

ST. NICHOLAS CHURCH

MARSTON NEWS



Friendship, Courtship, Marriage.
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No. 112

JUNE, 1967

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ST NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfeld Road, Old Marston.
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Churchwardens : Mr. Bernard Oliver, 13 Jack Straws Lane, Oxford.

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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.

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

EDITORIAL

Condemned by U Thant, by the British Council of Churches, and by general world opinion, the war in Vietnam goes on its brutal way, stock-piling hatred for years to come. "American policy and action in Vietnam" said Dr. Eugene Carson Blake, General Secretary of the World Council of Churches at a recent meeting in Connecticut, "is the greatest danger to human survival with the exception of the present policy and action of the People's Republic of China." Christians may feel tempted to keep out of politics, but where it is a question of a war of such bestial character ; which young lives on both sides are being wasted or mutilated ; which at any time may escalate to a Third World War, in which all civilisation may perish—then it is indeed time for all who profess the name of Jesus Christ to protest with every means possible against its continuance.

A film (non-horrific) will be shown on the country of North Vietnam in the Church Hall on Tuesday, June 6th at 8.0 p.m. There will be two speakers and it is hoped that many will avail themselves of this opportunity to see something of the country which is so much in the news, and in whose destiny the whole world is involved.

VICAR'S LETTER

My Dear Friends,

It would be awful if people could be divided into categories. One of the surprising things is that in a village such as ours one can scarcely ever predict human reactions. Propose to move the tower, and no-one bats an eyelid. Change the tune of a hymn, and meek and mild folk will nearly call down fire from heaven upon you !

Still, I suppose one could say that there are certain stock types in every congregation.

1. **The Erratic** : They arrive out of the blue, often from another parish. They are full of enthusiasm, prepared to join everything, do everything. "Just call on us, Vicar, if you want any help." In a few weeks or months they have gone again. They made a blaze like a bursting rocket and then fizzled out.

2. **The Spasmodic** : They turn up about every quarter, and always at festivals. They like the old church. They like to feel its there. But they don't want to become too involved in its day-to-day life of corporate witness and service.

3. **The Neurotic** : They fasten on a church as a special ground in which to propagate their latest spiritual discovery. The man in the next pew is a potential convert. Unless the Vicar talks about it at every sermon he's either "unsound" or "unconverted." They stay until they've covered the ground, and then, they move on to what they call "a live church."

4. **The Ecclesiastic** : They are sticklers for either northward position at H.C. or vestments and incense, or on the other hand. Stand at the "wrong" side, or omit the State Prayers, and they're waiting for you at the door !

5. **Ecstatic** : "Brighten up the service, Vicar !" is all they want. Bring in the beat-group for Matins ! Cut out the canticles ! Put everything into modern English. If people don't understand it, then omit it from the service ! !

6. **The Conservative** : In politics, and worship. The old times of services (whether it suits the majority or not). The old hymns to the old tunes (whether the words make sense or not). "As it was in the beginning, is now" — or rather "We wish you'd do it as it was always done, Vicar."

7. **The Faithful** : Ready for anything, and anyone. New tunes. New liturgical experiments. They have their preferences, but they're open-minded, and willing to change their view-point. They stay behind to clear up. They come when it's raining. They're glad to see new faces, and go out of their way to make sure that they're **are** some. They feel the Church is large enough to include all the other categories. They know too that the love of God is the most real thing that they can ever know.

Yours sincerely,



TIDY VILLAGE COMPETITION :

Mrs. Bing once again reminds us to renew our efforts to keep our village tidy. The Parish Council at a recent meeting decided to become affiliated to the Keep Britain Tidy Organisation. Posters designed by the children are on display reminding us not to drop litter.

But remember that those who judge the Tidy Village Competition will also be looking at gardens, and churchyards.

Mr. Sheppard does stalwart work on the front of the churchyard, but we cannot leave everything to the voluntary efforts of one man. Who will tackle the rear of the churchyard?

Mr. and Mrs. Land are soon leaving the village and we send our good wishes to them. Mr. Land took upon himself the job of keeping the Memorial Garden, opposite the White Hart, in good trim. Who will succeed him? Don't wait for someone else to volunteer. It is YOUR responsibility.

CONGRATULATIONS :

We offer our congratulations to Dr. Roy Tomlinson on his appointment as Assistant Director of the Esso Research Division. Dr. Tomlinson has always been a splendid help in the past at our Over-60's club parties, and this honour is one in which the whole village shares.

to Christopher Jennings and Meryll Twining on their marriage. Christopher is one of our servers, has served on the P.C.C., and has helped in many ways concerned with the fabric of the church. We wish them both every happiness in the years ahead.

to Nicholas Marsh on his commission as Pilot Officer in the R.A.F. to Lindsay Dunkley on being accepted for training at the Chiltern Nursery Training College, Caversham.

to Diane Shepherd elected May Queen this year and to her ladies in waiting, Hilary Boddington and Sheena Fricker.

Points to Ponder

CLERGY ARE TOO EASILY REGARDED AS OUT OF TOUCH WITH THE TWENTIETH CENTURY in matters of sex, or too shockable or too puritan and frowning. Maybe we give that image. A pity this, if it is in any sense true. Possibly prejudiced minds project that image on us!

We see, are involved in and feel too much to be beguiled or sold by the modern glamorised and titivated version. When one has had to deal with teenage girls, pregnant, ashamed and frightened, or their parents, shattered and confused; or with wives and families, where husbands have found a new attraction and calmly walked out and left them to their lostness; or husbands crumpled because of a wife's infidelity—then it isn't glamorous and gorgeous but ghastly and grimly devastating. And that not for an hour or a week, but for months and years—may be the rest of a lifetime.

