussed. Church Law, Contemporary Theology, Seminaries, Inter-denominational Marriages, and Liturgical Reform.

A completely new Code of Church Law was asked for; a positive code which would lay down general principles, leaving their application to the local Churches.

The disappointing document: "On Dangerous Opinions of Today and on Atheism," which was presented to the Synod for comment, was tactfully put to one side. The Bishops showed great confidence in the theologians who are trying to re-interpret the Scriptures in more

meaningful terms. It seems that an International Commission will be created in Rome where theologians can meet, think and work in relative freedom.

The discussion on Seminaries brought out the problems facing the Ministry. What is the role of the Minister in society? What distinguishes the priestly Ministry from the priesthood of the laity? On the practical side, the principles of de-centralisation, pluriformity and specialisation, will radically alter the present system of training.

Truly sympathetic treatment was given to the problem of Inter-denominational Marriages. It was generally admitted that there is no easy solution until Christian unity. The majority favoured the present discipline, whereby these marriages normally take place in a Catholic Church with a Catholic priest as witness. However, as Bishop Puesch of France pointed out, ecumenical dialogue finds its greatest test in this problem.

It is exciting to compare "Series II" with the Roman Mass as envisioned by the Synod. The structures are parallel, the theologies surprisingly similar. In Britain the present Roman rite has been entirely in English since 1st Sunday of Advent last year. The Synod discussed the introduction of three Bible readings, the simplification of the Offertory, the possible introduction of 3 or 4 seasonal Canons, and a general flexibility as regards chants and hymns.

The success of the Synod brings into question the role of the Curia. Quite possibly the Synod will meet every 2 or 3 years and so become the normal means of formulating Church policy. The Curia would then become a merely administrative body. If the Synod were to become a permanent body, it might even replace General Councils, and be the college from whose ranks the Bishops of Rome would be elected. Whatever the future holds, we may be confident that the Council's vision is being realised to an extent that not even Pope John could have dreamt of.

# LOOKING FAR OUT



To grasp the future we must look at the past. "January," you know, comes from Janus, the old Roman two-headed god of times past and times to come. One of his heads looked back, one forward. May we think of Church Unity, for in this month falls the annual Week of Prayer for Christian Unity.

First the past. An odd fact of history is that, despite our wretched denominations, the Church is normally and naturally one. For the first thousand years after the time of Jesus there was one Church; at its centre in Western Europe was the Pope, in the East the Patriarch of Constantinople—but both recognised each other. Since then the Church in the East has never split. In the West the Catholic Church remained united for the first 1500 years of Christianity, another 500 years after East and West parted in 1054 A.D.

So all our familiar sects—Roman Catholic, Church of England, Baptist, Congregationalist, Methodist, Presbyterian, Quaker, Salvation Army—all are comparatively modern groups that have cut up the Church of Jesus among themselves. Unity is the traditional state: disunity a recent disease, 400 years old or less. Healing has been going on now for 50 years and in 1968 we may hope to see some further steps towards recovery of our oneness as Jesus' friends.

Janus looked back and he looked forward. What future may we see? When will full union come? A great deal in the way of closer relations between the Churches will happen this year. The Convocations and the Methodist Conference may have to decide on Anglican-Methodist intercommunion; there will be a Lambeth Conference of Anglican Bishops from all over the world and a World Council of Churches' conference. To prophesy for this year you must follow these

events as you would your favourite team! (—find out about them from your Vicar or Divinity teacher). *Church News* also will try to keep you in touch with what is going on.

Perhaps you and I will live sufficient years to see Anglicans, Methodists and other Nonconformists united in one body. Maybe years enough to see unity with Rome!

Over the next 1,000 years, what will happen? A united Church created by God to unite the whole world? One world community where Arab and Jew, Russian and Chinese, Vietcong and American will all be citizens in the city of God?

One world race where intermarriage will make all the teeming millions of the human family to share a pinky-brown, yellowish-black skin? Conversation with God's children in other planets? A union of religions in a new faith where Jew and Christian, Buddhist and Mohammedan, Hindu and Communist all find their special values and beliefs woven together? Not, of course, on the principle of a watered-down Highest Common Factor, but of a rich Lowest Common Multiple (ask your maths teacher to explain this, if you don't know what it is).

These are some of my dreams. What are yours?

