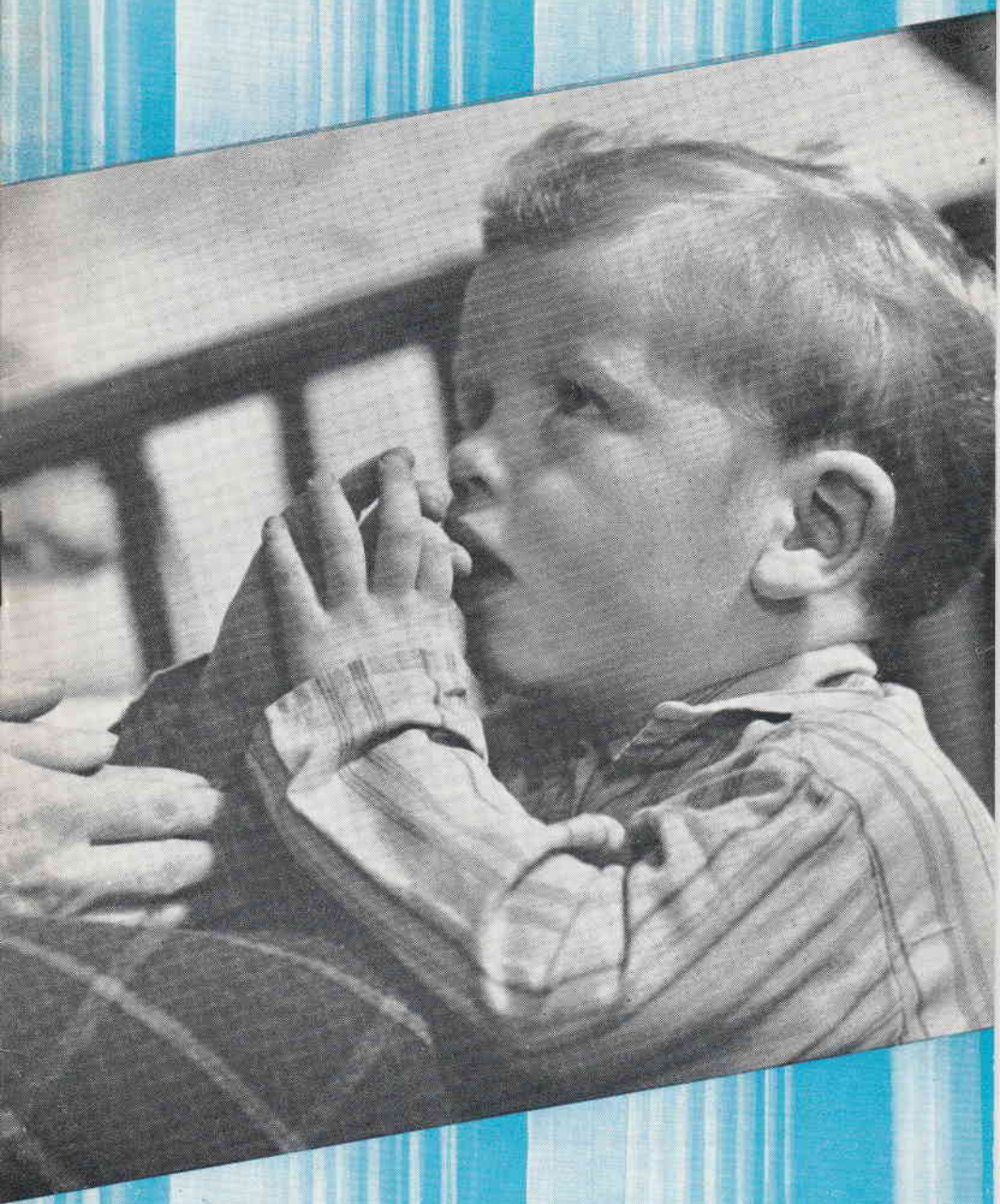


ST. NICHOLAS CHURCH

MARSTON NEWS



No. 121

MARCH, 1968

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

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

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

Churchwardens : Mr. Bernard Oliver, 13 Jack Straws Lane, Oxford.
Tel. : Oxford 47997.
Mr. Clifford Dunkley, 4 Hadow Road, New Marston,
Oxford. Tel. : Oxford 44239.

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

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

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion : 10 a.m.

Evensong and Sermon : 6.30 p.m.

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

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

WEEKDAY SERVICES

Holy Communion : Wednesdays and Saints Days at 7.15 a.m.
3rd Friday at 10.30 a.m. with Laying on of Hands for sick.
And at other times, as announced. (See Notice Board).

The Daily Offices of Mattins and Evensong are usually said each day at 7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evensong is at 5.15 p.m. Wednesday : Matins is at 9.15 a.m. but it is advisable to consult the notice board in the Church Porch.

CHURCH ORGANISATIONS AND MEETINGS :

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

K.G. and Juniors : Sundays, 11 a.m.

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

Mothers' Union : 4th Wednesday.

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

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

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

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

Cubs : Wednesday, 6.15 p.m. in Scout Headquarters.

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

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

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

Cover Picture : Young Children—are we Training them in the Christian Faith? "Carbonora"

VICAR'S LETTER

My Dear Friends,

We shall be holding a "School for Christians" again this Lent, and, as you will see elsewhere in the magazine, we are fortunate in having a first-class range of speakers on the Cross and its relevance to life. The School meets on Wednesday evenings at 8 p.m. in the Church Hall. Anyone and everyone is invited, and the usual pattern is a brief devotional introduction, the talk by one of the speakers, a break for coffee, and then questions.

On Sunday mornings too, we have special preachers at the 10 a.m. Parish Communion, and are delighted that the Bishop of Oxford will be joining us on Palm Sunday.

On Sunday evenings we shall be hearing about some "Remarkable Men of the Church of England." Some may wonder why such names as William Law, John Wesley and William Temple have been omitted. This is deliberate. We shall focus on other great men who have also shown a concern for relating worship to the life of the people, and also who have exercised ministries of reconciliation and compassion.

Recently I wrote to the Editor of the Oxford Mail, supporting some of the comments of the Vicar of St. Luke's, Cowley, in last month's Cowley Chronicle. Some of the points I made were echoed, almost on the same day, in an article by Guy Daniel in the Church Times (9.2.68). In this article he writes: "A new housing estate on the outskirts of Oxford has been equipped with a church and parsonage house at a total cost of £46,000. The church is shared with the Free Churches; even so, it is only used for five hours a week, and its largest congregation is 150. The hall of the local community association is twenty yards from the new church. It can seat two hundred people, and is not used on Sunday mornings. The priest in charge of the church is worried and asks: 'Would any sound business firm erect such an expensive building for so little use by so few, especially when adequate alternative accommodation was available?' Well would it?"

