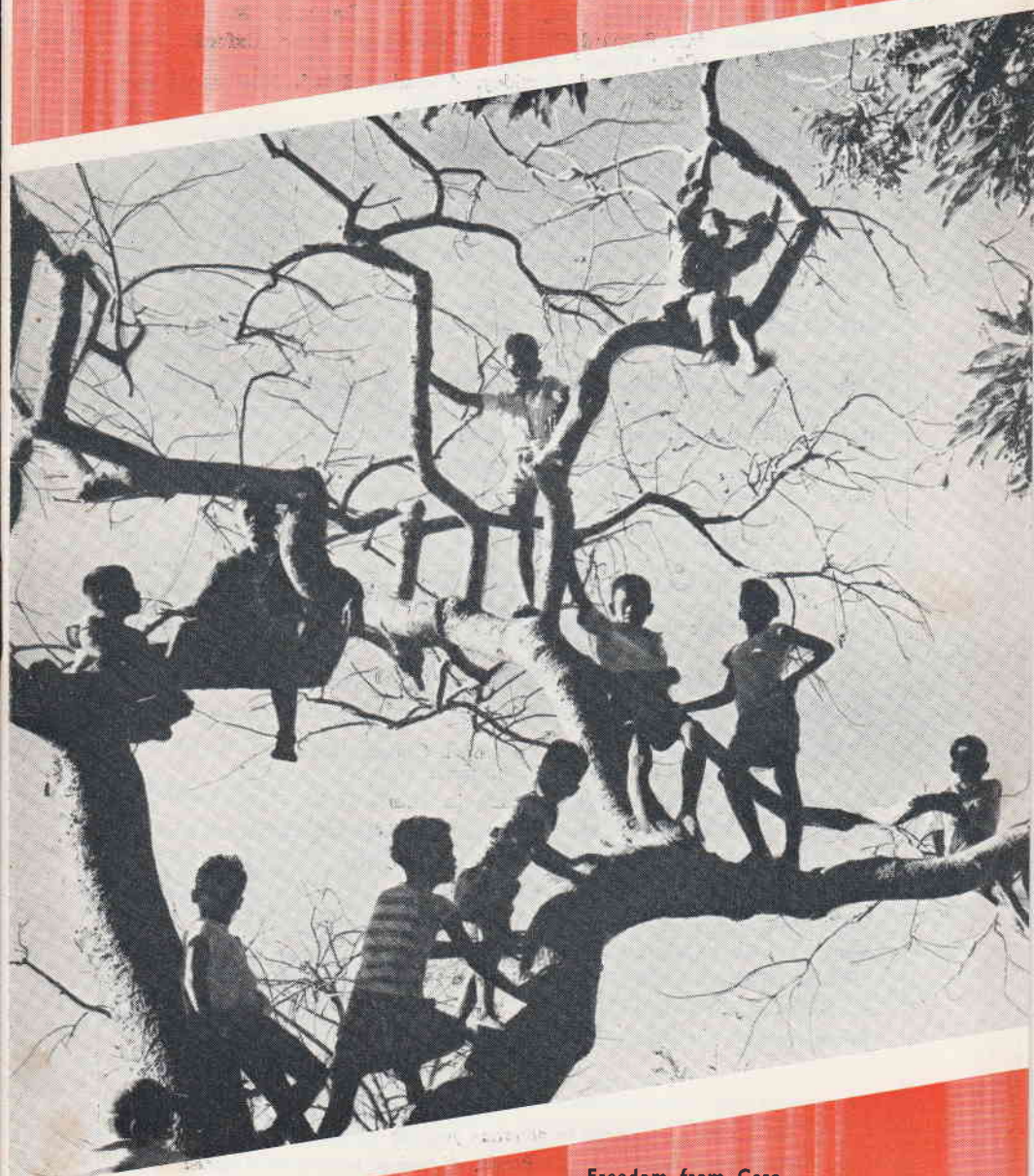


ST. NICHOLAS CHURCH

# MARSTON NEWS



Freedom from Care.  
UNICEF Photo

No. 113

JULY, 1967

Price 6d.

## ST. NICHOLAS CHURCH — OLD MARSTON

**Vicar :** Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.  
Tel. : 47034.

**Parish Worker :** Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

**Churchwardens :** Mr. Bernard Oliver, 13 Jack Straws Lane, Oxford.

Tel. : Oxford 47997.

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

**Secretary of the P.C.C. :** Mrs. M. Harlow, Fir Tree House, Old Marston.

**Organist :** Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.  
Tel. : Oxford 41888.

### SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion with Hymns and Address : 1st Sunday at 11 a.m.

3rd Sunday at 9.30 a.m.

Matins and Sermon every Sunday (except the 1st in the month) at 11 a.m.

Evensong and Sermon : 6.30 p.m.

**Holy Baptism :** Second and Fourth Sundays of the month at 3 p.m. unless  
otherwise announced. Notice must be given.

**Holy Matrimony :** Banns to be given in at the Vicarage.

### WEEKDAY SERVICES

Holy Communion : Wednesdays and Saints Days at 7.15 a.m.

3rd Friday at 10.30 a.m. with Laying on of Hands for sick.

And at other times, as announced. (See Notice Board).

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

### CHURCH ORGANISATIONS AND MEETINGS :

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

K.G. and Juniors : Sundays, 11 a.m. in Church Hall.

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

**Mothers' Union :** 4th Tuesday, 7.45 p.m. in Church Hall.

**Young Wives Group :** 1st and 3rd Wednesdays, 7.45 p.m. in Church Hall.

**Bellringers :** Practice Night — Friday nights, 7.45 p.m.

**Brownies :** Monday, 6 p.m. in Scout Headquarters.

**Girl Guides :** Monday, 7.15 p.m. in Scout Headquarters.

**Cubs :** Thursday, 6.15 p.m. in Scout Headquarters.

**43rd St. Nicholas' Scout Troop :** Friday, 7.15 p.m. in Scout Headquarters.

**St. Nicholas, Art Group :** Thursday, 7 p.m. in Church Hall (fortnightly).

**Youth Group :** See Notice Board.

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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.

## THE VICAR'S LETTER

Dear Friends,

This month marks the retirement of Mr. L. C. Jennings as Headmaster of St. Nicholas' County Primary School. It is interesting to know that Mr. Jennings was appointed Headmaster of the school in 1932 when it was then a Church School, and when at that time there were under a hundred children in attendance.

Since those days there has been not only enormous expansion of the village, but a great deal of re-organisation in the educational policy of the school. The school in its present surroundings houses well over 500 children with the prospect of a greater influx in the near future on account of building developments in Marston.

From personal experience as Vicar, parent, and visitor, I can say that the Primary School, under Mr. Jennings' leadership, has the happiest atmosphere of any I have known, and this applies to staff, as well as to children. If any proof of this were needed, one has just to point to the number who return to the place after leaving. The Headmaster has always shown a personal concern for the children, and a care and consideration for his staff which has given St. Nicholas' School a unique "spirit." To Mr. and Mrs. Jennings we wish every happiness on his retirement.

To Mr. Jones, the new Headmaster, we offer a warm welcome, and trust that he will receive co-operation and help in all that he intends to do for the children of Marston.