David Attfield

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# Please help us to **FIGHT CANCER**

In the up-to-date laboratories of the Imperial Cancer Research Fund, every weapon of modern science is being used to fight all forms of cancer, including leukaemia. Founded in 1902 on the initiative of the Royal Colleges of Physicians and Surgeons, the I.C.R.F. is now playing a role of major international importance in this great work. But research is costly. Over £1 million is needed annually. Will you please help - now?

*Please send your donations now to:*

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RESEARCH FUND**

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# How would you feel, if hunger was all you'd had for Christmas?

Makes you think for a moment  
doesn't it?

Makes the terrible conditions in  
which half the families in the  
world were living at Christmas all  
the more bitterly unfair.

Makes you want to help. Help  
again if you've already given to  
Oxfam this Christmas.

And after all, what better way  
can you say thanks for the good  
Christmas you've enjoyed?

**OXFAM**

Room 35  
c/o. Barclays Bank Ltd · Oxford

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# OF YOUR CHARITY

**T**HE ROYAL COMMON-wealth Society for the Blind seeks to save from blindness those threatened by disease or living conditions and to give hope and usefulness to those permanently blind. During 1967 its revenue declined and some of its work is in danger of being reduced.

Twelve million blind people live in our world. One third in Commonwealth countries.

The shattering fact is most of it could be prevented. Ghana had its "Country of the Blind" along the Sissile valley. One person in ten blind because of the tiny Simulium fly. This Society researched for four years, mapped the breeding grounds, sprayed with insecticide and the pest is now almost non-existent.

Trachoma, so common, the virus which inflames the outer part of the eye. Eight years ago this virus was isolated and a vaccine is now in use. In a few years a vast amount of the world's blindness can be eradicated—providing there are funds to pay for specialists and travelling clinics and the vaccine. It works out at only a few pence per treatment.

And then there are the permanently blind. Must they be left to rot out their lives—or should schools and rehabilitation centres be provided. For children: special schools, Braille in their own language, special courses in ordinary schools, bringing hope and usefulness to thousands. For adults: simple farming, basket-making, furniture making.



TEACHING



HEALING



TRAINING

"What will ye that I should do unto thee?" asked Jesus of a blind man—"Lord that I may receive my sight." "Be it done unto thee." 'Christ's gracious ministry' we talk about. We could be part of that work through generous giving—we who have so much and enjoy so much—not least the glory of sight. The Royal Commonwealth Society for the Blind, 46 Victoria Street, London, S.W.1.



*"Our Father which Art in Heaven"—by W. Holyoake, R. A. in Windermere Church.*

# THOUGH AFFLICTED

MARY ANDERE

ON A HILL IN CASTLE CARY stands a large, early-Victorian mansion. White-robed figures flit across the spreading lawns, or tend the flowers from wheel-chairs. A blind Sister sits shelling peas, or doing neat, sorting jobs with deft, sensitive fingers. This is the Priory of St. Joseph, the English house of R.C. nuns of the Congregation of Jesus Crucified, an Order open only to those who are in some way handicapped by physical incapacity or serious illness.

It was started in France in the early 1930's for those who could join no other Order because of physical infirmity, but wished to offer their sufferings to God through our Lord Jesus Christ, and so obey the apostolic injunction to "fill up that which is lacking in the afflictions of Christ."

From the joy and sweetness reflected on the faces of the Sisters, and from the atmosphere of peace which fills the whole house, it is obvious that here indeed is a splendid dedication.

One aim of the Sisterhood is to help promote Christian Unity. Their prayer-fellowship, the Union of Jesus Crucified, is open to invalids and sufferers of all denominations, so that we may all pray together in the unity which is in Christ, and

offer our pain and incapacities to God for Him to use as He will in the furtherance of His Divine Plan. To those who cannot undertake long prayers and intercessions because of pain or weakness, the Rule is simple, namely, to pray for all who suffer, and to repeat at 3 p.m. daily, the short antiphon, "Christ became obedient for us unto death, even the death of the cross; wherefore God also hath exalted Him, and hath given Him a name which is above every name," and, in so doing, to seek to bring our own wills into the same obedience as our Lord's.

The Prayer Union had its first Open Gathering in England in July of last year—a day at Castle Cary, attended by the Vicar of Castle Cary, Brother Andrew and Dom Francis of the Anglican Order of St. Benedict, from Nashdom, the Congregationalist Minister, together with those members of the Union who were able to undertake the journey.