In the Oxford Times of the same week one reads—"Work is expected to start next month on a Roman Catholic Church and hall for Blackbird Leys, Oxford. The whole scheme is estimated to cost about £70,000, of which the first phase will account for £26,000. The first phase comprises a hall to seat 300 people and to be used as a temporary church, a committee room to be used as a temporary chapel, a kitchen, a clubroom and temporary vestry."

The Guardian reported within a few days afterwards that the Church Assembly defeated by 18 votes a motion recommending that the Church of England should surrender control of the fabric of its buildings in return for government grants. It is estimated that the C. of E. has lost about 6 million pounds through its failure to do so over the past few years and six million pounds which might have been used for work of Christian compassion. Before me today lies the paper with a picture "Somebody's Child" runs the caption — an innocent child and a living skeleton in the Brazilian State of Paraiba — a picture that can be repeated all too many

times in all too many countries. Hunger and malnutrition leading to disease and despair. All that is needed is food and medicines to relieve today's sufferings, and tools and training to prevent tomorrow's."

The United Missionary Societies, at the beginning of the Mutual Responsibility Campaign in 1963, asked for £300,000 for special mission projects, including many concerned with medical work. The response to this has been £32,000 and now de-valuation is with us.

The total picture makes one feel that the Church today is under Judgement, and gives one an uncomfortable feeling that in the established denominations today we are often unable to see the wood for the trees. The title of the current booklet in preparation for the World Council of Churches, and the Lambeth Conference is "A Day of Decision." Let us hope and pray that these conferences will not issue in clouds of woolly sentiment, but lead to a radical re-assessment of priorities, both spiritual and financial, and action to support it.

Yours sincerely,



M.L.C.F.

Thank you everyone who donated to this fund for a new cycle for Miss Lodge. To Miss Barbara Morton, the daughter of a former lay-reader of our parish, and who herself was confirmed at St. Nicholas, we say a special thank you for her gift of an almost new cycle, complete with every accessory, and of much lighter weight than Miss Lodge's former machine. The M.L.C.F. has now therefore been closed. The money donated will be used as a Maintenance Fund to keep the cycle in constant running order. We are most grateful.

GIFT FOR THE CHAPEL

Many will have noticed the beautiful hand-worked rug in the Chapel—a gift from Mrs. Ann Lafford. The rug won first prize in a County competition when Mrs. Lafford was living at Elsfield. It is a splendid addition to the Church, and we thank Mrs. Lafford for her gift.

FORWARD FROM 1662

In a recent Evensong sermon, Mr. Saumarez Smith mentioned the fact that when anything which is familiar to us is changed or altered it pulls us up and makes us think. I am sure you will agree that this is true in all spheres of life. It is exactly what has happened with the new Holy Communion Service - Series II which we have been using at St. Nicholas since Advent Sunday. There has been much reaction up and down the country, criticism as well as appreciation. This shews that people are **thinking**. **Of course**, we are not satisfied with it. It certainly is not perfect. Maybe there is much with which we disagree, both on theological as well as devotional grounds. Nevertheless I am sure we must remember that this is the first time the "familiar" has been changed since 1662, and it has certainly started us thinking!

MOTHERING SUNDAY

NOW THANK WE ALL OUR GOD." THE OPENING STRAINS OF that familiar and much loved hymn well nigh lifted the roof as mothers and children of all ages and sizes from babes in arms,

toddlers and so on, right up to the lanky teenagers, filled the church to overflowing, until there was only standing room at the back. Scores of extra chairs were squeezed in odd corners.

"Ooh! Where do my legs go?" murmured little Judy.

"Pitty flowers," uttered the two-year-old, sniffing the sweet scented narcissus, and looking round-eyed at the brightness of the daffodils.

"Ssh," whispered Mum, "it's just started." And so according to their varying temperaments the children tried to be good, and grown up, or fidgeted and stared, while one or two of the noisier elements were carried out, not altogether unprofitably.

The sermon was excellent, and simply illustrated with models of an eastern home, enriched by a running commentary from the vicar's small daughter at the back, with a series of "Oohs" and "Aahs" and "Dada", as father changed the models.

This was followed by the final hymn, with its appeal to the responsibility of motherhood, as the flood of children flowed up the aisle to collect



the daffodils to give to mummy.

Back they came with the golden blossoms clutched in small eager hands.

An hour unique in its inspiration, even to the noises off provided by the innumerable little people. In its own way, adding to the quality and beauty of Mother's Day.

Constance Joy

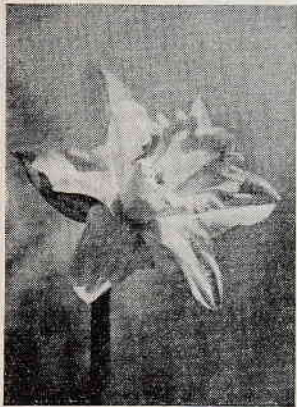
"if I told it her way—"

An eight-year-old boy was asked by his mother what he had learned at Sunday School. "Well," he said, "our teacher told us about when God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. When they came to the Red Sea Moses called for the engineers to build a pontoon bridge. After they had crossed they saw the Egyptians. Then Moses radioed H.Q. to blow up the bridge and so he saved the Israelites."

"Surely that isn't what your teacher said?"

"Not exactly," said Bobby, "but if I told it her way you'd never believe it."

—St. Olave's Diary.



A MOTHER'S PRAYER



LORD GOD, I KNOW NOW I AM YOUR SERVANT,
ordained at each Eucharist through loving Christ to serving
people.

My cassock is a pair of stretch pants, my surplice an apron.

I prepare the Holy Communion three times a day at my family
table.

I train acolytes as best I can, with silent prayer and loud admoni-
tion, anxious forethought and serene action, quiet pride and hope
and joy, love and faith.

I rise early to say matins, to praise You for the grace of another
day's opportunity to do those things I had left undone.

Angelus is called by a baby's sleepy crying, ready for the afternoon
nap.

Vespers is the shout of children frantically playing the day's last
game, the noisy welcome of husband's arrival, the hubbub of
the dinner table—crescendo of the day's activities.

Compline at last, quiet and contented release into sleep, temporary
now but presaging eternal union one day with You.

My sick calls are made to children crying in the dark of night,
and Lord, my heart brims with thankfulness for Your loving
touch and tender Presence, for alone I am anxious and afraid.

My parish is my Jewish milkman, my Baptist friend who comes for
morning coffee, my Roman Catholic neighbour who chats across
the fence, my friends down the street who go to no church at all,
the neighbour kids who play and fight in my yard.

And the girl who cuts my hair.

For all these people, Lord, there is simply not enough of me.