This is the end of the stick clergy have to deal with. So there is reason why we don't go crazy about sex. We know the frightening price paid by its over-titivation.

And there is that other side. Everybody knows only too well that the good life, be it in our teens, our twenties or our fifties, is really the finest life, and in the long run the



happiest and fullest life. That is worth stating over and over again, and seeking to keep before people's minds.

* * * * *

It is estimated 20 per cent. of teenage marriages—one in five—are failing, one in ten of all marriages. A total of over 41,000 marriages were on the rocks seeking divorce in the most recent figures available, involving 82,000 persons immediately—and then children—reckoned at possibly the same number.

In the same year there were 63,000 illegitimate children (7 per cent.)—quite a lot of people, and quite a lot of agony and suffering both in the present and in the future.

* * * * *

Various commentators point bitterly and eloquently to the slant persistently given to sex, marriage, and adultery by modern plays, films, pop songs, books. It's all one exciting and on-going big thrill—and your disasters and broken hearts and lives cured by some throbbing

sob song. Would it were true. But it is all such a phoney and false world. Pity is there are so many young thin heads taken in by it.

* * * * *

"The extreme craving to be loved, . . . deprived of love and attention within their immediate family," says a consultant psychiatrist, is one main reason why very young girls land up with babies. So it is not just "sex commercialism".

The shocking thing is that people with this urgent and demanding human ache, which is not answered and satisfied at home, are then falsely beguiled by the glamour of sex commercialism into a condition and situation that usually further deprives them and isolates them. The appalling terribleness of this situation for girls should not be forgotten or glossed over.

Contraception and abortion, so much talked about these days as the salvation against undesired children, whatever their merit in other ways, so far as lonely, insecure, love-starved young girls are concerned are completely beside the point. Their need is to find love and affection and personal meaning and security in their lives. These devices can the more debase and destroy them.

For Christians, our comfort is that the experts generally agree that we, whether single or married, fail less often, and therefore may well offer our help and guidance to those who do falter and fail.



UNMARRIED MOTHER



MY BOY-FRIEND HAD just stumped out of my life for good. To a girl of sixteen this would have been bad enough since girls of that age take such things in deadly earnest. At least, I did. What made it so much worse was the fact that I was pregnant and indeed, this was the reason for my boyfriend's hasty departure. So there I was, pregnant, alone, and frightened.

I was working in a small hotel in London, and although I was friendly enough with the rest of the staff, there wasn't anyone I really felt I could talk to about it. I had no parents either, but if I had, I'm not at all sure I would have been able to tell them. It all seemed too shameful. As the months went by and my figure began to expand, I sought the comfort of dark places and discomfort of tight corsets. Eventually of course this proved futile. I quietly packed my case and ran away.

That night I slept on a hard wooden bench in a waiting room on Liverpool Street station along with a number of tramps and down-and-outs.

In the morning, after a cup of tea and a bun at the buffet, I decided to make my way to Cambridge where I had lived as a child. I think I had even made up my mind to find the people who had fostered me there for my first five years. But scarcely had the train left the station than my nerve deserted me. When we steamed into a small country stop just outside Cambridge for no reason, I alighted. I hadn't a clue where I was going, or what I was going to do. All I did have was a problem too big for me to cope with.

Fortunately that was a hot summer. For the next couple of months I slept

rough, wandering about the countryside, doing casual labour in the fields and trying to evade any thought of the future. Goodness knows what would have happened if fate had not stepped in. I got sunstroke and with it a haemorrhage from the nose. It occurred during work and I was packed off to Addenbrooke's Hospital in an ambulance. Within minutes my closely-kept secret was out.

From then on I was freed from the worry of what to do. My one desire was to free myself of the unwanted creature that kicked so vigorously inside me and proclaimed my guilt so obviously. An interview with the local adoption society left me confident that a little time and patience was all I needed.

A few weeks later my little daughter was born and with her birth I discovered that I loved her and wanted her more than anything in the world. The discovery came as a great shock.

The sight of the other mothers in the ward, so happy with their babies,

filled me with misery and envy. They would always have them with them whereas I had only a brief three months. They spent their days enjoying their motherhood, I spent mine seeking a way to keep my baby. I could find none.

The three months passed like a nightmare. I felt physically sick at the thought of parting with the child. I tried to think objectively about it, that it was best for her, that she would have security, a home, and a future. It was no consolation.

The day arrived for us to part. I carried her to the matron's office and handed her over. All I could think was, "If only it were yesterday, or even just this morning, or only an hour ago," but the door was closed and I was on the outside.

I left the following day, just me and my case, and a feeling of something missing.

She will be twenty years old on November 22nd, 1967.

from *Family Planning*

prayer for thinking people

The Rev. R. P. FINDALL

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 2 (June 4)

Ask God that the name Jesus may so impress us that it may bring awe and love into our humdrum lives.

Thank God for the assured presence of His Holy Spirit by our ability to keep His commands of love.

Praise God for His willingness to accept anyone who answers His call to service and obedience.

Trinity 3 (June 11)

Ask God that our prayer should be a source of comfort and strength.

Thank God that he is able to use undeserved suffering and turn it to good advantage.

Praise God that His love is so deep that He takes the initiative Himself in leading back His sinful people into perfect fellowship.

Trinity 4 (June 18)

Ask God to help us remain firm in our holding to eternal life.

Thank God that we can look forward to becoming God's adopted children.

Praise God for the Christian humility which allows us to have a true estimate of our own and other people's characters.

Trinity 5 (June 25)

Ask God for peace in a world torn by strife and discord.

Thank God for the fact that Christians may live at peace with one another in a troubled world.