The Editorial last month has caused evident amusement, and one or two have come up to me and pointed to a number and said — "Is this me?" Attending a Group Dynamics Course a week or so later, in which a lecture was given on "Stereo-typing," I came away feeling somewhat convicted that the way we stereo-type people betrays a great deal about ourselves! Anyway, to redress the balance, I have asked Mr. Howell, our lay-reader, and one or two of his friends to write an article about stereo-type clergymen!

To those of you who will be on holiday this month, and sampling the delights of Butlins, or tasting the asti spumante of Italy, or just lazing in your deck-chair watching your neighbours pack, I wish a happy holiday time. As one of the American bishops printed on the back of his visiting card: "Drive carefully — You might hit a clergyman!"

Your sincere friend,



### IN MEMORIAM

Another familiar Marston figure has passed from the scene. Mrs. Mary Walton, always affectionately known as "Grannie Walton," passed away peacefully after an illness which took her just after she had celebrated her 81st birthday. For many years Mrs. Walton had run the village shop, but latterly she devoted most of her time to her beautifully well-ordered garden below the bungalow. She missed her late husband considerably, and for some 30 years or so had never bothered to go into Oxford at all, but was happy to potter about her house and garden. Although not a church-goer, she had a very real faith, and loved her Lord. Her gratitude was profound for the one who nursed her latterly. To her nephews and family we extend our sympathies in their loss.

### CHRISTIAN AID

CONGRATULATIONS to those who organised and helped in any way with CHRISTIAN AID WEEK. Our efforts brought in the magnificent sum of £130. A special word of thanks to all house to house collectors and to all those who gave so generously and who supported the Jumble Sale. The proceeds go towards the expense of sending a tractor to Kenya for work on a farm there run by the Salvation Army.

## NEW SETTING FOR THE HOLY COMMUNION

It is hoped to try a new setting to the main musical parts of the Communion service in the near future. The setting has been Edward Fry, and incorporates the use of familiar hymn tunes, to which the words of the liturgy are fitted. The setting is designed for small parish churches, and particularly for the participation by the congregation.

## TO ALL MAGAZINE DISTRIBUTORS

With the holiday season coming along, it would be a great help if all distributors could find a "deputy" to take over should they be on holiday at the time the magazines are ready for distribution. If this is quite impossible, Mr. & Mrs. Finch, Stanmore, Boults Lane, would be glad to know in good time—and—also to receive any outstanding money.

## CHILDREN OF THE CHURCH

There are few people in the Church who have the delightful spontaneous and "natural" way with children. Mrs. Sylvia Bolton is one of these people. As a result of her sheer love of children and her natural aptitude to teach them, she has for over ten years gathered children around her in this Parish. She has seen innumerable changes of staff and situations regarding the work amongst the Church's children here at St. Nicholas, and yet she has gone on faithfully and quietly each Sunday, month in and month out as the leader and superintendent of our Kindergarten Sunday School. She has watched this section of our Instruction grow from the time it began in one or two people's homes in the parish to what it is to-day — a flourishing department of some 40 children who come regularly each Sunday. This is due in no small measure to her love and care for children with whom she came into contact. Now she feels that for family and personal reasons the time has come when she must relinquish this position—at least for a space. She will indeed be a tremendous loss to our teaching staff, but we send her our good wishes and our gratitude for all her quiet and willing service and pray that she will enjoy her well earned rest and that her husband will soon be restored to complete health.

The present session of our Instruction will finish on SUNDAY, 30th JULY and start again on SUNDAY, 10th SEPTEMBER — during this time the children will be encouraged to come to Church and leave before the sermon.

O.J.L.

## VOLUNTEER HELPERS

Very often one hears people say: "I'd love to feel that I could do something useful for people." A recent letter from Elizabeth Wolfenden, the Organiser of Voluntary Services for the Littlemore Group Hospital Management Committee, lists some 17 ways in which voluntary helpers can be of service to the Hospital. Naturally this kind of help requires a certain amount of training if it is to be effective, and this the Hospital is prepared to offer for all interested. It is hoped that many readers of this magazine may feel called to offer their help in a voluntary capacity. It is good to know now that Oxford has its own local Association for mental health. Any who are interested in helping are asked to contact Miss Elizabeth Wolfenden, Organiser of Voluntary Services, Littlemore Hospital, Littlemore, Oxford.

## MARSTON PARISH COUNCIL

Mr. L. M. Garner, Clerk to the Parish Council, has asked us to include the name and address of the District Representatives on the various authorities. This we gladly do.

The County Councillor is Mr. R. C. Weir, of Christmas Cottage, Horton-cum-Studley. The Rural District Council Representatives are Mrs. B. Deam, 71 Oxford Road, Marston and Mrs. W. M. B. Haynes, of Cross Farm, 2 Oxford Rd., Marston.

"It has been suggested that Rights of Common might exist over land adjoining the highway in the Woodeaton Road," Mr. Garner writes, "but so far no evidence has been forthcoming to support this statement." He asks if any of the parish are aware if any such rights exist.

# The Society of S. Francis



*St. Francis House, Dorset*

**V**ISIONS OF BIRDS, BEASTS and flowers arise in most people's minds at the mention of the name of Saint Francis. But it was, of course, as a friend of God rather than a friend of animals that he impressed his contemporaries. His passionate devotion to poverty as the way of following the crucified Christ, and the Order to which he gave his name, emphasised service to the underprivileged, especially to lepers.

## Early Days

Roman Catholics are frequently puzzled to find Franciscans belonging to a Church not in communion with Rome. The Anglican Society of Saint Francis grew out of a particular social need. In the early 1920's, the unemployed were tramping the roads of Britain in many thousands. The little group of men who came to Flowers Farm in Dorset to form a home for the rehabilitation of these "wayfarers" were inspired by the Franciscan ideal.

The first brethren, under the leadership of Douglas Downes, a former university chaplain, widely known as Brother Douglas, shared the life of the wayfarers by going "on the road" from time to time. Life at

the Dorset home was liable to be a little chaotic and usually unpredictable. All were known as "Brother" and expected to share the work. In the evening there would be a time for social relaxation ending with prayers and a simple address. A visitor told of "meeting God round every corner".

On Saint Valentine's Day, 1931, the first three brethren made their vows before the Bishop of Salisbury, Dr. Donaldson.

Meanwhile another brotherhood on Franciscan lines had grown up at Saint Ives in Huntingdonshire, under the leadership of Father Algy Robertson. Its purpose originally was to train men for life in a brotherhood in India, adopting Indian customs and habits. The experiment in India was not, however, a success. In 1936 Father Algy came to Dorset and the two groups were amalgamated.