Can they possibly see You through me?

from U.S. Episcopalian

BY JAN OLDS

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LETTER in "TIME", 22.12.67—"I love my parents and I know they love me, but they've ruined my life. I could never tell my parents anything, it was always "I'm too busy . . . too tired . . . that's not important . . . that's stupid . . . can't you think of better things . . . oh, your friends are wrong . . . they're stupid." As a result all communication ceased. We never had that very important thing—Fun.

"Oh, we had love. Prompted on their side by the thought that I was their responsibility and if I went wrong, they would be punished by God.

"After four rotten years in a Catholic girls' school and now even worse Catholic women's college. Their daughter wasn't going to be corrupted! What is the result of this excellent upbringing?

"I'm 18 years old, drink whenever I get the chance, have smoked pot, and after a very eventful Thanksgiving vacation, am no longer a virgin. Why? Was it my parents or just me? I'm so very confused—but who can I talk to? Not my parents.

"My parents could read this and never dream it was their daughter. I have only one important plea to parents . . . Listen, listen, and listen again. Please, I know the consequences and I'm in Hell!" A COLLEGE STUDENT, Ohio.

CANON CECIL RHODES

WE ARE FAILING. WE don't seem able to make the opportunity or find the opportunity to give our young children the Christian training they ought to have." That can well be said by most parents and most churches today.

Most parents are keen that their children should have a Christian upbringing—and do little or nothing about it themselves. They just hope that someone else, school, church, aunts or somebody will do it.

The Church also is keen that children should have a Christian upbringing. We struggle to maintain Church day Schools and Church

Teacher Training Colleges. We struggle to retain R.I. in schools. And what else? Sigh over the old days of large Sunday Schools or that parents don't now send them? For the rest we feel our hands are full. We're busy about Re-union with other Churches, busy with new services, busy with bells, bricks and bills—so for the children, a sigh and a prayer that somehow, somewhere, Christ's little ones will stray into the Fold. They'll stray alright, but not into the Fold.

SHOULD WE NOT GET VERY IMPATIENT and cross with parent and Church? To both we want to say "Shake yourselves awake and see. It is in your hands and your hands alone to do everything for the children, and not only for them but for yourselves as well."

PARENTS, MAKE NO MIS-



*Evening Story,
the simple prayer.*

TAKE, however successful and splendid and secure you may be in your own right, your real and lasting joy and happiness is tied up with your children growing up fine and splendid in this world of opportunity and danger, of splendour and sordidness. Aren't your children for your own sake as well as their own worth some real time and thought and imagination?

Likewise the Church; her tomorrow is in the hands of the children of today. Are we really so short-sighted and blind as to neglect them and be concerned only with the needs of adults and with services for grown-ups? Isn't the Church's future, humanly speaking—and probably heavenly speaking—“He that despiseth one of these little ones, it were better that a millstone were hanged about his neck and he be cast into the sea”—with the children?

AND LET US NOTE: both for parent and priest here is no hard gruelling task. No one and no thing in all this world are more delightful, more eager, more trusting, more responsive, more affectionate than young children. Aren't they really worth spending a lot of time out with?

For mother, the evening Bible story—there are now no end of excellent children's religious books—and the teaching of a simple prayer, Christopher Robin's “God bless mummy” might well make a beginning. And father, with a bit of encouragement will find a joy and a rightness in it at the weekends. And in helping our children we help to keep alive our own religious consciousness. That has its own worth.

WE DO NEED TO REMEMBER character training is chiefly gained from home. Our children take their standards and ideas from us.

Is then our child's Christian training simply our own private personal affair? I hope not. Have you ever known the joy of Family Worship together? Getting ready and going as a family to a service on a Sunday morning where other families gather together? To begin each new week with the family in God's House with God's whole family of the neighbourhood has a freshness and meaning and worth no round of golf, no car cleaning, no garden pottering, no gazing languidly and rebelliously at the Sunday papers can give.

There are Churches and clergy, thank God, but far too few yet, who are aware of the opportunity and responsibility of gearing their Churches and themselves to a pattern of worship on Sunday morning which takes account of families and children. This is no startling revolution. Not many years ago Church worship on a Sunday morning was family worship. Then Sunday schools became dominant and children went to them and the family as a whole gave up going to Church. With that services lost a great deal. They became stuffy and unattractively adult and sombre, lacking warmth, humanity, gaiety and simplicity. And they have lost much more—the purposefulness of passing on the faith to the new generation.

Parent and Church, an opportunity and responsibility and rediscovery lies before both—and the joy and meaning of passing on the Faith.

We need imagination and courage and keenness. We need to get our values right and our sights beamed right. “Who is greatest,” they asked Jesus, “in the Kingdom of God?” And He took a child and set him in their midst. “Except ye be converted and become as little children, ye shall in no wise enter the kingdom of heaven.”

PARISH 1968

Vera Burt

I READ THE OTHER DAY THAT "a suburb is a place where people are lonely, bored, dull. They are cut off from culture, lack any sense of real community, and are split from one another by the husband's need to travel to work each day . . ."

I should like to take the writer to some of the suburbs I know and particularly to the suburban parish at Pound Hill, Sussex. The Rev. Fred Elgar and his family have created an atmosphere of relaxation and gaiety that has spread through the whole neighbourhood.

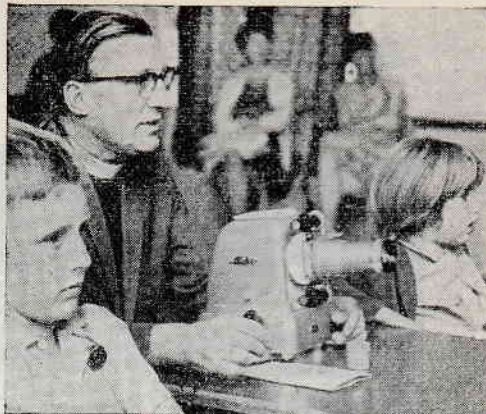
"Know each other?" I should say they do. On a warm day, you will find mums and children and prams all round the shopping square, chatting away so hard they've almost forgotten what they came out to buy! Long green verges make perfect playgrounds, and the general atmosphere is one of happy, well-fed, alert young-marrieds. That's what the parish of 8,000 people is chiefly comprised of. And he has catered for it in the Church life of Pound Hill.

One of his first problems was how to get children to church on Sunday, because week-ends bring streams of relations to visit or cars with picnic-baskets sweep the family off for a jaunt in the Sussex country. Whatever it is, parents and children find it not so easy to get to church on Sunday. So the Vicar decided that here was a problem *which must be met at once*, before the children grew too old not to care. So there is a 9 a.m. Family Communion on Sunday (crèche for children) and the 11 a.m. Children and Parents' Service, but also he has organized a series of special Youth and Children's Groups meeting on week-nights. These carefully designed programmes are proving a huge success. At present the scheme runs as follows:—

Explorers (Five to seven) Thursday, 3.15 p.m.

Adventurers (Seven to nine) Tuesday, 4.00 p.m.; (Nine to eleven) Tuesday, 6.45 p.m.