Praise God that He is able to overcome our lack of faith by achieving results we could neither foretell nor always see.

LOVE, SEX, and the CHURCH

YOUNG PEOPLE, WHEN CHALLENGED, WILL ACKNOWLEDGE LOVE IS ONLY FULFILLED IN THE PERMANENT MUTUAL COMMITMENT OF MARRIAGE, SAYS PROFESSOR HETTLINGER IN THIS ARTICLE. The Church should uphold the unity of sexual intercourse and marriage as ideal, but it must find some way of avoiding the rigidity of the past. Unless it can, it will be of little help to young people today.

MANY OF THE PROBLEMS in the current crisis of sexual ethics arise from the fact that official Christendom, whether Catholic or Protestant, has never really come to terms with the concept of romantic love. When the eleventh century troubadours began to sing about the joys of what we would call "falling in love" the objects of their amorous affections were usually the wives of other men, and the Church understandably saw this as a threat to its view of marriage. Yet by the fourteenth century romantic love had been quietly baptised and accepted, at least within marriage.

To-day in the Western world it is universally acknowledged as one of the desirable pre-conditions for marriage. No doubt it is frequently distorted, and needs to be balanced by an honest assessment of the strengths and weaknesses of the partner, given back-bone by a firm commitment which can survive disillusion and misunderstanding, and prepared for discipline and sacrifice.



But I suspect that ninety-nine out of every hundred pre-marital counselling sessions between a clergyman and an engaged couple includes at some point the question "Do you love each other?"—and that the question means "Are you *in love*?" rather than "Do you intend to love and cherish each other till death do you part?"

YET THE PRACTICAL implications of this six-century old modification of the concept of love in relation to marriage have hardly been accepted. 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 at the same time continue to expect that all sexual relationships will begin on a certain calendar date.

When marriage was regarded as a contract between two people for their mutual comfort and the procreation of children it was possible, at least in theory, to set the wedding day as the occasion on which sexual relations would begin. But if we encourage young men and women to fall in love, and regard this as a desirable preliminary to marriage, we cannot reasonably ignore the

fact that such love is essentially and unavoidably sexual from the start. To welcome the initiation of romantic love in adolescence and then to impose a strict chronological programme for the physical expression of that relationship is to ignore the dynamics of sex and to impose an unfair and inevitably overwhelming burden on young people.

THERE ARE THREE POSSIBLE solutions to this dilemma, each of which has powerful exponents in Christian circles. There are those, like the late C. S. Lewis and Canon V. A. Demant of Oxford, who regard the whole thing as highly unfortunate and clearly hope that romantic love will die a natural death if we ignore it.

Quite apart from the absurdity of
As "Punch" sees it
—by courtesy

such a position in the light of present conditions, I believe that the experience of being "in love" is often the only possible point of contact between the Christian faith and twentieth century youth. However inadequately, the boy or girl who knows what it is to serve and care for and honour and desire another person, has some sense of commitment and devotion to a reality outside himself or herself. At this point, if the Church is understanding and supportive, rather than critical and denunciatory, there is at least the possibility that they may be helped to catch a glimpse of the Eternal Thou in and through the personal relationship with the human Thou.

A SECOND POSITION, which appears to be that of the official religious establishment in Britain, to judge from the reaction to the British Council of Churches' Report *Sex and Morality*, is to pretend that nothing has changed



"You can hardly blame him. He seldom gets a full house like this."

at all. As James Sellers has recently pointed out in his book *Theological Ethics*, churchmen who are fully aware of the importance of a critical interpretation of Scripture in the fields of dogma and history frequently treat the moral deliverances both of the Old and New Testaments as legally binding without any reference to changes in context or circumstances. Thus, since St. Paul condemns "fornication," all pre-marital sexual intercourse is judged to be equally and disastrously sinful.

No doubt much, perhaps most, pre-marital intercourse today is just what St. Paul meant by the word—irresponsible, loveless, degrading. But to assume that every experience of intercourse before marriage is of this character is to betray an utterly insensitive legalism, as well as ignoring the responsibility of our society and the Church for the conditions that often make it very difficult for an engaged couple not to anticipate their marriage.

Professor R. F. Hettlinger, the writer of this article, has just written an important and highly acclaimed book on the subject—*Living With Sex, the Student's Dilemma* (S.C.M. Press, 12s. 6d.). Richard Hettlinger, an Anglican priest, trained in England and served in England both as parish priest and then as Fellow at St. Augustine's College, Canterbury, has spent many years working among students in Canada and America. This book comes out of his concern for students—it shows understanding and knowledge of the matter. It is outspoken. Without fussiness and without flummery he argues his sensible and reasoned way through this so often emotionally red lighted subject. It will be of service to all who have to deal with young people and their problems. It will help all younger or older who are confused and afraid about sex. One encouraging thing he says, students are increasingly conscious that sex to have any real meaning demands love and respect—and without it, it marks failure and degradation.

A THIRD POSITION, which I have developed in my book *Living with Sex; The Student's Dilemma* (S.C.M. Press, 1967), is to abandon the forlorn attempt at dictating sexual morality to young people and to start where they are and attempt to help them to see the implications of sexual freedom. In my experience most students are not promiscuous in the sense of justifying sexual intimacy purely on the grounds of immediate physical satisfaction. Most will argue "If I love her (or him) and nobody gets hurt, it's all right".

Michael Schofield's study of *The Sexual Behaviour of Young People* in Britain showed that most teenagers who have sexual intercourse restrict their relationships to very close friends, and often only to the boy or girl they eventually marry. When they are challenged to take their own principles seriously many young people will acknowledge that love is only fulfilled in the permanent mutual commitment of marriage.