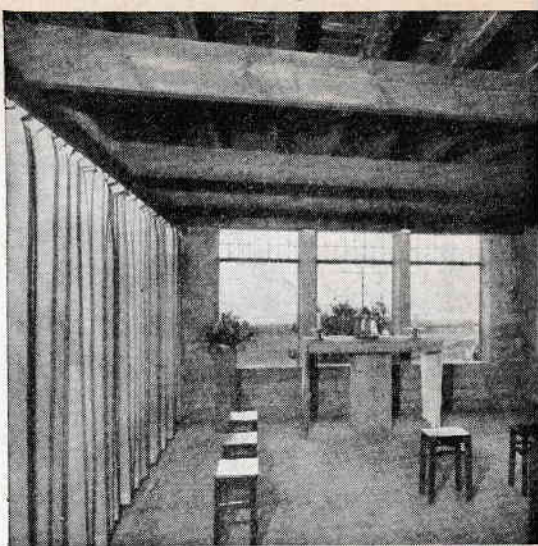
It was Father Algy, as the first Guardian, who organised the daily life on more traditional lines. This meant that the spontaneity of the early days was lost, but the time had come for new developments. There were invitations to preach and conduct missions from various parts of the country, and the Dorset home, the first Friary, became a centre for much work of this kind. From the postal address, the house became known to church people as "Cerne Abbas," the name of a picturesque village several miles away.

## In War and Peace

With the outbreak of war in 1939 the vagrants disappeared from the roads. New work was accepted. The county remand home for Dorset (for boys on remand from the courts) was moved to Saint Francis' Home with one of the brethren in charge. Some brethren went to a parish in London and there are stories of Father Charles playing his violin in an air-raid shelter at the time of the bombing. Others took over a house in Cambridge. At the end of the war the remand home was given up, but a school was started for "maladjusted" boys. This school still flourishes at Hooke, Dorset, some nine miles from the Friary. The mother house itself still has a home for men in various kinds of need, as part of its family life.

Shortly after the war a house was opened in the dock area of Stepney, East London, for work among coloured immigrants living in that district. The unsavoury street in which the brethren lived and worked for sixteen years is now being demolished.

Another house in London, at Plaistow, the brethren took over from the Society of the Divine Compassion which had been there since the 1890's. That older community died out but the Franciscan brethren still live there and have charge of a church. There is also a church connected with the house in Cambridge, where the work is mainly among students at the University. Another branch house is a small monastery at Glasshampton in Worcestershire, founded by a Divine Compassion member, who felt drawn towards the contemplative life. The house is used mainly for training novices.



*The Chapel, Alnmouth*

## Growth

In recent years the work of the Society has been very much extended. Its first overseas house was at Port Moresby, New Guinea. There is now also a New Guinea Friary and there are two New Guinea brethren and several novices. Another house in the north of England has been opened, a second English Friary at Alnmouth in Northumberland. This large house overlooks the sea, and is the centre of ministry in the north.

More recently, a few brethren have gone to Zambia to set up a house at a leper colony at Fiwila. A further group began work in Brisbane but their house was destroyed by fire. At the time of writing the next step in that part of the world has not been decided.

In England the possibility is being investigated of brethren living in small houses and going out to work. This has arisen partly from a sense that much traditional mission work does not reach the great majority of the uncommitted. The Society would be grateful for the readers' prayers for all its thinking about its future role as a religious community in the Church of England.

**Alban S.S.F.**

# CONSIDER

By Canon Cecil Rhodes



**YOU WILL REMEMBER THE**  
**well known words of Jesus**  
**“Consider the lilies of the field,**

how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field, which today is and tomorrow is no more, how much more will he clothe you, O ye of little faith?”

It was Francesca French, famed missionary, who reminded her readers years ago that the word “consider”, commonly used to infer “I will think lightly upon,” really means “to sit down with,” to take very seriously.

Jesus said “consider the lilies,” sit down with the lilies, see their every line and form, their colour, their texture, their beauty and their

splendour. And this was said in dealing with people who worried.

We will and do regularly sit down with our worries, our problems, our griefs, our dislikes, our fears, our grudges, even our bills! We will sit down with a letter of a loved one far away. We will sit down with a football coupon. But there is no escaping our worries this way—only increasing them! Why did Jesus say, sit down with lilies instead? I make about three guesses.

**F**irstly, to sit down with or among flowers is to sit down with something completely detached from ourselves. It doesn't increase our pulse rate to think about them! Normally we sit down and worry about things or persons closely connected with ourselves—and we consider and reflect and ruminate and rue. “Consider the lilies,” said Jesus, and they are utterly detached from all that we are and all that we do (unless we grow lilies!). Forget yourself and consider a simple, humble, common or garden flower. The great Count Von Hugel wrote in one of his letters, “I saw young fellows all around me, fretting to be free . . . if only they could get away from this person, that situation . . . I knew I had to get free from myself”. If we would really consider lilies we would, at least for a time, escape from ourselves.

And what do we find? Probably the first thing—their delicacy, their simple and lovely form, the marvel that they just grow like that; their exquisite beauty. And isn't it true that one experience which can soothe the taut and tense nerves is to come into the presence of quiet and calm

beauty? Anxiety and stress and strain are caused by ugliness, by the jarring note, by the restless rush, by the heightened emotional experience.

Consider the flowers of the garden and field, gaze at them, give your mind to them, sense their quiet, detached, self-contained beauty. The old tag—"one is nearer to God's heart in a garden than anywhere else on earth" had its point. And no doubt one reason why English men and women love gardens, love flowers, though we may not often realise it, is the healing and balm and hope and joy they bring.

**I think then,** if we persist in considering our flowers we might sense *their* calmness and serenity. "They toil not neither do they spin." None of the busyness of the ant or spider about them! We, poor humans, if we are to grow to our full and proper stature need both experiences. There is a place for activity and energy, for doing and achieving. There is also a place needed for calm and quietness and reflection. And it has often been said that men achieve more when they know how to use silence and reflection and waiting than in the full and busy hours. Never has it been needed more than now in our hectic years to know the refreshment of quietness and the strength of silence.

One other thing, if we have patience to consider a simple flower—their marvel and mystery must surely strike us. Of course we are sharply aware of men's power, men's achievement, be it moon

rocket, or telstar or nuclear submarine—or what you will. But the secret magic and might in a simple flower is of a totally different order. Here they are, irrespective of man's ability and man's achievement. Here is a sure and calm mysterious life and a splendour and a going-on-ness, outside man's excited skills and efforts. Here is a power and a force within them and behind them and beyond them. Here, if one stays long enough, I believe we reach not only a shaking away of our tensions, but an awareness of a power quite outside our own, or other men's wit and wisdom. Here we may sense the power and presence of God. And to sit down quietly and feel His presence is the most healing and freeing experience our souls can know.

**There may** be some persons happily born with a relaxed and undisturbable temperament. They are a very small minority. Most of us are caught up in the pace and pressure of our time. Most seek a synthetic relief in pill and sedatives. And Jesus said "consider the lilies of the field . . ." To sit down and gaze, and find detachment and freedom from ourselves and our cares, to become conscious of a calm and healing beauty, to sense the wonderful creative power outside man's hands and skills—here may well be the way not merely to a release from inner tensions but a way to the feet of God and a new and living faith and hope. Isn't this something we, so many of us, desperately need?—"Consider the lilies".