Pathfinders (Eleven to fifteen) Saturday, 7.00 p.m.



1. Filmstrip night.

2. Church Army Captain instructs children in singing.

Y.P.F. (15+ years) Wednesday, 7.00 p.m.

I arrived at Pound Hill on a Filmstrip Thursday, and spent a happy afternoon watching the Vicar show one of the *Jungle Doctor* filmstrips: "Why God sent Jesus", with lively commentary that kept most of the children interested. Quite a number of mothers were there too. Afterwards the Vicar distributed small New Testaments to the regular attendants who had proved staunch Explorers.

Busy keeping the children in good form was a Church Army Captain, helped by one of the mothers. The C.A. Captain and his wife (who was herself before marriage a Children's Missioner) live on the estate and take part in a great many parochial activities. Between them they have created a very deep interest for the church, and the church is helping parents and children to find friendship and faith and that, real effort at Christian living brings its own worth and reward.

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



George William Curtis

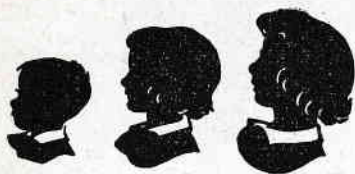
Love... care... a happy family life. It is so easy to forget how important all of these are to a small child. Please help us give all these things to our children so that they can grow into useful Christian citizens.

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**



I THINK the best way to train children in the Christian Faith is to introduce it into their lives as a completely natural thing, right from the start, not as something particularly awful or mysterious. To an adult there is awe and mystery surrounding any religion, but that is something we grow to—and children like facts, because their very innocence makes them see things naturally, even magic. I would say tell them the simple truth, their minds can absorb it, as they have not yet been 'got at' by society and had all the pressures and inhibitions of life drummed into them!

"Faith comes easily to a small child. Look at its trusting faith in its parents. Make quite clear to them that God is Love, that through Jesus Christ they too can see this wonderful love. There is no need to deck it up with baby angels sprouting feather duster wings, who hop around at school Nativity plays, turning the whole thing into a 'religious pantomime'; or worse still that 'Sin' and being 'naughty' will bring down upon them some instant punishment."

Anne Efemey

Family Services

IN the present state of affairs much must rest with the local congregation. It is vital that family services be organised more widely, and that our present pedantic approach to prayer book revision should be modified to this end.

Often we may have to make a hard choice between keeping things as they are for the benefit of lifelong churchgoers, and breaking fresh ground for the sake of the missing generation in church life—the young marrieds. Anyone with a concern for evangelism can be in no doubt as to which way such a decision should go.

C.E.N. Aug. 25, '67

Human Rights

TRAMPLING on human rights can happen in ways more near home, more easy and familiar than the great issues of the world."

The Archbishop of Canterbury said during a sermon preached in Westminster Abbey: "Every insensitive action towards another man or woman, every unkindness or thoughtlessness is an act of violence to a fellow-creature, it is treating a person like a thing, and to do this is to crucify Christ afresh.

"Our heart goes out to those in prison without justice because of their opinions or because of their religion or their dissent from the regime under which they live. Our heart goes out to those who are separated from their fellows or denied equal citizenship or a citizen's privileges because their skins are of a certain colour.

"Our heart goes out to those whom our world's economic failure condemns to poverty and hunger.

"Is there some part of the field of human rights where we can best give our practical service?" the Primate asked.

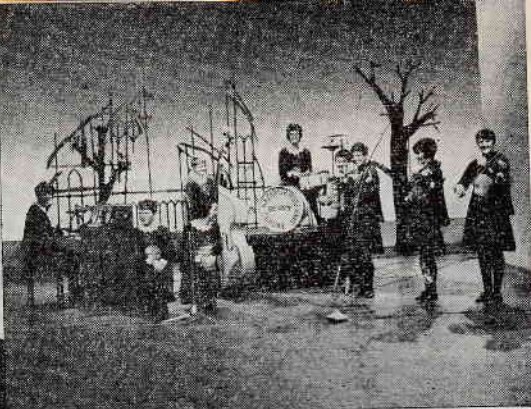
"I think of those in this country who are working to help the best community relations between citizens of Anglo-Saxon stock and citizens of other races living beside them. The building up of community relations is the best answer to actions which are contrary to human rights. And beside our prayers and our actions there must be our voices, protesting against what is unjust and stating the principles of the rights of every man."

Mothers' Union

As already known, certain provincial M.U.'s overseas have sought to free themselves from the rules long held to by the M.U. There have also been many important voices in England urging a rethink to create a new image of service and compassion. Now from South Africa M.U. has come an appeal that at its World-Wide Conference in London, July this year there should be "a full review of M.U. objects, name, conditions and membership, contents of the service book, with a view to arriving at a world-wide consensus of opinion on the best ways of working more effectively to strengthen, safeguard, promote Christian marriage and family life today."



Cardinal Leger



A charming group of players who have twice appeared recently on I.T.V. We have Church Choirs, wouldn't it be excellent if a few Churches had bands like this?

CHRISTIAN WITNESS

Cardinal Leger, R.C. Archbishop of Montreal, has given up his Archbishopric to become a simple missionary in a leper colony in Africa. Liberal and reform-minded, urbane, witty, aged 63, he has preached Christian responsibility towards the needy. Now as a matter of conscience he has packed up his important position because he believes Christianity will only have meaning where there is deed as well as word.

"Those who may not understand my words may be touched by my decision." "Besides", he quipped, "I don't think being a cardinal is a hindrance to doing good." Though he wished to slip away quietly, the newspapers say that thousands turned out at the airport to bid him farewell when he left his arch-diocese for his new work of charity.

Reporting . . . reporting

OUT EAST

Rumanian State presses are to print 100,000 Bibles on paper and ink provided by the British and Foreign Bible Society and sent from Bathsford paper mills in the West Country. Arranged after discussion with Rumanian Church leaders, it has the approval of the Communist Government department. The bibles will be distributed among the 10,000 orthodox parishes.

TURN EAST?

In Bath Abbey there has recently been some questioning: The choir has stopped turning East for the Creed. Why stop? ask some members of the congregation. Why is it done? asks the rector. And if there is not a reason why we do it, why do it? "We are not Mohammedans", and anyhow the choir give a better lead if they don't.

LAY SPIRITUALITY

For long the emphasis has been on the togetherness, the fellowship together to make Holy Communion real and meaningful. Hence the emphasis on parish communions and the decrying of isolation and separateness represented by the 8.00 a.m. Holy Communion. Now voices are being raised on the worth of the quiet and devotion and reverence which the 8.00 a.m. celebration represents — the need for the individual not only to be of the fellowship but to nurture his own personal spirituality and devotion; and also, that persons overwhelmed by crowds and rush and noise all week find more spiritual value and stimulation in the quietness and the aloneness which 8.00 a.m. represents.