I believe that the Church should uphold the unity of sexual intercourse and marriage as an ideal. It must remind the world of the complexity of sexual relationships and warn it of the consequences of selfish private indulgence. But it must find some way of avoiding the rigidity of the past. It must make it clear that not all failures to achieve the ideal are equally reprehensible, and that sometimes love justifies actions that are outwardly in conflict with what Christians have normally found to be right and good.

Whether we are capable of meeting such a challenge to humility I do not know; but I am sure that we shall be of little help to young people today until we do—indeed we shall not even be heard by most of them.

Richard F. Hettlinger.

MARRIAGE IS THE ANSWER

by Constance Jacques

THE YOUNG PEOPLE OF TO-DAY ARE COMING IN FOR A good deal of criticism, and much of it is directed at their attitude to sex. It is difficult to get at the truth about what is really going on but one thing at least is clear. Free sex has not led to the satisfaction and happiness they sought, but to torment and confusion instead.

I do not think we should put all the blame for the present mess on the younger generation. They have grown up in a sex-ridden society, where pornography is big business, and temptation and opportunity always round the corner. Some of the older generation do not always set a good example, while others, by wholesale denunciation, show a lack of insight into a very complex situation.

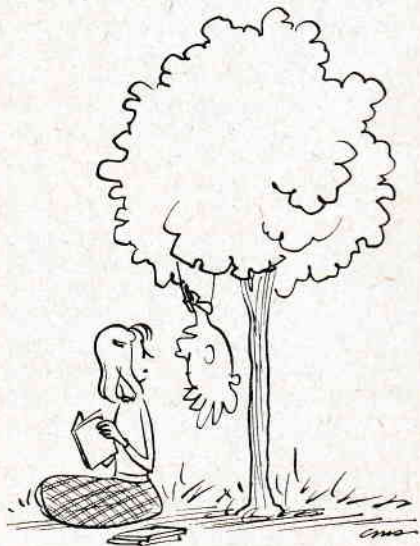
One hopeful sign is that the young people are struggling to find their own way out. My experience of addressing groups of young people has shown that many of them are sick of the subject of sex. Marriage is the real talking point. And this is true not only of young Christians but also of humanists and atheists as well.

For one thing, they find in marriage an escape from the lonely, cold, impersonal life of our cities. Marriage gives them an identity, a feeling that they matter. It touches their sense of loyalty, and focuses their emotions. They can enter into a warm personal relationship which gives meaning to life.

Then again marriage also lifts young people out of the world of Mods and Rockers, promiscuity and cynicism about sex. When they get married they tend to leave the gang and stop roaming the streets, because they are seeking something more than just "raw sex" and excitement.

The most interesting fact to emerge is the longing of young people to make something really fine of marriage. The young need ideals and something to struggle for, and many are pouring all their idealism and hopes into marriage and family life. The ideal marriage which they are trying to create is entirely new in the history of the world. We can only call it "partnership marriage".

Now that women have achieved freedom, education, and some equality with men, husband and wife are both finding great joy in a new fellowship in which they share, not only the responsibility for the



"Do you think you could ever learn to like someone with a brand new approach?"
From "What Was Eugging Ol' Pharaoh" by Charles M. Schulz.

home and family life, but all their other interests.

Marriage means so much that they enter into it at the earliest possible age. A price has to be paid. Young people lack wisdom and may take into marriage a trivialised pre-marital experience of sex, whereas sex at its finest is needed to express the extent and depth of this new partnership-marriage. Probably they are trying to put too much into marriage, too much emotion into their relationship, demanding too much of each other. Marriage and family life need to be outward looking and not boxed up too closely in isolation on housing estates and in blocks of flats.

Nevertheless the ideal the young people have grasped is startlingly like the concept of marriage in the New Testament. The Gospel states quite simply that husband and wife become one spiritually and physically in the bond of marriage.

For the first time the emphasis is put on the relationship between husband and wife, with sex, not just as a means of bringing children into the world, but as a means of expressing this spiritual union. This wonderful ideal has and can be distorted. Sex becomes associated with lust, and evil, and its only proper use is for childbearing.

Now we see a fuller ideal emerging again, not from the Church but from the world outside it. Surely the Church must reach out to meet it. These young people desperately need help, sympathy, understanding and encouragement; their desire to create a union of mind and heart and mutual sharing could be Christian in spirit and intention. The Church must now teach. Sex is a divine gift, which attains wonder and mystery when understood and used in married love.

Help Oxfam stop feeding hungry children.

THAT'S EXACTLY what Oxfam wants you to do. You know yourself, Oxfam's job isn't just to help feed the desperately hungry—important as that is. Oxfam's most important job is attacking the *causes* of hunger. So that some day Oxfam really will be able to stop feeding hungry children.

That's why Oxfam's massive feeding schemes in famine-stricken Bihar, India* are accompanied by extensive water-drilling operations that will avert the endemic famine situation over vast areas.

We call this part of our work Food for Tomorrow. Help that teaches and trains. Help that supplies tools and seed. Help that transforms lives. To carry on Food for Tomorrow work Oxfam needs help now. Yours. A child *may never go hungry* if you help right now.

**Oxfam is feeding over 300,000 children in Bihar and has already promised to continue this help until September.*

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NEWS — VIEWS

Church Unity Plan

A revised plan for the ultimate merger of the Anglican and Methodist Churches just published provides for a "service of reconciliation" between the two Churches. This move, which it is hoped will take place in 1970, will integrate the Anglican and Methodist ministries and allow intercommunion between the two Churches. There will be no question of the reordination of clergy and ministers, but a group of Methodist ministers will be consecrated as bishops and from 1970 onwards all Methodist ministers will be episcopally ordained.