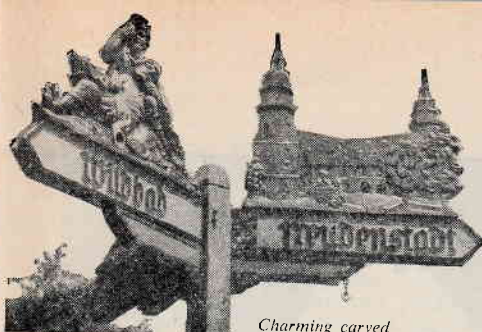
*"Open our minds and eyes, O Lord God, to the message of flower and field, and let the wonder of this wondrous world lead us to Thee. So shall we find hope and faith and peace."*

*I still go on my simple way, loving flowers, and birds, and the sunlight on the apples, and the sunset, and like to think more and more of the verse—"With Thee is the well of life, and in Thy light shall we see light."*

—BISHOP KING, of Lincoln (in old age).

## FREUDENSTADT AND ITS UNUSUAL-SHAPED CHURCH

By Margaret Cardwell



*Charming carved wooden sign post*

**T**HE MOST OUTSTANDING FEATURE of Freudenstadt, a well-known holiday resort in the Black Forest district of Western Germany, is the unusual-shaped Protestant church which, originally built in 1601—stands at a corner of the town's 10-acre main square.

The two naves of the church are at right-angles to each other, one being used by men, and the other by women. The altar and pulpit are in the angle and can thus be seen by both sections of the congregation.

Unlike the majority of towns in the Black Forest, which nestle in the valleys, Freudenstadt, whose name means "town of joy," is over 2,500 ft. high and stands in glorious natural parkland through which there are almost 100 miles of well-kept footpaths. And as the resort has the reputation of having more hours of sunshine a year than any other in Germany it is an ideal centre for walking.

It is also one of the gateways to the Black Forest, being at the northern tip of the central area, and at one end of the famous 30-mile-long Schwarzwaldhochstrasse, or Black Forest Highway, which winds its way north-westward through wooded country to Baden-Baden reaching a height of over 3,000 ft. and providing breath-taking panoramic views between the gaps in the trees.

Freudenstadt has about 13,000 inhabitants, but it was founded in 1599 by the then Duke of Württemberg to house the local silver miners. In the following century, during the Thirty Years War which raged

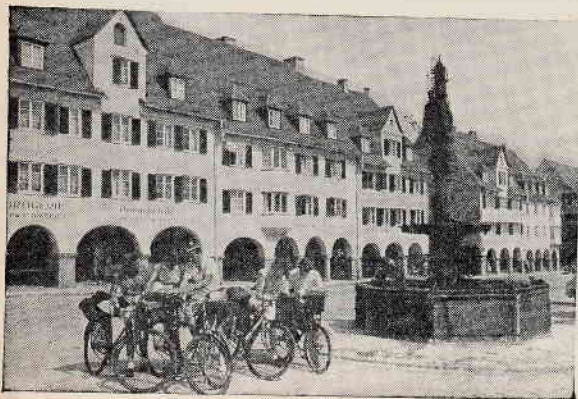


*The Market Square with Church*

throughout Europe between Protestants and Catholics, it was intended to build a fortress there as a refuge for Protestants. But the scheme fell through as did a later one to build a ducal castle in the centre of the main square. Thus the chief architectural attractions of this spacious town-centre continued to be the church, the gabled and colonnaded houses, and the municipal buildings that lined it.

In a single night towards the end of World War II, the whole of this centre, and much else too, was obliterated. But by the early 1950s all the principal buildings including the church, town hall, and shops had been renewed, in red sandstone, and we can again walk round the delightful arcaded square.

The church itself has been reconstructed to the original design and is famous enough to be pictured on one of those eye-catching, hand-carved and painted wooden signposts which are such an attractive feature of many parts of the Black Forest.



**'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.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Help  
Barnardo's help a child**

July 1968

From July 25 to August 25, 1968, some 500 Bishops will be coming to the Lambeth Conference. Bishops from Africa and Asia will be attending in far greater numbers, suffragan, assistant and coadjutor Bishops will be there for the first time, as will also consultants to advise, and observers from other Churches. Its programme is topical and important, including Faith and Secular Society, International Morality, Technological Society, the Function of Laymen in Mission, the Role of the Anglican Church in Christendom.

**Cathedrals**

Will the £2 million appeal for York Minister prove an important milestone? Till now the Church has manfully maintained these magnificent buildings in good condition. Clearly opinion is increasing that the Church has done more than her share, and that if our country treasures these ancient shrines, the State and possibly other means must give a helping hand.

**Great Religious Age Coming**

Dr. MacLeod of Iona said that this was an age in which people were seeking answers and had gone away from dogmatism. "This is the beginning of a great religious age, and we are coming to a tremendous time of understanding. The essence of this age is that Christ is the way, the truth and the life, and we have to follow Him before we become converted about him. When we do, we enter into life with him."

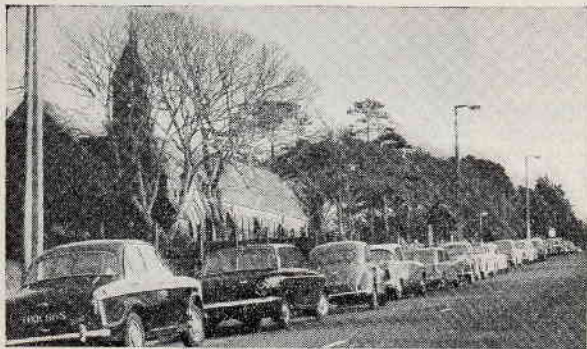
He agreed that it might be a progression on the way to the sort of truth that only the mystics possessed.

July 15 is St. Swithin's Day, and most people will know this rhyme: Saint Swithin's Day, if ye do rain, For forty days it will remain. Saint Swithin's Day, if ye be fair, For forty days 'twill rain nae mair.

St. Swithin lived in the kingdom of Wessex nearly a thousand years ago. He was King Alfred's teacher and later became Bishop of Winchester. When he died he was buried as he wished, in a humble grave in the churchyard of Winchester Cathedral. A hundred years later he was canonized a Saint of the Church, and the monks felt that the churchyard was not a suitable place for his grave, so they decided to exhume his body and bury it in a place of honour inside the Cathedral. On the day they started this, it rained in torrents and continued for forty days, so the task was given up as it was believed that the rain was a sign that the Saint preferred his humble grave.

**Mothers' Union**

We are all delighted to read of the M.U.'s new community service of street emergency schemes, outings for homeless families, baby-sitting and play groups. The aim being to be a good neighbour, offering a service to all, inspired by the Christian ideal. At the moment the movement is naturally small but it is hoped it will grow and surely this aim of Christian outlooking and Christian responsibility will spread quickly to branches and give the sort of fillip which the Mothers' Union needs.



**Full Church**

A reader writes, "How often I hear 'people no longer go to Church.' Don't they? You should see St. Mark's, Bexhill. I don't know who the parson is, or what the reason, but the place is packed. Cars line up as far as the eye can see, and coming out is like a football match". And he kindly sent this photo to prove it.



## ***Keswick Convention***

One of the most remarkable and most persistent and most lively of annual religious gatherings is held in a vast marquee every July at Keswick, in the Lake District. It has been running for over 90 years. It is entirely inter-denominational and evangelical, with the platform banner "All one in Christ Jesus". During the period there is not a room to be had, and endless bright coloured tents dot the surrounding hillsides. It is reckoned a steady 6,000 people go every year and at a recent Convention no less than 69 nations were represented. The secret? The *Daily Express* reporter replied, "It's the sincerity, straightforwardness, honesty and earnestness."