INCREASING CO-OPERATION

A report by the British Council of Churches Roman Catholic Working Group shows that 40 local Councils of Churches now have official R.C. membership; 220 had official R.C. "observers", who often "in fact share in the fullest way in all its work", and all but about 30 Councils out of 500 link for Week of Prayer for Unity, Christian Aid Weeks and social responsibility efforts. There are, however, places that when R.C.'s co-operate some member Churches withdraw.

WAR COSTS

A report in "The Times" says that the enormous expenditure of U.S. forces in Viet Nam and their effort to put down "The Enemy" is working out at between half a million and one million dollars to reduce the enemy strength by one man! It gets beyond human comprehension. If these billions of dollars and the skill of men and machines were put into saving lives, Western civilisation might lift its head. At the moment one can only hang one's head and pray. "How long O Lord . . . ?"

Religious Education in Schools

Malcolm Kerrell, King Edward's
School, Birmingham



I DEAL IN HELL-FIRE IN THE cloakrooms; at least, that's what the man at the party said when he discovered that I taught Divinity at a nearby school. As he jabbed at me with his sausage roll I tried to explain my job. I fear I did not disillusion him. His remark stayed with me, however. What *is* religious education, what are its aims, and why is it compulsory in schools?

Any answer to these questions, which many people are asking today, must go back to the Education Act of 1944. This provided that every child in County, Voluntary Aided and Direct Grant schools should have at least one period of religious instruction a week.

In principle this was, and is, ideal. But it soon became apparent that there were great difficulties in practice: from the beginning there were not enough qualified, or even sympathetic, teachers to teach R.I. Hence the deplorable situation where religious instruction was often given badly, or worse still, by teachers with no religious conviction.

Moreover, what did "religious instruction" mean? Was it to include all religions, or Christianity only? The Act gave little guidance, leaving this to the County syllabus committees. Without exception, however, "religious instruction" has been heavily weighted in favour of Christianity.

Teaching is given in schools about other religions but there *are* sound educational reasons for teaching one faith at a deeper level than others, in order to provide the child with a yardstick.

Religious Education is an obvious target for criticism. The surprising thing in all the contemporary debate about religious education is that the criticism is directed against its form and content, rather than the fact that it is taught in schools at all. Thus in a recent survey of Sixth Form opinion* 70 per cent. of the students questioned, and their parents, wanted the retention of *compulsory* religious education in schools, although they had much to say on improvements which could be made.

What form, then, is future religious education to take? To attempt an informed and co-ordinated answer to such questions, some forty people met on a cold afternoon one Saturday last September in Birmingham: they came from many parts of the country, they came from many different educational fields . . . they came to discuss the setting up of a national body of teachers and others concerned with religious education in schools.

The great majority of those present wished the new association to be primarily a professional one.

* "Sixth Form Religion", by Edwin Cox, S.C.M. 18s.

with the main aim of improving the standard of teaching and lecturing in religious education. The secondary aim was to maintain the general principles of the 1944 Act, while at the same time relating them to the needs, resources and climate of opinion of today. A pilot committee was elected to go into the matter further. The Committee are at present engaged in elucidating the aims of the Association, and in seeking to get it truly representative, both of the regions of the country, and of primary, secondary and tertiary education.

If it can go forward it will serve many

functions: to be a professional body of teachers and others directly concerned with education; to raise the status and standard of religious education in this country; to collect through research and other means informed opinion and facts about religious education; to present to interested parties and to educate public opinion; to liaise with the Churches and local authorities educational bodies in matters of religious education.

This Association may, and we hope will, have a great and useful part to play in this great task.



BORROWED Prayer by Roy Flindall

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

March 3 The Laws for Everyday Living, Psalm 119: 1-24.

Wait upon God that he might make known as time passes how he would have us live, change, and grow as Christians.

Adore God who in the Sermon on the Mount (Matthew's Gospel chapters 5-7) has made it clearly known what are the Christian rules of conduct.

Ask God for a sense of humility, understanding and compassion which is so sadly lacking in the writer of this Psalm.

Say the Gloria.

March 10 A Promise to keep the Laws, Psalm 119: 41-64.

Wait upon God as men and women around us ridicule and shrug off the Christian's attempt at leading a good life.

Adore God who gives us the consolation, hope and satisfaction of knowing that we act as he would have us do.

Ask God to remind us of a truth unknown to the writer of this Psalm, that the presence of the Holy Ghost is the only way that any man can lead a good life.

Say the Gloria.

March 17 A Plea for assistance, Psalm 119: 81-104.

Wait upon God as the keeping of the laws of love and service seem to be impossible and impractical in every way, especially as people take advantage.

Adore God that his character, purposes

and laws are for all time and that his will always triumphs even if it is not obvious to us.

Ask God for the assurance of his presence, not for our satisfaction, but that we may keep our promises to follow his laws and maintain his standards.

Say the Gloria.

March 24 The Promise of Assistance, Psalm 85.

Wait upon God in the knowledge that he is always ready to forgive and, equally important, to restore his people.

Adore God who has already given his assistance in the death of Jesus and the sending of the Holy Ghost.

Ask God to let us experience righteousness, peace, salvation and love in our day and age.

Say the Gloria.

March 31 A Word of Thanks, Psalm 119: 161-176.

Wait upon God knowing that we have done only what it was our duty to do and ask him to accept our efforts.

Adore God in the same spirit as the Psalmist, "Seven times in the day do I praise thee for your guidance."

Ask God to accept our thanks for all that he has done for us in our struggle as Christians.

Say the Gloria.



THE RISING GENERATION

★ **The Church and the Child**—towards a Christian upbringing. A. and E. Capon (Hodder and Stoughton 3/6). The writers are husband and wife, they have four children of their own—so their book is not pious theory. The husband is Head of Scripture Union and C.S.S.M. in Canada and this naturally gives the book a particular flavour. But it is well worth careful reading by Church leaders considering their children's work and by parents with growing families—What the Church should be thinking and doing about children; what parents could do and should do. Here are two persons dedicated to children's work, who speak with knowledge, practically, hopefully.

★ **Before they start to leave**—for parents of teenagers. Walter Riess (Concordia Publishing, 117 Golden Lane, London E.C.1, 10/6). American, written against their teenage problem, and written in rather fervent pietistic terms. Which can be off-putting for a sober Anglican. Yet I recommend this book, for through it clergy, teachers, parents might be helped to see and feel the inner spiritual problem of young people in a contemporary world, and understanding the better may be more positive and less overwhelmed in our meeting with them and seeking to help them. A book to leave around the house for young people also to read.