The two Churches will remain separately organised until the relationship of the Anglican Church with the State can be clarified.

National Gardens Scheme

I mentioned last month "Gardens to visit" which is run in connection with a Garden's Charity. I have now the most excellent book of the National Gardens Scheme which is run for the benefit of the Queen's Institute of District Nursing. This covers an entirely different group of gardens from the other scheme. The book (2s. 6d.) can be had from Miss Rachel Crawshay, The National Gardens Scheme, 57 Lower Belgrave Street, London S.W.1. I am glad to commend this effort.

Janet Lacey's Successor

The Rev. Alan Brash, O.B.E., New Zealander and Presbyterian, aged 53, will succeed Miss Janet Lacey, C.B.E., when she retires as Head of Christian Aid at the end of this year. Praised as "one of the ablest leaders our Church has known for many years" and with wide experience in international Christian service he appears splendidly suitable to take over the tremendous organisation of help and service which Miss Lacey has inspired and built up.



Youth in the rain

Youth in Peterborough

A year ago at Easter 600 young people took part in a Church Youth Rally organised by the diocese of Peterborough. In spite of heavy rain, they walked in procession through Corby New Town to the modern Church of the Epiphany for a Sung Eucharist celebrated by the Bishop. On the way they handed over roof-tiles which they had each bought to give to the parish church of St. Peter and St. Andrew, Corby, being rebuilt after a disastrous fire. The church now complete, is being dedicated on 22 June.

The 1967 Youth Rally on July 1st is raising funds for the diocese's M.R.I. project.

OPPORTUNITY



Jerusalem

You have always wanted to visit the Holy Land?

But the cost was too much?

This coming Christmas-time 1967 in a special **Five-day** conducted **pilgrimage** you can travel swiftly in comfort by airplane, visiting the River Jordan, Jericho, Bethlehem, Jerusalem, and many sacred places.

For only 50 Guineas!

This astonishingly cheap tour, including hotels and meals, can be yours for 50 Guineas only. Four Pilgrimages—leaving December 3, 7, 10 and 19.

Why not book now?

To: Church News Pilgrimage,
11 Ludgate Square, London E.C.4.



Church Assembly had a very important and varied session. A topical problem concerning the increase of fees for overseas students was raised early, in a powerful speech; and the Bishop of London also stressed the great hardship and damage which the proposals caused. The Government will receive representations, and will know that there is very strong feeling in this matter.

In the Report of the Council for the Care of Churches, stress was laid on the problem of the expenses and difficulties which are coming to many Parishes through the Inspection of Churches Measure—something which needs revision.

The problem of Redundant Churches came up again, with the proposal that if a Church is redundant, without special historical or architectural interest, and the site can also be sold; then help from the State, the Commissioners and the Church will be forthcoming to provide new Churches where these are necessary. If however, a redundant Church must be preserved because of special features, then money will be available from the same sources for its maintenance.

The lengthy Pastoral Measure, of which all this is one part, seemed about to be completed at this stage, when a new proposal was suggested. It is thought that circumstances may well arise in future when a new Parish should be constituted, without the provision of any consecrated buildings. A Parish without a Parish Church seems a strange plan; and in July, the Assembly must finally register its approval or disapproval of the idea.

The next big debate concerned the Report "Women and Holy Orders". Miss Valerie Pitt was clearly angry because the Assembly did not at once say "Yes" or "No" to the problem, and presumably, proceed forthwith. Many speakers put forward their views. Mrs. Rawlinson, a Bishop's widow, dreaded the idea of Women Priests; others did not share her views. We must now wait for July, to discover which way a vote on the matter will go.

Then came the debate on the problem of Divorce, together with the need of special pastoral care, if a divorce has occurred. The Assembly expressed itself in favour of

reform of the present divorce laws; that the sole ground should be that a marriage has finally broken down. This would necessitate an enquiry or "inquest" first, in every case. The Assembly affirmed again the Church's belief in the principle of marriage as a lifelong partnership of one man and one woman. It also asked the Convocations to look again at all the problems concerning subsequent marriages if a divorce has taken place.

Only a brief mention can be made of the discussion on the proposed Budgets for 1968-1970; of the hopes that the decline in the number of Ordination Candidates has been arrested; and of the protests to the B.B.C. over a regrettable lapse in a recent TV programme.

So much business and so many important matters come to our notice in a Church Assembly Week.

HANDS

The waiting hands are poised like folded wings,
The palms upturned to take the living bread;
Such diverse hands, stilled for a moment's space
From life's long restlessness, from sin or greed.
Old knotted hands whose tracery of lines
Bear witness to past toil, lean on the rails
Beside pink-petalled hands of girlhood, and
A boy's square hands with broken fingernails.
Saint's hands and sinner's hands in common need
Seek and receive of love an equal share,
While dedicated hands unhurriedly
Administer the wafer-thin white square.
"The Body of our Lord . . ." We take, and see
Those wounded Hands holding humanity.

Marion Holden.

Continued from next page

The doxology was added during the second century, to round off the abruptness of the prayer's ending. Again the phrasing is conventional, based on I Chronicles 29, 11.

Living Tradition

The words of Jesus were not completely sacrosanct. They did not become fossilized. Before the Gospels, they were part of a living tradition, in this instance in the Church's worship. In being transmitted they were inevitably modified, sometimes to our loss. But above all they were *used*.

Before the Gospels



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

V PRAYERS GET LONGER

Some of the material now in the Gospels was used in the early Church's worship. The Lord's Prayer shows that this could affect the way in which Jesus' teaching was recorded.

HERE IS ST. LUKE'S VERSION of the Lord's Prayer.