One worthwhile feature was a discussion, centring on the meaning of suffering, and whether it had a purpose or was sheerly waste, an accident in the processes of life. Most agreed that it was not a problem but a mystery—part of that same mystery as the sufferings of Christ, and in offering Himself and His Will up into the Hands of God, gave that suffering value—the value of Redemption. As such, suffering is never meaningless, but creative, and can, indeed, be borne with joy and gratitude.



## BORROWED PRAYER

The Rev. R. P. Flinda!! offers a new series of prayers for thinking people

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. Each Psalm has been selected by the Church for use at Evensong on one Sunday of the year and deserves our prayerful study during the whole week.

**January 7** Prayer for deliverance Psalm 18: verses 1-30.

**Wait upon God** whose power and energy maintains our physical universe and who also sustains each individual person.

**Adore God** in our insignificance and insecurity and in the face of forces greater than ourselves.

**Ask God** for the knowledge of his power so we may face the future with assurance and tranquility.

**Say the Gloria.**

**January 14** Prayer of patience Psalm 27.

**Wait upon God** who knows intimately the nature and extent of the suffering and despair of men and women.



### FESTIVE FARE

It is the *extras* that count when roast loin of pork, or rib of beef is considered, or the leg of lamb and boiled and oven-glazed succulent hams. It is the extras in the preparation, the cooking, and the service at table, the marinades and bastes, the sauces and table condiments, which make all the difference. Here is a collection of little recipes for just these touches which matter

**Pre-Roast Seasoning:** Joints of beef, lamb and veal, as well as turkeys and chickens, will have a deliciously tender

**Adore God** in the face of suffering in all its forms which may cloud our reasoning, belief and judgment.

**Ask God** for the patient endurance which was so clearly typified by Our Lord in his suffering and death.

**Say the Gloria.**

**January 21** Prayer of adoration Psalm 33.

**Wait upon God** who created the smallest atom and the vastest planet; who made the smallest of nations and the greatest of empires.

**Adore God** as we feel the pull to put our trust in material prosperity, political systems and military solutions.

**Ask God** to use as instruments of his peace that our neighbourhood might know and adore him.

**Say the Gloria.**

**January 28** Prayer of service Psalm 34.

**Wait upon God** in the knowledge that the Psalmist held a mistaken belief and that we know that loyalty does not guarantee wealth, security or happiness.

**Adore God** because he first loved us and his presence is the only reward and blessing we desire.

**Ask God** that since this Psalm was used in the ancient Communion services of the early Church, he will take our sharing in that same service as the giving of ourselves to him.

**Say the Gloria.**

brown crust if, before baking, the meat is brushed with salad oil, then rubbed liberally with dry mustard, and sprinkled with pepper and salt. Crushed garlic, rosemary or other powdered herbs can be blended with the mustard as desired.

**Mustard Fruit Baste** needs to be poured over skinned and clove-studded hams several times during the last thirty minutes of baking. Blend together 2 tablespoons of made-mustard, 2 tablespoons black treacle, 2 tablespoons soft brown sugar,  $\frac{1}{2}$  pint pineapple or apple juice or cider, and then simmer for five minutes.

**Relish Baste** gives a piquancy to roast pork, veal, or lamb. Saute 1 tablespoon chopped onion and 1 tablespoon chopped apple in 2 tablespoons salad oil or melted butter until soft. Add 1 tablespoon tomato puree, 1 tablespoon ready-mixed mustard. Spoon over hot roast pork and return to oven for 7 minutes or longer.



# EDITOR'S TABLE

## Oh How Good

The enquiry about the lines—  
 "Oh how good, how beautiful must be  
 The one that made so fair a thing as thee,"  
 has been kindly answered by Mr. Grey of  
 Baldock who gave the full verse.  
 Attributed to Michael Angelo, Mr. Grey  
 kindly adds the charming "I liked it and  
 copied it and sent it in 1921 to my wife  
 (then my fiancee) attributing the reference  
 to her".

## Thanks

Dear Canon Rhodes, Bedford  
 A small group of lay people met here  
 yesterday and were unanimous in expressing  
 appreciation of the feature "Prayer for  
 Thinking People" in *Church News*. We  
 venture to express the hope that its  
 inclusion will long continue.

Yours sincerely,  
 (The Rev.) Leslie McKay.

## Ordination of Women

Dear Canon Rhodes, Swanage  
 Re F. B. Willmott, in October issue, may  
 I dare to suggest the Church ordains all  
 women of all classes, all races, and all ages  
 to the ancient and honourable profession  
 of housewife.