★ **Crisis for Confirmation.** Edited Michael Perry (S.C.M. Press 13/6). I picked up with interest, began reading with interest. Of course excellent; an intelligent, wide-ranging analysis about this crisis. But we've had so much of it before. I fear I got bored. A lot of pages. The Riess book above I felt more helpful — may readers forgive me. I am looking for someone who has found the answer — or the glimmerings of it.

(Letters next month)

EDITOR'S TABLE

To any interested in the problem of communicating the Christian Faith to young people of all ages from earliest years to post-graduate, the Church Assembly Board of Education has just published "The Communication of the Christian Faith" (S.P.C.K., 69 Great Peter Street, Westminster, S.W.1, price 3s. 9d.) with articles on pre-school years, the primary child, changing religious education in the secondary school, county schools, young people, church colleges, universities, and so on. It begins with an excellent general statement by the Bishop of London where he associates communicating the Faith from one generation of Christians to another as Christian education; that present patterns have failed rather desperately yet in spite of this, most educationalists and parents desire that children should be taught to know and love God; that there is enormous value in a well-conducted morning assembly, but that there is imperative need that new patterns of teaching should be evolved if this work is to justify the confidence in it. This pamphlet offers excellent background to this great problem.

★ **Hard Questions.** Edited Frank Colquhoun (Falcon Books, 17/6). How can we be sure God exists? Isn't one religion as good as another? Can we still take the Bible seriously? Do you believe in the devil? Hell, fact or fiction? Fifty questions answered by Evangelical leaders and thinkers. And whether one agrees or disagrees with the answers, an excellent book, well produced, suitable again to be left around for people to read any part which appeals. For it is pondering this sort of question that the world of God and of Christ can become alive and real, whether we accept the answer given or no.

PORTUGAL HOLIDAY TOUR, JUNE 9-23rd

I have just read a travel feature on many of the places we are visiting — it all sounds most exciting. At the time of my writing there are still a few places. If interested write Canon Rhodes, Cathedral Office, Bury St. Edmunds, Suffolk.



Please help us to FIGHT CANCER

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

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IMPERIAL CANCER RESEARCH FUND
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LINCOLN'S INN FIELDS, LONDON, WC2



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H.M. The Queen

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Laboratories in
Lincoln's Inn
Fields



IMPERIAL CANCER RESEARCH FUND

Which child is most like your own?



NEED WE ASK?

Nothing can sum up what Oxfam is all about better than this photograph. The little girl on the left is 18 months old. She weighs 24 lbs. The Indian child on the right is 3 years old. She weighs *only* 14 lbs. She is seriously physically and mentally retarded.

All her pathetic life she has never had enough to eat. She is just one of the millions of victims of chronic malnutrition. When Oxfam asks for your help—for food, for tools, for tractors—look at your own child.

OXFAM

Room 35
c/o Barclays Bank Ltd.
Oxford.

GOD'S LAMBS?



LITTLE CHILDREN OFTEN have strange ideas about God and Jesus. Can you recall what you thought when you were small? Perhaps you were like this five-year-old:

Teacher: Tell me about your picture.

Basil: That's the baby Jesus.

Teacher: I suppose the other person is Mary.

Basil: Oh no, that's the babysitter. His mother has gone out with God. (1)

The confusion in this quotation is typical. Mixed ideas are inevitable in the mind of a five-year-old. It is hard to think clearly about God and Jesus when in our teens and even then aren't we often puzzled?

We may ask, 'Why do anything until children are old enough to make up their own minds about religion?' But how can they begin to think for themselves if they have never been to Church to discover what worship and prayer are, if they don't know what the word 'God' means, if they have never understood the Christmas or Easter stories?

As with reading and mathematics, we must start when children are young and interested and keen to learn. We cannot wrap them up in cotton wool until they grow up and then teach them. If they are going to understand later, they need the basic facts while they are young.

Yet we can do better than we do now. Children find Bible language confusing. When told he had to be one of Jesus' little lambs, a child

replied, 'How can I, I haven't got four legs?' Parables like the Good Shepherd confuse, and so do many Bible stories, images, myths, symbols and sacraments. Leave these until children are in their teens and then they find them fresh and interesting and intelligible, and not stupid kids' stuff they heard over and over again in the kindergarten!

As in other subjects small children need simple facts—real sheep today and in Bible times. They can paint, make friezes and models, see film strips and coloured slides and, of course, handle the real thing on a farm. So they learn about God's creatures, how to care for them, and be kind, how to thank God for animals and woollen pullovers! In this way comes thankfulness and to pray and to know what 'God' means.

Of course children should receive love from parents and teachers and Churches and learn what it is to be cared for, guided, corrected—as an adult might say—'shepherded.' So when they are old enough to grasp parables, they will understand Jesus' image of the Good Shepherd.

Our aim then with young children is to lay foundations rather than to teach Bible or doctrine. In due time, we raise for teenagers the question whether behind the universe there is a Good Shepherd. And is not this the most important question for young people, as for everyone else?

David Attfield

(1) Violet Madge, *Children in Search of Meaning* (S.C.M. Press, 1965) p. 40.

Do You Expect

AN EXAMPLE OF 'GREAT EXPECTATIONS' fulfilled came to me in the shape of a newsletter telling the story of a new project started by the British Far East Broadcasting Corporation — (nothing of course to do with the B.B.C.) Like all their work it is a wonderful story of the out-working of faith.

For some time the F.E.B.C. have known that a new international short-wave station was urgently needed to enable them to bring the gospel into the homes of some 1,000 million souls living round the Indian Ocean and in parts of the Middle and Far East, as yet untouched by their broadcasts. But the difficulties were immense, not only from the financial angle, but the possibility of obtaining permission from any government for a site—particularly in areas which are strongly Muslim. The project was made the special subject of prayer, and the answer . . .

The Government of Seychelles has given permission for a station to be set up on one of the islands in the group. Salt water being the best conductor of radio waves a better spot could hardly have been chosen, since this enables Africa, Saudi Arabia, Pakistan, India, Ceylon, and other countries to be reached by the programmes. No site could have been better!

Miracles?

by *Mary Andere*



Capital requirements of some £130,000 had to be raised and annual operational costs are estimated at about £30,000. Almost unbelievably, in these times of difficulty and retrenchment, the money has come pouring in, much of it from old age pensioners giving regularly out of their small weekly income! But not only money was needed, but—equally as important—skilled operators and technicians trained for this

special type of work. Again, wonderfully, over 30 people offered themselves for the task, willing to raise their own return passage money and to cover their support during their first period of duty if need be! Truly there has been an answer to prayer here. Great things were asked of God, and expected, and the F.E.B.C. can say, with joy and confidence, "This is the Lord's work, and it is marvellous in our sight!"

'Miracle in Mid-Ocean' is the title of the new filmstrip about the F.E.B.A. Seychelles Project. It will be available for public showing from the beginning of 1968 onwards. There is a 5s. charge to cover outward postage, when booking, but apart from that there is no charge for the loan.