## ***The Enemy***

Pierre d'Harcourt, a survivor of Buchenwald, in a newly-published book, *The Real Enemy*,\* tries to define the kind of men whose character made for survival.

They possessed . . . 'religion, faith or devotion. I saw that leadership exercised by Christians . . . by people who had some inner core which gave them a belief in life when the rest of us were lost.

The camp showed me that a man's real enemies are not ranged against him along the borders of a hostile country; they are often among his own people—indeed, within his own mind.

'The worst enemies are hate and greed and cruelty. The real enemy is within.'

\*Longmans, 30s.

## ***Surprising Interest***

The most popular painting in Dudley Art Gallery's permanent collection is of fishermen at prayer after service in an old Cornish chapel. More people ask to see it than any other picture. Painted by W. H. Titecomb, son of an Anglican bishop, its intense depth of feeling is widely acclaimed. "The interest in it," says a member of the staff, "is surprising, even a visitor from Australia enquired, which shows the painting is widely known".

Courtesy "Birmingham Post"



"It's due to a drop in the sterling exchange rate and the U.K. balance of payments problem, tell your mother."

## ***Whose Crisis?***

Twenty million pounds, the amount by which the Government is to cut aid to the developing countries next year, is more than is raised each year by Oxfam and all similar charities in this country combined.

The rich world is losing interest in the developing countries. This at a time when warnings of what is happening there and what may be expected to happen, have never been more prolific.

In Britain's case, the excuses hardly need restating. But the fact remains that, even in a crisis, there are many fields in which public expenditure is not reduced. Indeed, the estimates for 1967/68, just published, show that public expenditure in this country will *increase* by 8½ per cent. It is a shock to discover that aid ranks so low on the priority list.

*Oxfam News*



# ESCAPE FROM AFFLUENCE

—A Personal Testimony

by Betty Sweet



Mr. & Mrs. Sweet

ONCE THERE WAS A TIME when there was No Money. The workers were paid in kind, and they bartered for their needs.

Then someone thought of money, and things were never the same again.

In 1516 Sir Thomas More wrote a book called *Utopia*. It was the story of a state in which there was no need for money, because everyone owned everything. What a wonderful place—no stealing, no keeping up with the Joneses, no jealousy.

But no one ever built a Utopia in reality, because it required folk who thought people were more important than goods and who loved their neighbours as themselves.

And yet . . .

A curious thing has happened in our household. When we got married, my husband and I felt it was right for us to tithe our income. At the time we were existing on a university grant, and had no idea how much our income would be, but we decided to take our cue from Leviticus and make our tithe one-tenth.

After two student years, we had a rather costly move and had to buy a car—a necessity for the new job.

We were flat broke.

But the first month's pay saw us putting aside a tenth. How often during the next few months did I ruefully add up the monthly tenths

we had used in God's service. But although financially life was very difficult, we were never in debt or in actual need. And so many were the remarkable and unthought-of ways by which help came that we felt certain our tithing was right.

We first noticed the curious thing happening after we had been tithing for about two years. Money was definitely taking a back seat in our thoughts, and we had got so into the habit of writing off that tenth before we counted our pennies, that we began to feel we never gave anything. We found ourselves, almost apologetically, giving little extras away.


Each month we gave a regular sum to our own church and the rest was set aside for whatever we felt God wanted us to use it. Over the years this has covered a very wide range of causes, from missionary to purely charitable causes.

Recently we have been helping to finance some native pastors in Kenya. The correspondence this has brought has enormously increased our interest in missionary work.

Last year we gave a holiday in our own home to two small girls from a poor district in London. This involved us in a stewardship of time too, but, as with the money, we found that the more we gave the more we seemed to have.

After six years of tithing several facts stand out. We have accepted our whole income as coming from God. We have a stewardship over all of it, and an especial responsibility for the use of one tenth. We have proved that if followed faithfully God always provides for all our needs.

Our tithing has had quite unlooked-for results. It has brought us closer to God, because in our times of need, knowing we were doing His will has helped us to trust Him more. We have more time to think about people, and to realise they are more important than material things. Above all we are content. We have left the rat race behind.

  
Said the lady, shaking hands with the preacher after the service: "Wonderful sermon! Everything you said applies to somebody I know."

#### BEFORE THE GOSPELS—(continued)

The extension of the good news to the Gentiles in Jesus' sermon at Nazareth is made a reality in the expansion of the Church which the Acts of the Apostles describes.

We see what St. Luke has done. He has taken an incident which St. Mark records during the course of the ministry, expanded it with material at his disposal, and placed it at the beginning of the ministry because it sets the pattern for everything that is to follow. This is not the work of a "scissors and paste" compiler. It is the skill of a dramatist.

#### Living Church

With the written Gospels the form of the tradition was fixed. No re-grouping or modification could now take place. And the Gospels are all we have. Traditions about Jesus outside the Gospels are insignificant by comparison. Since their composition the Gospels have continually been used in the life of the Church. From the life of the Church they came—the teaching, preaching, worshipping Church of the fascinating period before the Gospels.

*concluded*

And now . . .

## PICTURE BROADSHEETS!

Now you can have a guaranteed all-the-year round overseas picture display! Picture broadsheets are 30" × 40", printed in two colours. Each contains a display title, brief main message, and five or six large pictures, litho printed from top-quality photos. There are background notes for leaders. After main display, the broadsheets can be cut up for scrap books, do-it-yourself exhibitions, etc. Subscription only £2 for 12 monthly issues. Write for illustrated leaflet and order form to

**The Manager, Publishing Department  
CHURCH MISSIONARY SOCIETY  
157 Waterloo Road, London, S.E.1**

# Before the Gospels



The Rev. Owen Everson tells how the Gospels came into being.

## VI NO SCISSORS AND PASTE

The evangelists received a tradition which had already assumed certain forms. But they were creative writers, not just compilers. They themselves used the tradition they received.

**T**HE TRADITION OF THE words and deeds of Jesus were handed on in the early Church often by word of mouth. In the period before the Gospels were written the traditions were used—in the Church's teaching, and preaching and worship.

Because they were used, the traditions were shaped in various ways. To some extent the Gospel writers were restricted by the form of the material they inherited. They couldn't start from scratch. But it would be wrong to conclude that the evangelists were mere collectors—men who gathered the traditions and pieced them together as best they could. That is far too low an estimate of the evangelists' work. They were creative artists in their own right. The formation of the Gospels was itself a further stage in the use of the tradition in the life of the Church.

The evangelists' skill can be seen by comparison of their Gospels with each other. The Gospels of St. Matthew and St. Luke were fashioned out of similar materials, but with different end-products. Both evangelists used St. Mark's Gospel; both used a collection of the sayings of Jesus; both used traditions found only in their own Gospels. But both in structure and

in outlook the two Gospels are quite different.

## Rejection at Nazareth

We can see artistry (particularly St. Luke's) in the way the same incident is treated in the three Synoptic Gospels. (St. John's Gospel displays even more artistry, but needs separate consideration.)