If they perform that rite of keeping house,  
 giving husband and family a happy,  
 comfortable home they will bring down  
 upon their proud heads the blessings of  
 men and children everywhere.

If it were not for the Martha's, the  
 Mary's would be unborn.

Yours,  
 C. H. Wood,  
 Sarum Reader.

## Amnesty International

Dear Canon Rhodes, Kings Langley  
 As soon as we read that Mary Andere  
 was going to quote a few facts "at random"  
 on the subject of cruelty, we knew at once  
 that she would single out South Africa and  
 Portugal. Not one word of reproach for  
 the Soviet Union, despite abundant evidence  
 that it is most brutal and tyrannical.

These double standards, so widespread  
 among the clergy today, make people turn  
 away from the Church in despair.

Thank God that Christianity doesn't  
 have to depend on the Church for its  
 survival.

Yours, more in sorrow than anger,  
 Enid Morrill.

Dear Canon Rhodes, Cheltenham

I do most strongly protest at your  
 allowing Mary Andere's communist propa-  
 ganda to infiltrate a Church magazine.  
 The article is a complete fabrication of  
 events, suggested by a recent London  
 torture trial and designed to injure those  
 few remaining countries which are both  
 friendly towards us and strongly Christian.  
 There was absolutely no mention of the  
 terrible sufferings of those imprisoned in  
 Communist countries.

Yours sincerely,  
 Esmond H. L. Roden.

(If these terrible wrongs are happening in  
 supposedly Christian countries, what pos-  
 sible voice can we have anywhere?—Ed.)

## Kindling The Flame

Wireliscombe

Dear Canon Rhodes,

I have been astonished to read in a  
 parish magazine "Kindling of Faith" in  
 which it is claimed religionists were to the  
 forefront in education and social reforms.

Christianity is the most reactionary cult  
 the world has ever seen. It is one of the  
 worst religions because it is so materialistic  
 and power hungry. It has covered the  
 world in blood and ashes. Christ may have  
 died for us but millions of us have been  
 done to death for Him. Christianity has  
 fought every reform in every subject from  
 the age of the earth to astronomy, from  
 economics to ethics, from biology to  
 medicine, etc., etc.

Yours,  
 Jan Hall.

(I think someone hates us!—Ed.)

## In Bereavement

Dear Sir,

Co. Durham

An article on "Sympathy in Bereave-  
 ment" told of a clergyman visiting a  
 bereaved family and instead of praying and  
 preaching "broke down" and wept. Said  
 the writer—they have loved him ever since  
 and had even stronger faith. My husband  
 died suddenly at 52—he was a church  
 warden, my son in the choir, myself a regular  
 attender. When the clergy from our church  
 came they prayed, they rambled on about  
 his work on earth being done and such like.  
 I wanted human sympathy, they failed me.  
 I might add they have failed me since. They  
 were most attentive the first week, since  
 then they have scarcely been near me, about  
 twice in a year, I think.

Yours,  
 (Mrs.) E. M. L.

This inset, entitled "Church News", is published by Home Words Printing and Publishing Co. Ltd.,  
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 January, 1968

## **POSTERS IN THE CHURCH PORCH**

The Vicar would be grateful if anyone who wishes to place a poster in the Church porch would submit it to him for approval first. Posters should not be too large, and should be neatly printed (not written) on proper paper. Recently a number of posters have appeared—some without authorisation—on the board, and a number of them illegibly written on scrappy pieces of paper. One rather elegant poster appeared, but it did not state the purpose to which the funds were to be devoted after the Bazaar! The imagination can think of many causes — Was it in aid of M.L.M.C.F. — The Miss Lodge Motor-Cycle Fund, or perhaps the S.A. N.S. — the Society for the Abolition of New Services? Perhaps it was that Society for which two well-known Marston young people were said to be singing carols a year or two ago — the M.F.M., which stands quite simply for “Money for Me”!

## **ST. NICHOLAS TOY SERVICE**

Once again Marston boys and girls turned up trumps and gave some splendid toys, sweets, and cash for distribution to the needy families of Oxfordshire. The County Children's Department were more than grateful and have also acknowledged the £15 which was given to them to buy extra presents. We have to thank the Brownies for their generous gift of £5 towards this. The gifts were of good quality, but perhaps there was a special note of sacrificial giving in the little grubby Teddy Bear, in his knitted blue pullover, that was offered up by two tiny hands, and was watched by two big round eyes to see where he would be placed!