Details of the filmstrip and the work of the F.E.B.A. can be obtained from: The Secretary, Far East Broadcasting Associates, 50 High View Road, Guildford, Surrey.

FIVE MINUTES CLOSER TO DOOMSDAY. The hands of the symbolic clock on the cover of the *Bulletin of the Atomic Scientists* have been moved five minutes closer to Doomsday in the latest issue—from 12 minutes to midnight to seven minutes to midnight. The first time since 1953 they have been placed closer to the hour symbolising an outbreak of nuclear war. "In sad recognition that the past six years have brought mankind further down the road to nuclear disaster."—*The Times*, January 8, 1968.

JOAN TURNER—Comedienne and singer—talks to

Anne Efeemey—



I ASKED Joan Turner how she had started her popular series about the saints on Radio 2's 'Five to Ten'.

"It started as a hobby, my interest in saints that is! I liked finding out as much as I could about the different saints, particularly the little human things that make them appeal to us nowadays.

"My brother is a Roman Catholic priest at Caterham, in Surrey, and knowing of my hobby, gave me as much information as he could. Then one day whilst doing a record show on the radio, the producer told me of a recent holiday he had had near Buckfast Abbey in Devon, and although not a church attender himself, how impressed he had been with his visit. This led on to my telling him some 'saints stories', and he said 'Why don't you do "Five to Ten"?"

"I have been very touched by the interest shown in the various series I have done on the programme."

I then asked if she thought the use of show business people in religious programmes helped promote Christianity.

"Certainly. Thousands of people who would never dream of going to church

would be very surprised if they knew how many of the big stars have a very strong personal faith and are regular church attenders. Some feel that by their support of church functions or appearing on religious programmes on T.V. or radio, those people who consider the Church is a collection of rather strange people who don't have much interest in 'worldly' things may come to realise that Christianity has something to say to everyone."

If standing in pouring rain in Trafalgar Square to read excerpts from the Bible during the Feed the Minds Campaign, or travelling from London to Birmingham in quite appalling weather conditions last winter to talk at Evensong, about my own church's patron saint, then I for one feel that what Joan and many other of her colleagues are attempting to do is of the greatest possible help.

F TUNA SAVOURIES

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D

Ingredients

- 6 slices of toast
- 7 oz. tin of tuna fish
- ½ cucumber
- 2 dessert sps. of salad cream
- 2 large sliced tomatoes
- 3 oz. grated cheese

Method

Heat slowly the tuna fish and diced cucumber with the salad cream. Remove from heat, pile on toast and cover with grated cheese and slices of tomato.

Place under grill to heat tomatoes and melt cheese. Serve immediately.

DEVILLED CHICKEN

Ingredients: 6-8 oz. sliced cold chicken; pinch cayenne pepper; ½ teaspoon black pepper; 1 teaspoon tomato ketchup; 1 teaspoon made mustard; 1 teaspoon vinegar; 2 tablespoons oil.

Method

Cut the chicken into neat pieces.

Blend all the other ingredients together and brush over the chicken.

Grill until browned on both sides.

Serve with boiled rice and sweet chutney.

WELSH BARA BRITH

Ingredients: 1lb. self raising flour; ¼lb. lard or butter; ¼lb. stoned and halved raisins; ¼lb. brown sugar; ¼lb. currants; rind and juice of lemon; salt and spice to taste; 1 large teaspoon treacle; 1 teaspoon bicarbonate of soda; ½ pint sour milk.

Method

Mix fat well into flour, add sugar, lemon rind, fruit, salt and spice, lastly treacle and lemon juice. Mix all these well into the sour milk, in which has been dissolved the bicarbonate of soda. Put into greased bread tin and bake in moderate oven for 1½ to 2 hours.

THE WIDER FELLOWSHIP—

News of events and persons in
Roman and Free Churches.

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

COLLEGIALITY has become a widely used word in the Roman Catholic Church since the second Vatican Council. It is doubtful, however, if the term conveys much to the ordinary person. Even the less abstract college of bishops, which gives a fresh insight to the episcopate, fails to show the change that is taking place.

The collegiate nature of the episcopate today means that all bishops in union with the Roman Pontiff have the pastoral responsibility for the whole church. This is a shift from the position where the individual bishop's responsibility was his individual diocese.

A similar universal outlook is expected of priests who share the universality of the mission entrusted by Christ to His apostles. Practically it will mean priests transferring with greater facility from one field of labour to another.

Underlying this is a revived conception of the church as the people of God. The pilgrim people that was Israel of old continues its journey through history. The new Israel is now scattered throughout the world. New structures are coming into existence to serve and unite this people. A Council of bishops representing the entire episcopate is a practical expression of corporate responsibility.

Councils or senates of priests are being established in each diocese to put into effect the ideals of friendship and close association between all the priests of a diocese and their bishop. This reflects the truth that priests share one ministry with their bishop. A similar broad and

united concern is appearing among the laity.

Lay Apostolate

In October of last year, coinciding with the Synod of Bishops, the World Congress of the Lay Apostolate gathered in Rome. This was attended by 3,000 delegates from all over the world. There were observers too from other churches. A resolution passed by the congress was the setting up of councils of the laity at parochial and diocesan levels.

They were not content with outline structures setting up an ecclesiastical machine run by bishops, priests and laity. They felt that the goal must be a family with warmth, and this can only come about through practical loving service based on sacrifice.

Cardinal Leger

An injection of great earnestness to the movement towards world service has been given by Cardinal Leger. During and after the Vatican Council the Cardinal repeatedly requested to be released from his apostolate as Archbishop of Montreal so that he might serve lepers in Africa. In December he took leave of the flock he had served as a priest and bishop. His parting words to them as he boarded a plane were, "love one another".

Cork—Peru

Bishop Lucey of Cork moved by an appeal to help Latin America has taken responsibility for two districts in Peru. Ten priests of the diocese of Cork are now serving there. Cardinal Cushing of Boston drawing on priests from his own and other US dioceses has founded the St. James Missionary Society. Many other bishops find that financial aid is their expression of collegiality. The needs of the church throughout the world are gradually becoming the concern of all.

There is a collegiality proper to bishops, but there is a Christian fellowship that unites layman and bishop. This begets a common concern modelled on the image of community rule as described by St. Matthew's discourse on the church in chapter 18 of his gospel. The ecumenical dimension of this trend toward brotherhood gives great hope that Christ's prayer for the unity of his flock is being realized.

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. March 1968.

The Holy Spirit of God is certainly at work! I speak personally, and returning home to Exeter after the Christmas Festival, I must confess that I thought—"How lovely it will be to go to our beloved Exeter Cathedral and hear the familiar words of the "old" service!" But — to my surprise, I found that I could not put the clock back. There seemed something wrong to slip back into the old rut. Other friends have made the same comment. This is coming from one for whom the "old" and the "familiar" has meant so much over the years.