St. Mark records the rejection of Jesus by His own people at Nazareth in Chapter 6, 1-6. The story is briefly but vividly told. It takes place after Jesus has already been engaged in His ministry for some time. St. Matthew records the same incident in chapter 13, 54-8. His version is even briefer than St. Mark's, but is substantially the same. It occurs at roughly the same point in the ministry. St. Luke records the same incident in chapter 4, 16-30. His version is very different. It is much longer, and includes details which the other two Gospels do not mention. And the position is different. St. Luke records the incident at the outset of Jesus' ministry.

St. Luke makes much more of the story. He draws out two points: that Christ was rejected by His own people; and that the good news was for Gentiles too. To these two points St. Luke frequently returns. They are major themes of his Gospel, and of his second volume, the Acts of the Apostles. The rejection at Nazareth is all of a piece with the rejection at the crucifixion, and the rejection by most Jews of the Apostles' preaching.

Continued on previous page



Read the collect and ask, read the epistle and give thanks, read the gospel and praise God. Let God speak through your thought in reading the Prayer Book collect, epistle and gospel for the week.

**Trinity 6** (July 2)

**Ask God** that we may use love as the only means to obtain our greatest wishes.

**Thank God** that the power of the Risen Jesus frees us from the grip of sin and guilt.

**Praise God** that Christian humility can replace the aggressiveness and self-assertiveness of self-sufficient men and women.

**Trinity 7** (July 9)

**Ask God** for a Christian character composed of love, goodness, true religion and mercy.

**Thank God** that death is not the end of the Christian life, but the beginning of the perfect life in Christ.

**Praise God** that he supplies the people of God with spiritual food in the Sacrament of Holy Communion.

**Trinity 8** (July 16)

**Ask God** for a true appreciation of what things are meant for our good.

**Thank God** that we may know Him so intimately as to call Him Father.

**Praise God** that each person may tell by his own works, whether or not he is suited for the Kingdom of heaven.

**Trinity 9** (July 23)

**Ask God** for the spirit to think and do such things as be rightful in God's plan.

**Thank God** that He guides us in our day-to-day lives as Christians.

**Praise God** that He uses commonplace things to perform His mighty acts.

**Trinity 10** (July 30)

**Ask God** for a deeper and more Christlike understanding of prayer.

**Thank God** for the many individual gifts that Christians bring to the family life of the Church.

**Praise God** that His love and compassion outlast our sin and political folly.



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good idea to baby-sit now for some young parents in order to discover the nice and the less nice side of little children.

## THE WAY OF LIFE

**L**AST MONTH I IMAGINED you getting married one day! This month we go a stage further. When you are married, you will have children!

Would you like having a baby to care for? There is much hard work in feeding and bathing babies and washing and changing nappies! Several feeds a day take up hours and hours of your time. For weeks on end you will be lucky to get much sleep at night since children need attention in the small hours. And you recover from the first child, only to find that the second is on the way.

When you are married will you want all this as a mother? And how many children? You can have a baby every year if you like, or you can sit down beforehand and think how big your family is going to be. Unlike animals, human beings can choose how many children to have and when to have them!

A husband will consider his wife's health and leisure. How many years can she stand without much in the way of going out or entertainment or holidays or rest? Say the first child occupies the mother for three to five years. And the same for each baby in turn. A family of three will tie you down for nine or ten years before you find time for friends and fun again.

Yet babies are fun and toddlers a pleasure! They gurgle and goo, build with bricks and play with water, ask endless questions and listen to stories, paint pictures and wreck the furniture: there is never a dull moment with a young child! One day you will see, but it might be a

And for father a family costs money. How much? My guess

would be £2 a week per child for its keep, 10s. a week for clothes and £25 a year for holidays or presents.

Worst of all, children become teenagers, a great headache to their parents! One day you will be worried about your son or daughter. You will find that you won't be able to control a teenager as when a child. And your teenage boy or girl will not be as wise or as "square" as you will be at 50!

In their teens your youngsters will want far more cash for clothes, records, cigarettes, motor-bikes and old cars. Dad pays up! Or else the young people take Saturday or holiday jobs which may threaten their "O" or "A" levels! What a problem children are!

That is probably what your parents feel about you! Nonetheless he or she is still a person and in the end may be your friend for life. In old age a grown-up son or daughter will be your greatest treasure.

Children are one of the biggest tests of their parents' faith. When you have your family, you will need all the help Christianity can give you. You can start to prepare now by praying that children and their parents may love each other, despite all arguments and rows. For when the time comes, your success with your own boy or girl will depend above all on your mother's and father's success with you!

*your sincerely,*

*David Atterfield*



# Restoring freedom

The Richmond Fellowship began in 1959, in Richmond, Surrey, now Richmond-upon-Thames.

Miss Elly Jansen, a Dutch social worker studying divinity, was distracted from her studies by the new Mental Health Act, which, in particular, called for after-care hostels for those recovering from breakdown.

The Act found a quick response in "Elly". That same year she opened her house (a small, informal terrace house) to a few ex-mental patients. The project grew, attracted interest, and in December 1961 the second house was acquired near Bromley, Kent. In 1963 a rented house "The Towers", was obtained, and in 1964, Croft House, Surrey. The houses were soon full. And all have gathered around them a group of neighbours, many from the local churches, who want to make these communities what they set out to be: stepping-stones from the protective hospital to the responsibilities of work and home.

## The Task of Restoring

That step is difficult. Mental hospitals, however go-ahead, are still primarily concerned with "looking after" the patient, rather than enabling him to look after himself. Inmates are traditionally thought to be "not responsible for their actions" and often deprived of what responsibility they might have taken. So there remains for most patients a frightening gap between hospital and fending for

oneself, in bed-sitter, office, or crowded rush-hour.

Part of the Fellowship's job is to help residents over it by giving support with new work, colleagues and responsibilities. Most people who have had breakdowns lose self-confidence—if they ever had any. They may need to start work part-time, or with an employer who will understand if their work is slow.

Some cannot start work immediately, so the community asks from them a larger contribution in help about the house. In all of the houses, there is a housework programme for two hours each morning, and gardening and special projects of decorating, mending, cooking etc. For all members of the community, staff and residents, there is emphasis on personal contact: making friends, sharing problems, learning to live with the very people who commonly might never dare to make relationships at all.

## Making Real Friendships

To make relationships . . . here, perhaps, is the central purpose of the community life. To be isolated is to succumb to stress; to live in relationship is to survive. So, those who have cut themselves off through illness, or who have been left by families and friends, must be brought back into contact with people who accept them.

When one has been hurt it is natural to steer clear of future attacks; to grow a tough, insensitive layer over the wound. In emotional, no less than physical injury, the barriers go up, the defences harden, to prevent further harm.



So strong are the barriers that all kinds of feelings may remain hidden: despair in the son whose brilliant father despises him; obscure guilt by the young woman for the death of her infant brother; loneliness and anger by the man whose family cast him out because he couldn't accept their religious faith. Not surprising if people after this shut themselves off, and decline to trust offered help, which may turn into a further rejection. It's better not to be vulnerable, then you won't get hurt any more!