*"Father, Thy name be hallowed;
Thy kingdom come.
Give us each day our daily bread.
And forgive us our sins,
For we too forgive all who have done
us wrong.
And do not bring us to the test."
(St. Luke 11,2-4, NEB)*

St. Matthew's version (ch.6, 9-13) gives the prayer as we say it today, except that the doxology ("For Thine is the kingdom, etc.") was not originally there. When the two evangelists came to write their Gospels, say fifty years after Jesus' ministry, they recorded different versions of the Lord's Prayer. How do we account for this? The answer is that each evangelist included the version of the prayer which was in current use in his own region of the church.

Additions

But which of these versions is more likely to represent what Jesus taught? The shorter of the two, without doubt. It is hard to imagine any early Christians deliberately cutting phrases out of the Lord's Prayer. But it is quite easy to imagine them adding phrases, if they believed that in doing so they were making the meaning clearer. The language of worship attracts explanatory phrases.

Prayers get longer! If we compare the short version of the Lord's Prayer with the one we normally say, we can see that no new petition has been added. It is simply that phrases have been attached to explain the meaning of the existing petitions. But the additions are not all gain.

Gain and Loss

The address to God has become more elaborate, and therefore less direct. And some of the uniqueness of Jesus' prayer has been lost. Many Jewish prayers began "Our Father". It was a recognised liturgical usage. The use of the simple "Father" was new. "Who art in heaven" adds nothing to the prayer but a conventional phrase. We know that it is our heavenly Father we pray to. Jesus taught His disciples to drop the convention, and be direct.

"Thy will be done in earth as it is in heaven" is an expansion of the petition "Thy kingdom come". It virtually equates the coming of God's kingdom with the performance of His will. There is an important truth in that; but it does make the coming of the kingdom dependent on men rather than upon God. This interpretation of the kingdom probably stems from Jewish Christians who still saw their Christianity in the light of the Law of Moses. Jesus taught that the coming of the kingdom depends upon God's initiative—that is why we are to pray for its coming.

"But deliver us from evil" is a positive expression of the negative petition "And do not bring us to the test". "The test" is the time of testing which was expected before the coming of the kingdom (see St. Mark 13, 9-13). The addition generalises the petition, making it a request for deliverance from every attack of evil. This explanatory clause is a gain. Who has not been puzzled by "Lead us not into temptation"? "Deliver us from evil" is clear.

Continued on previous page

And now . . .

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WOMEN'S PAGE

Edited by Mary Andere

HAPPY FAMILY



AS A VERY SMALL GIRL MY first idea of what it meant to have a Heavenly Father, and of what the Kingdom of Heaven must be like, was formed through the family life of some very old family friends.

There must be thousands of families very like theirs, with similar circumstances and backgrounds, but I have never found another where one could so clearly see the Kingdom of Heaven come in power.

It was not that there was any "preaching," or witnessing by word of mouth all the time. We never had prayers round the table, or Bible reading, to the best of my knowledge from many visits and holidays, apart from Bible stories which might be read to me by way of a bedtime story.

There was never any of the slightly self-righteous atmosphere of "we don't do that sort of thing here" which nauseates so many people. There was never any sense of being outside the family circle . . . only an overall sense of love, and peace and a quiet happiness.

In all the forty years I knew them never at any time did I hear, or feel, any argument, a sharp word, any single lack of harmony. I say "feel" deliberately, because small children are very sensitive to atmosphere, and though they might never hear a single word out of place, they can still sense any undercurrent of trouble or disunity.

Looking back over the years, I still think as I thought then that the atmosphere of serenity and peace came from the "loving-kindness" which existed between the husband and wife. In them Christian marriage was seen in its true meaning, in its perfection.

Never at any time did Will ever do anything which he thought might hurt or worry Florrie, no matter how small and unimportant the matter. It was the same with Florence. Through all her day, both in the home and outside it, all her actions and plans were always submitted first, in thought, to the touchstone of whether Will would like this, or that, best. The first thought of each, even in the smallest details of life, was always for the other.

And this carried through all the family so that father and mother thought also of the children's well-being before their own individual preferences, and the children thought of the parents—and each other's happiness before his or her own. As a family they were the perfect example of the saying: "JOY is spelt by putting Jesus first, Others next, and Yourself last."

As a family they were truly symbolic of Christian unity. I am sure it was because their marriage was built on the "one sure foundation, other than which can no man lay"—Jesus first in all things, His honour, His commands, His concerns, and, from that, a setting aside in the true spirit of Christian humility of one's own wishes or likes in even the simplest, daily duties, in order that one may serve the needs and happiness of the other.

Whenever I think of that family I see also a vision of the Heavenly Home, and it helps me to understand why Christians place so high a value on earthly marriage and loyalty, and why St. John called the Church "the Bride of Christ," and likened Christ's love to that which a bridegroom has for his bride.

SUMMER RECIPES

Two creamery desserts to add the refreshing touch to your menus.

ORANGE CREAM BOODLE

2 large oranges; 1 oz. caster sugar; 2 cartons soured cream; about 20 sponge biscuit fingers.

Grate the rind of 1 orange into a bowl, cut two thin slices of orange for decoration, then cut each orange in half and remove the juice. Stir orange juice, rind and sugar into the soured cream.

Arrange sponge fingers around the inside edge of four glasses then pour in orange cream mixture. Chill well. Decorate with the halved slices of orange. **For 4.**

APRICOT CHEESECAKE (a lovely party cake)

1 packet orange jelly; 1 can apricots (15½ oz. size); 1 lb. cottage cheese, sieved; 1 oz. caster sugar; 5 oz. carton double cream, lightly whipped.