So in the power of the Holy Spirit we must move on. If Series II is going to make people **think** so that this Service becomes the centre of our life as indeed Our Lord intended it to be, then all through this experimental period we must pray and seek the guidance of the Holy Spirit Who will lead us into all Truth.

O.J.L.

AN INVITATION

To all ladies of the Parish — The Mothers' Union extend to you a cordial welcome to their forthcoming meetings. On March 27th at 2.45 p.m. in the Church Hall, Miss S. V. Parkes will be speaking about her work as a Probation Officer. Please note that this is an afternoon meeting. On April 24th at 7.45 p.m. we are looking forward to Mrs. Gouldsbury, M.B.E. speaking on her work with the Aborigines in Malaya.

B. E. Prescott.

THE CHURCH HALL — AN IDEA ON PAPER!

The Church Hall has just had a face-lift, or rather a "roof-lower." If you go along there now you will also see that it has been redecorated and fitted with strip lighting—both very necessary improvements as the Hall had begun to look pretty delapidated. Now the Young Wives Group have come up with a suggestion:

"Two of the members of the Young Wives Committee inspired by a visit to the new Highfield Church Hall, thought that it would be a good idea if the Young Wives took it upon themselves to buy new curtains for our newly-decorated Church Hall. With this aim in view, Mrs. Lessiter, 62 Cherwell Drive (Phone 43120) has offered to collect old newspapers and magazines which can be sold. So please will you save your old newspapers and leave them at either the above address or at Mrs. Sleightholm's, 72 Oxford Road, or at Mrs. Well's, 14 Raymond Road."

CHILDREN OF THE CHURCH

SUNDAY, 24th March is Mothering Sunday. We shall look forward to welcoming all Parents and Children to a special Service at 11.15 a.m.

IN MEMORIAM

Jan. 29. Peter Guse. Aged 15.

HOLY BAPTISM

Jan. 28. Carole Lesley Wilcox, 58 Cherwell Drive.

Feb. 11. Jane Linda Maund, 18 Fane Drive, Berinsfield.
Lucy Robine Warner, 25 Mill Lane.

IMPORTANT: ANNUAL CHURCH MEETING

Tuesday, April 2nd, at 8.0 p.m.

CALENDAR FOR MARCH, 1968

- Mar. 1. Friday. **Women's World Day of Prayer.**
 10.45 a.m. Shoppers' Service. St. Michael at the Northgate.
 Leader—Mrs. G. Higman. Coffee will be served at 10.15 a.m. and again
 after the Service. Creche available.
 2.45 p.m. Central Service. St. Aldate's Church.
 Speaker—Mrs. H. Carpenter.
- Headington Area Service.**
 10.30 a.m. St. Andrew's Church (Old Headington).
 Leader—Mrs. Pickstock, Lady Mayoress. Coffee will be served after
 the service.
- " 3. LENT I. 8 a.m. Holy Communion.
 10.0 a.m. The Parish Communion (Series II).
 Preacher: The Rev. A. E. Cotgrove, S.S.J.E.
 6.30 p.m. Evensong. "Remarkable Men of the C. of E."
 1. Thomas Cranmer.
- " 6. Wednesday. 7.15 a.m. Holy Communion.
 8.00 p.m. School for Christians in the Church Hall.
 1. **The Cross and Personal Relations.** Rev. Stanley Birtwell, Vicar of
 St. Giles, Oxford.
- " 10. LENT II. 8 a.m. Holy Communion.
 10.0 a.m. The Parish Communion (Series II).
 Preacher: The Rev. David Applin.
 3.00 p.m. Holy Baptism (after prior notice).
 6.30 p.m. Evensong. "Remarkable Men of the C. of E."
 2. Nicholas Ferrar.
- " 13. Wednesday. 7.15 a.m. Holy Communion.
 8.00 p.m. School for Christians in the Church Hall.
 2. **The Cross and the Reformation.** Rev. J. I. Packer, D.D., Warden
 of Latimer Hall, Oxford.
- " 15. Friday. 10.30 a.m. Holy Communion with special intention for the
 sick (Laying on of Hands).
- " 17. LENT III. (St. Patrick). 8 a.m. Holy Communion.
 10.0 a.m. The Parish Communion (Series II).
 Preacher: Rev. E. Goodman (R.I. specialist at Harlow School).
 6.30 p.m. Evensong. "Remarkable Men of the C. of E."
 3. Grimshaw of Haworth.
- " 20. Wednesday. 7.15 a.m. Holy Communion.
 3. **The Cross and Christian Unity.** Rev. Alan Dunstan, Vice-Principal
 of Wycliffe Hall, Oxford.
- " 24. LENT IV. MOTHERING SUNDAY
 8.00 a.m. Holy Communion.
 10.0 a.m. The Parish Communion (Series II). Preacher: the Vicar.
 11.15 a.m. Special Mothering Sunday Service for Parents & Children.
 3.00 p.m. Holy Baptism (after prior notice).
 6.30 p.m. Evensong. "Remarkable Men of the C. of E."
 4. Richard Meux Benson.
- " 25. Monday. Festival of the Annunciation.
 7.15 a.m. Holy Communion.
- " 27. Wednesday. 7.15 a.m. Holy Communion.
 10—12 noon. Sale of Home-made Cakes in Aid of Children in Vietnam.
 St. Columba's, Alfred Street. Donors and buyers of cakes urgently
 needed.
 2.45 p.m. Mothers' Union. Church Hall. The Work of a Probation
 Officer. Speaker: Miss S. V. Parkes.
 8.00 p.m. School for Christians in the Church Hall.
 4. **The Cross and Christian Compassion.** Rev. J. Parry Okeden, Vicar
 of St. Luke's, Cowley.
- " 31. PASSION SUNDAY. 8 a.m. Holy Communion.
 10.0 a.m. The Parish Communion.
 Preacher: Rev. R. H. Faulkner, Vicar of Thame.
 6.30 p.m. Evensong. "Remarkable Men of the C. of E."
 5. Dick Sheppard.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies. Brownie Guider : Mrs. N. Edmonds, 10 Ashlong Road.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Cub Scout Leader :
Girl Guides. Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine : Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. R. Verne, The Manor House, Old Marston.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Leader : Mr. N. Lankford, 55 Crotch Crescent, New Marston.
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.
Young Wives Group. Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. R. B. Wells, 14 Raymund Road.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mrs. North, 5 Salford Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.
The Marston Players. Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boults Lodge, Boults Lane.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Teacher-Parent Association. St. Nicholas County Primary School.
Mr. J. Sparrowhawk, 23 Ashlong Road.
Teacher-Parent Association. Old Marston S/M School.
Mr. G. Ballsdon, 15 Cromwell Close.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

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

DIRECTORY

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

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