### No Easy Task

It depends on the staff, very largely, to show the way in lowering defences. Subtle barriers grow up in spite of a genuine desire to live alongside the others; the attitude that "the well" are always "right" and "the sick" never know what's good for them; the over-anxious desire to please, as a kind of compensation when we can't see how to help.

The main thing is that the staff should care—not for success, or popularity, or a quiet life, but the real progress of their residents, in relationships and also in independence, or rather inter-dependence. Only out of love can we care effectively, and do "the work of the Church".

## DO NOT GIVE UP

When a certain prominent official hears a person talk about his own insurmountable difficulties, he points to an editorial on the wall of his office, which says:

Failed in business '31.

Defeated for Legislature '32

Again failed in business '33

Elected to Legislature '34

Sweetheart died '35

Had nervous breakdown '36

Defeated for Speaker '38

Defeated for Elector '40

Defeated for Congress '43

Elected to Congress '46

Defeated for Congress '48

Defeated for Senate '55

Defeated for Vice-President '56

Defeated for Senate '58

Elected President '60

"That's my personal recipe for licking defeatism," says the official. "It's an outline of the life of Abraham Lincoln."

—New York *Herald Tribune*

## Home and Holidays

### Holidays

Locking up the house for the holiday break means dealing with a variety of questions such as:—

Informing the Police of the dates when the house will be left unattended.

Leaving house plants in a shady place, standing in wet peat—or in the care of a neighbour.

Cancelling newspapers and milk.

Dealing with posting on, or collecting of mail.

Making arrangements for pets to be properly looked after.

Turning off water supplies at the main.

Seeing that perishable food is used up.

Cutting off electricity and gas was generally regarded as a necessary precaution years ago when wiring, piping and appliances were less efficient than they are today. Now the matter is usually more of a personal choice.

### If you leave Gas and Electricity supplies on:—

The refrigerator will operate perfectly whilst you are away for two or three weeks or longer.

Defrost and clean the cabinet.

Leave in it a supply of butter and cooking fats ready for your return.

Be sure to remove all left-overs and all the more perishable foods.

Frozen foods can be left safely in a two star compartment for up to four weeks. A good stock will be very useful on your return home.

### If you cut off supplies of Gas and Electricity:—

Clean the inside of the cabinet thoroughly when all frost has melted. Use tepid water adding about a teaspoonful of bi-carbonate of soda to each pint.

### Leave the Cabinet Door wide open:—

it may be wise to prop it open. If a neighbour or daily help is going into the house during your absence, leave a note in the cabinet: 'Don't shut the door'.

### On your return home:—

Wipe over the inside of the cabinet with a damp cloth to remove any dust.

Turn on gas or electricity supply.

Check the refrigerator thermostat setting and close the cabinet door.

Allow time for the temperature in the cabinet to be reduced before putting in any food.

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.

July, 1967.

# editors desk



## WELCOME

Over the past months we have welcomed many new readers. I express the hope that you will enjoy reading "Church News."

## NEW FEATURE

Parish magazines, like sermons, are more effectively doing their proper work when they evoke a response. One-way communication, monologues, are never the best form of discussion! Two-way discussion is proper communication. I am most anxious to see "Your Letters" develop: to have *your* thoughts, *your* comments, *your* opinions, both on articles and features in Church News and on any matter concerning the Christian faith and practice. Help to develop "Your Letters" into "In my Opinion". Write to The Editor, Church News, Cathedral Office, Bury St. Edmunds, Suffolk.

## Your Letters...

### ACT OF WITNESS

Dear Editor,

Polegate, Sussex

At Lewes an identical Act of Witness is carried out each year by the various churches. The support given is considerable. The procession winds slowly and silently through this lovely old town and the cross is eventually raised on a small artificial mound. The Act of Witness is concluded by a short service led by the local clergy and choirs.

Yours sincerely,  
Alan R. P. Leach.

The Editor thanks other correspondents from various parts of the country, telling of similar Acts of Witness.

### ROMAN CATHOLIC CHURCH

Dear Canon Rhodes,

Northwood, Middx.

I think that you have given a very balanced and sound judgement about the state of the R.C. Church and relationships with other churches, including our own. The one point difficult to express in cold print is the sense of the changing attitude particularly in Italy towards non-Catholics. By addressing you as "Father" and permitting you to celebrate at their altars, with their communion equipment, amounts in my view to acknowledging the validity of Anglican orders in practice, though no statement has been publicly made. For my part I hope no one presses at this juncture for a re-statement, rather let the practice grow in love and fellowship.

Yours sincerely,  
(The Rev. Dr.) Hugh Fearn.

Walton-on-Thames, Surrey

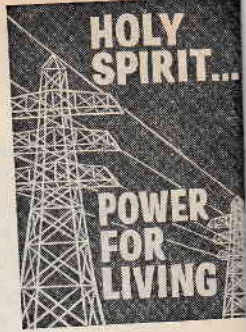
Dear Sir,

Spare us the cant and hypocrisy about the Roman Church. We all know that today, the Latin church is faced with political extinction. The odds I fear are against her.

Yours faithfully,  
(Mrs.) Hazel Gohns.

## CHURCH POSTER SERVICE

Two years ago we gave this poster service favourable mention. "As a result," writes Mr. Martin, Sales manager, "we added many newcomers, we would be grateful for further publicity." The monthly posters—a different one for each month, are designed by a team. There are also Festival posters size 30"x20" cost 2/5 each; 20"x15", 1/8; 12"x9", 1/3. To have a fresh attractive poster with a message on your Church notice board each month can have a real value. And these are remarkably uncostly. Write: L. S. Church Poster Service, 25 Gordon Road, Chingford, London E.4.



## THIS YEAR OF GRACE

The article by Stephen Hopkinson in the January issue of Church News with this title aroused some criticism and favour. It has been reprinted word for word in "Shire and Spire", the Bishop of Coventry's monthly paper.

## BUZZ

If you are interested in 'with it' beat music (details of records and bands) and efforts to reach young people through special coffee bars, like the Catacombs, Manchester, I commend to you the lively and unusual magazine Buzz, M.G.D. 118 Botley Road, Swanwick, Hants.

## REPUBLISHING ARTICLES

Dear Reverend Sir,

Skegness, Lincs.

Would you kindly allow me to re-print your article on the Resurrection published in the March issue? I think that the point of your article is one which needs to be emphasized today, and is one which will appeal to many people.

Thanking you,  
The Rev. H. H. Smith.

(Permission is always gladly given, provided it is asked and acknowledgement made of source. Ed.)

## HOLIDAYS

If you are going on holiday in Italy, the Waldesian Church at Rimino is holding services in English. Minister: Severino Zotta, 65 Viale Trento. If on the Costa Brava, Anglican Services on Sunday evenings in the R.C. Churches of San Feliu, Calella and Lloret de Mar.

## TAKE CARE

Whenever, wherever you go on holiday take care. This striking and chilling and warning cartoon appeared in the Birmingham Post after a recent holiday.



The mourning after the night before

## A REMINDER

Little news has reached us from the many organisations connected with the Church. This is a great pity. May we suggest that each organisation appoints a correspondent, who will send in to the editor items of interest. Copy should be brief, and it would help greatly if it could be typed.