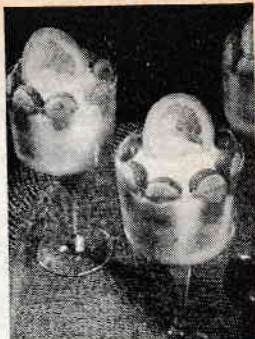
Crust

8 digestive biscuits, crushed with a rolling pin; 1 oz. demerara sugar; 2 oz. butter, melted.

Make the jelly up to ½ pint using drained apricot juice and water if necessary. Put 5 tablespoons of the jelly into a small basin and

add 5 tablespoons cold water. Using this jelly pour a thin layer into the bottom of an 8-inch round cake tin. Chill until set. Arrange 6-8 apricot halves, depending on the size of the apricots, on top of the jelly and pour over remaining jelly in basin. Chop remaining apricots and blend with sieved cottage cheese and sugar, then stir in cooled strong jelly and fold in cream. When nearly set turn into tin over jellied apricots. Chill until set.

For crust: Combine ingredients for the crust in a bowl. Mix well with a fork. Sprinkle over cheesecake mixture and press down lightly. Chill cheesecake further until firm. Turn out and serve. If liked decorate with whipped cream. **For 6-8.**



LIVE THIS MOMENT

by Kathleen Eyre

I DON'T KNOW WHERE THE WORDS CAME FROM, OR WHO, IF anyone, said them, but I was just drifting off to sleep when they slipped into my mind: "*The glorious uncertainty of life!*"

Rubbish, I thought, how can any uncertainty be "glorious"?

But stay, I could be wrong; this wanted thinking about.

Perhaps if we took the words to heart, remembering them, we should appreciate more the people we love, and the things we have.

Maybe we'd go visiting this week, because, for all we knew, the next week that certain old person might be no longer with us.

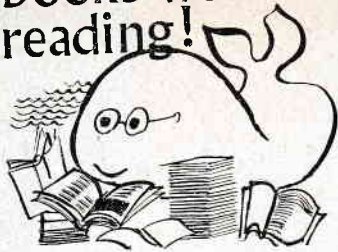
And when a small hand slipped into ours and a little voice begged: "Come and look"; instead of saying: "can't; I'm much too busy, don't bother me now," we would remember those people with the so-called "sick" minds who harm and take away little children, because it could be the last time we were begged to: "Come and look".

When the sun shone on the flowers in the scented garden maybe we would stop to smell the beautiful perfume, and examine their delicate architecture, because who knows but that on the morrow we might not be able to smell or see them.

And so perhaps it isn't "rubbish" after all.

If those words—"The glorious uncertainty of Life"—stop us in our tracks, and make us thankful to God for the blessings we have, because who knows for how long we may have them, then the "uncertainty" of life is indeed Glorious in that it has developed within us thankful hearts.

books worth reading!



There will be a very considerable welcome to **★Ring of Truth** by J. B. Phillips (Hodder and Stoughton, 3s. 6d.), and rightly so.

It is a breezy and confident affirmation of faith, and it patently springs from a profound knowledge of both the Scriptures and life. The admiration which Phillips expresses for a much older book—Frank Morison's "Who Moved the Stone" is understandable, for, in some ways, the air of personal study and discovery, and the sense of excitement about the Risen Lord is in both books.

If Mr. Phillips set out to bring back confidence in the Gospels to a people who have become bemused by the "new theology" debate—and he evidently did, he has been successful.

But there is one reservation. His swinging attack on any other point of view sometimes appears to have carried him away a little. It would be a pity if the result of this book were to be one which the author, one might think, would never intend that some people use it to justify a retreat into obscurantism.

One problem which he has not fairly faced—and perhaps could not face in so short a compass, is the problem which is set by modern communication techniques. He is, he says, concerned about the effect that the Bultmann school of "demythologisers" have on ordinary non-theologically trained people.

This has happened largely because the kind of debate which used to be confined to Junior Common Rooms is now the everyday diet of many television programmes. And it is not confined to religious topics. At least one approach to this problem might be worth another book by J. B. Phillips. It is to offer more training and more insight to awaken "ordinary" Christians to the need for much more hard work in mind and spirit so that they can defend their faith. And in the atmosphere

Reviews by the Rev. L. Timmins

of today we really need to ask whether declamatory statements and loud affirmation are quite enough?

This need for lay training finds expression in a small book with a large vision by George Goyder. **★The People's Church** (Hodder and Stoughton, 3s. 6d.) is especially interesting because it comes from the pen of a particularly articulate layman.

He touches on many subjects from some definitions of the Church and the ministry to stewardship and the Christian as a worker.

Mr. Goyder would like to see joint training for clergy and laity, in an attempt to bridge the gap between them which undoubtedly exists. And the development of such training might indeed fuse the insights which at present are discovered and applied in separate compartments. But it is when he deals with commerce and the daily work that he is, at least to me, most interesting. "The worker", says Mr. Goyder "should, ethically and christianly, be a participating member of the company, and be as secure in his employment as circumstances permit. That this is the exception rather than the rule in industry and shows how far we are from a Christian industrial order."

Stimulating stuff, this, and some of it could make very good material for further exploration by groups who care about the relevant church.

The new discovery which must be made by the industrial Christian is that there is a theology about wealth, and that far from teaching men to bear poverty bravely, the Church must now teach affluent man to use his money properly. So the argument runs in **★God on Monday** by Simon Phipps (also Hodder and Stoughton, 6s.).

Here, the theme of modern industrial man is dealt with by one who has been for eight years the Bishop of Coventry's Industrial Chaplain.

In his attempt to relate the secular world and the meaning of the Gospel, we are, however, left wondering whether he has done enough thinking in depth about it all. We certainly need an interpretation of the Gospel in secular terms, but this needs to be done less superficially than "God on Monday" does it.