## **CHRISTMAS IS OVER**

So is the orgy of spending, or parties, and of treats for the old folk. It is a pity that all the treats and the special gifts are crowded into these hectic weeks before Christmas. Let's make a special plea for Easter or Whit Treats—or even Michaelmas ones for our senior citizens. It is only too easy to have a blitz of generosity at Christmas time, and to forget those who would appreciate a thought during the eleven months that follow.

## **THANKS**

The Committee of the Over 60's Club wish to thank all those who helped in any way to make the Christmas party such a success; to the many who provided cakes and many other “goodies” — to those who entertained and to all who helped to prepare the meal and to provide the transport to and from the party. A special word of thanks goes to Mr. and Mrs. Weeks at “The Jack Russell” for the most generous cheque of £62 14s. 0d. handed to the Treasurer after their “Tramp Supper.”

## **CHILDREN OF THE CHURCH**

CHRISTMAS PARTY for the Kindergarten and Nursery, SATURDAY, 27th JANUARY, 1968, from 3 p.m. to 5 p.m.

CROSSBEARERS & CATECHISM. Visit to London.

O.J.L.

## **TO ALL MAGAZINE DISTRIBUTORS**

We extend our warmest thanks for their faithful service during the past year. As month by month these magazines are distributed throughout the parish and far beyond, this is a splendid way of keeping in touch with everyone and bringing them news of the Church in this place and items of news which will interest the Parish “family.” Any outstanding accounts should be handed to Mr. Finch as soon as possible as the books will have to be closed for the past year.

## CALENDAR : JANUARY, 1968

- Jan. 1. Monday. **Festival of the Circumcision of Our Lord.**  
 7.15 a.m. Holy Communion.  
 7.45 p.m. Young Wives. Church Hall.
- " 6: Saturday. **EPIPHANY OF OUR LORD**  
 7.15 a.m. Holy Communion.
- " 7. **EPIPHANY I**  
 8.00 a.m. Holy Communion.  
 10.0 a.m. **PARISH COMMUNION.**  
 11.0 a.m. Children's Instruction.  
 6.30 p.m. Evensong.
- " 10. Wednesday. 7.15 a.m. Holy Communion.  
 8.0 p.m. Mothers' Union Quiet half-hour. 4 Hadow Road.
- " 14. **EPIPHANY II**  
 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. Evensong.
- " 17. Wednesday. 7.15 a.m. Holy Communion.  
 7.15 p.m. Young Wives. Church Hall.
- " 18. Thursday. Beginning of week of prayer for Christian Unity.
- " 19. Friday. 10.30 a.m. Holy Communion with special prayers for the sick  
 and the "laying on of hands."
- " 21. **EPIPHANY III**  
 8.00 a.m. Holy Communion.  
 10.0 a.m. **PARISH COMMUNION.**  
 11.0 a.m. Children's Instruction.  
 6.30 p.m. Evensong.
- " 23. Tuesday. 7.45 p.m. Service for Christian Unity. University Church.
- " 24. Wednesday. 7.15 a.m. Holy Communion.  
 7.45 p.m. Mothers' Union. Church Hall. Discussion Panel.
- " 25. Thursday. Festival of the Conversion of St. Paul.  
 7.15 a.m. Holy Communion.
- " 28. **EPIPHANY IV**  
 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. Evensong.
- " 31. Wednesday. 7.15 a.m. Holy Communion.

### COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants
Sept. 17.	Trinity XVII	34	17	1	62
Sept. 24.	Trinity XVIII. Harvest Festival	38	7	5	35
Oct. 1.	Trinity XIX	31	15	0	98
Oct. 8.	Trinity XX	48	1	2	43
Oct. 15.	Trinity XXI	28	8	1	58
Oct. 22.	Trinity XXII	24	6	1	41
Oct. 29.	Trinity XXIII	32	11	6	38
Nov. 5.	Trinity XXIV	38	14	5	109
Number of week-day communicants — 110.					

### ALTAR FLOWER ROTA

Jan. 7th—Mrs. Seabrook. Jan. 14th—Miss J. Finch. Jan. 21st—Miss Lodge.  
 Jan. 28th—Mrs. Kensington.

### HOLY MATRIMONY

Dec. 2. Frederick Roger Shorter and Denise Josephine Codd.

### IN MEMORIAM

Dec. 11. John and Kathleen Tims, Graham and Ian.

## 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. Vermede, 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 Raymond 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. Kushman, 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