## “ GOVERNMENT BY SYNOD ”

People interested in the way their church is to be administered in the future are advised to read the proposals outlined in the booklet of the above title (available at Messrs. Mowbrays : 1/3).

Here is an attempt to develop a workable scheme which may enable the Church to deal with her affairs more effectively than with the cumbersome machinery of the present. The proposal would cut down the numbers of the Church Assembly from 746 to 543, to limit Diocesan Conferences to a numerical strength of 150—200, and to make the ruri-decanal conference more effective.

## TRUE STORY

As an aftermath of Whit Sunday the following true incident was sent to the Editor. Two small boys, A, the elder, and B, the younger, were overheard talking at dusk as they approached the path which ran alongside the graveyard :

A. “ You aint scared, are you ? ”

B. Reluctant nod.

A. “ Wot, scared of ghosts ? ”

B. Another reluctant nod.

A. “ Look, you goes to Sunday School, dont yer ? ”

B. Another nod.

A. “ Well, wot you got to be scared about ? You goes to Sunday School — then you know the 'Oly Ghost — and 'E's the Boss o' the lot.”

## “ SAY IT WITH FLOWERS ”

A very well known phrase and indeed one which is so true for us at St. Nicholas' where the flowers do “ speak.” In fact as someone said “ they are a sermon in themselves.” This is due in no small measure to those who take their turn on our flower rota with such care and love. A special word of thanks must go to Mrs. Jennings, Mrs. Casterton and Mrs. Starmer-Smith who, not only take their turn for Altar Flowers, but who also come to the rescue of so many of us whose gifts certainly do not lie in flower arrangement ! They help with wedding arrangements and even when flowers are “ left ” in the Church late on a Saturday evening, are always ready to deal with them.

We can truly say that people visit our lovely old church from “ all over the world ” as well as our local visitors during the week and almost without exception it is the flowers which “ speak ” to them of reverence, peace and hope in a world turmoil. For the efforts and care of our flower arrangers we are most grateful.

O.J.L.

## RINGERS' NOTES

The Ringers and friends together with ringers and members of the congregations from other Oxford Churches enjoyed a very successful tour of the Leamington Spa, Warwick area in April. In the afternoon we visited Warwick Castle and Leamington and explored various “ walks.”

At the A.G.M. presided over by the Vicar, the following were elected :— Captain : Roy H. Jones. Ringing Master : Noel D. Deam. Secretary : Alec Gammon. Steward : Leonard R. Porter.

It was decided to open a fund for a new bell to augment the present five bells—the cost of this being £390 and the ringers have pledged themselves to raise this sum. A Jumble Sale raised £17 for the Bell Fund and we thank everyone who supported this in any way.

Congratulations to Stephen Buck on ringing his first quarter and his first peal (both at Marston), to Howard Page on ringing his first quarter (Marston) and to the following on ringing the first quarter of May Day Doubles on May Day at Marston — Stephen Buck, Roy Jones (Conductor), Martin Bolton, Leonard Porter and Alec Gammon.

## AN APPEAL

"Friends" of Rivermead Hospital would be most grateful for any Detective Books or "Westerns" to pass on to teenagers in the Hospital. Anyone who can help in this way please get in touch with Mrs. Akers, 21 Beechys Avenue, Old Marston.

## ALEXANDRA ROSE DAY COLLECTION:

Result of House to House Collection: £9 6s. 4d. Many thanks to all who supported that, and to the two collectors Mrs. Davies and Mrs. Crutch.

## HOLY MATRIMONY

- May 27. Christopher Paul Jennings and Meryl Twining.  
Andrew Louis Major and Wendy Jane Harley.

## IN MEMORIAM

- May 25. Mary Walton, aged 81.

## HOLY BAPTISM

- May 21. Deborah Frances Stone, 11 Fane Road.  
28. Julie Shirley, 12 Elms Drive.  
Peter Michael Westall, 95 Oxford Road.  
Lee Ponting, 38 Mill Lane.  
June 11. Tanya Jane Mayling, 39 Cherwell Drive.

## CALENDAR FOR JULY

- July 2. TRINITY VI. Services as for the 1st Sunday in the month with PARISH COMMUNION at 11 a.m.  
" 4. Tuesday. Meeting of Parochial Church Council, 8 p.m., Church Hall.  
" 5. Wednesday. Holy Communion, 7.15 a.m.  
Young Wives Supper Outing.  
" 9. TRINITY VII. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.  
" 12. Wednesday. Holy Communion, 7.15 a.m.  
Mothers' Union Prayer Group, 8 p.m. Place to be announced later.  
" 16. TRINITY VIII. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.  
" 19. Wednesday. Holy Communion, 7.15 a.m.  
" 21. Friday. Holy Communion, 10.30 a.m., with special prayers for the sick and the "laying on of hands."  
" 23. TRINITY IX. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.  
" 25. Festival of St. James, Apostle & Martyr.  
Holy Communion, 7.15 a.m.  
" 26. Wednesday. Holy Communion, 7.15 a.m.  
" 30. TRINITY X. Services as for the 4th Sunday in the month.  
No Holy Baptism at 3 p.m.

## HOLIDAY DUTY

The Vicar and his family will be away on holiday from July 28th — August 18th during which time the Rev. and Mrs. Donald Sparkes and their family will be staying at the Vicarage. Mr. Sparkes, whose original home was in Marston, will be taking Sunday duty, but as he will also be on holiday it is hoped that he will be relieved of all unnecessary parish matters. Miss Lodge, the Flat, the Manor House, and Mr. B. G. Oliver, 13 Jack Straw's Lane, Headington, will be available in cases of urgency.

We hope that Mr. and Mrs. Sparkes will spend an enjoyable holiday at Marston, renewing acquaintances with many old friends, and places.

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

### CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Brownies.** Brownie Guider : Mrs. N. Edmonds, 10 Ashlong Road.  
**Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.  
**Cubs.** Cub Scout Leader : Mr. I. Brough, 7 Windsor Crescent, Old Marston.  
**Girl Guides.** Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.  
**Parish Magazine :** Sec. : Mrs. & Miss Finch, "Stanmore," 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 Raymond Road.  
**Youth Fellowship.** Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

### LOCAL

- St. Nicholas' Art Group.** Sec. : Mrs. North, 5 Salford Road.  
**Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.  
**British Legion.** Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.  
**The Marston Players.** Mrs. Yates, 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
- Chemist :**  
B. G. Olive- (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**  
57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**  
Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**  
Job's—The Family Dairy, Pony Road, Horspath Road,  
Cowley ..... Tel. 77341/2  
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**  
"Lionel" School of Motoring, R.A.C., I.A.M.,  
12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Greengrocery and Frozen Foods :**  
G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**  
W. S. & M. G. Robbins, 66 Botley Road.....Tel. 43535
- Funeral Director :**  
W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529  
83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin  
and "King Kole" Delivery Service :**  
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
Ladies' & Gent's :  
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
Ladies' & Children's :  
"Karenlee," 9 Salford Road.....Tel. 41632  
(late night : Friday until 7.30 p.m.).  
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**  
Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**  
Michael Berg and John 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