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June, 1967.

SCOUTS :

Our Scout Troop recently cleared the board at Youlbury and arrived back with trophies galore, for everything from cooking to swimming. The troop is certainly one of the best in the district, with a splendid spirit amongst all the members. Recently they gave up an afternoon to entertaining some spastic youngsters in their H.Q. It is good to know that Scouting is still doing such a worthwhile job in the training of character in our young people.

They ask that special mention will be made of the BARBECUE on the Vicarage Lawn on Saturday, June 17th.

ST. PETER'S DAY, June 29th :

This year there will be only one celebration of Holy Communion on St. Peter's Day at 7.45 p.m. with hymns and a short address. This time is purely experimental to see if it is more convenient for parishioners than the early morning.

THE OVER 60's CLUB :

The Coffee morning and Bring and Buy Sale held on Easter Monday realised £41 12s. 2d. To all those who helped in any way we extend our grateful thanks.

We were delighted to welcome members of the Club to Evensong on Trinity Sunday the 21st May, and now we wish those members who will be going on holiday to Cliftonville early in June a happy time and may this holiday be blessed in every way.

GRAND FETE :

This is to be held on Saturday, 17th June at 2 p.m. **Special Attractions**—Judo Display, Displays of Motor Cycling skill by the Motor Cyclons.

Come and support this effort on behalf of the Old Marston Schools.

ARE YOU THINKING OF PLANNING

A WEDDING RECEPTION OR A PRIVATE PARTY ?

If so remember our good friends Mr. and Mrs. C. H. Weeks at the "JACK RUSSELL," Salford Road who will be delighted to give you a quotation — very reasonable costs. Tel. No. 47668.

IN MEMORIAM :

Few in this parish perhaps would realise that tucked away in a little corner of this part of God's vineyard was one of His Saints. Betty Haycock was certainly one of these. For many years she was confined to her room, and more often than not to her bed, with a long and distressing illness, lovingly cared for and nursed by her cousin Jean, always surrounded by friends and visitors.

Betty was a remarkable person—always delighted to see visitors—always ready with many questions concerning the welfare of those around her, and above all, always so thankful for all that was done for her. As one person said "it was a privilege to know her" — and another friend — "If you felt depressed when you called, you most certainly left the house feeling a different person."

Although not a member of St. Nicholas' Church, she prayed constantly for this Parish until the time came when her Lord and Master she

loved and served called her Home. It was during the Great 40 days of Easter-time when the Easter Message of the Resurrection is still ringing in our ears — and in the words of her cousin "Betty was radiant."

To Jean Bamford and her friends we extend our love and sympathy, giving thanks to God for a courageous life of a faithful Servant of Christ.

CHILDREN OF THE CHURCH :

During Lent the Children of St. Nicholas' Sunday Schools collected £7 9s. 6d. for the work of the Church Overseas. Well done ! This has been sent to the United Society for the Propagation of the Gospel.

IN MEMORIAM

- Apr. 16. Betty Haycock.
 „ 24. Ethel Clara Evans, aged 74, buried in Marston Cemetery.

HOLY BAPTISM

- Apr. 23. Paul Alexander Cockram, 70 Arlington Drive.
 Michelle Louisa Short, 5 St. Nicholas Park.
 May 14. Julian Mark Winterton, 14 Bowness Avenue, Headington.

PARISH CALENDAR : JUNE

- June 3. Saturday. Members of the Over 60's Club start their holidays at Cliftonville.
 „ 4. TRINITY II. Services as for the 1st Sunday in the month with PARISH COMMUNION at 11.0 a.m.
 „ 6. Tuesday. Public Meeting on Vietnam in the Church Hall at 8.0 p.m. James Cameron's film will be shown.
 „ 7. Wednesday. Holy Communion, 7.15 a.m. 7.45 p.m. Young Wives. Church Hall. Mrs. Robina Nicholson — "Christian Family Life."
 „ 11. TRINITY III. Festival of St. Barnabas, Apostle & Martyr Services as for the 2nd Sunday in the month with Holy Baptism at 3.0 p.m.
 „ 14. Wednesday. Holy Communion, 7.15 a.m. 3.30 p.m. at the Vicarage — Christening Party.
 „ 16. Friday. Holy Communion at 10.30 a.m. with special intention for the sick and the "laying on of hands."
 „ 17. Saturday. Scouts Barbecue on the Vicarage Lawn, 7.30 p.m.
 „ 18. TRINITY IV. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
 „ 21. Wednesday. Holy Communion, 7.15 a.m. 7.45 p.m. Church Hall : Young Wives Social Evening and A.G.M.
 „ 24. Saturday — Midsummer Day. Festival of Nativity of St. John Baptist. 7.15 a.m. Holy Communion.
 „ 25. TRINITY V
 „ 26. Monday. Over 60's Outing to Eastbourne.
 „ 27. Tuesday. Mothers' Union Final Service in Church, 8.0 p.m.
 „ 28. Wednesday. Holy Communion, 7.15 a.m.
 „ 29. Thursday. FESTIVAL OF ST. PETER THE APOSTLE AND MARTYR. 7.45 p.m. Holy Communion. (N.B. — Only One Celebration — in the Evening).

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Apr. 16	34	2	4	70
„ 23	28	3	1	47
„ 30	36	3	6	37

Number of week-day communicants — 49.

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 Raymund Road.
Youth Fellowship. Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mrs. North, 5 Salford Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.
The Marston Players. Mrs. Yates, 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, Elsfeld Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Rumbold, 8 Beechey Avenue, Old Marston.
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :— The Village Hall during school hours.

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