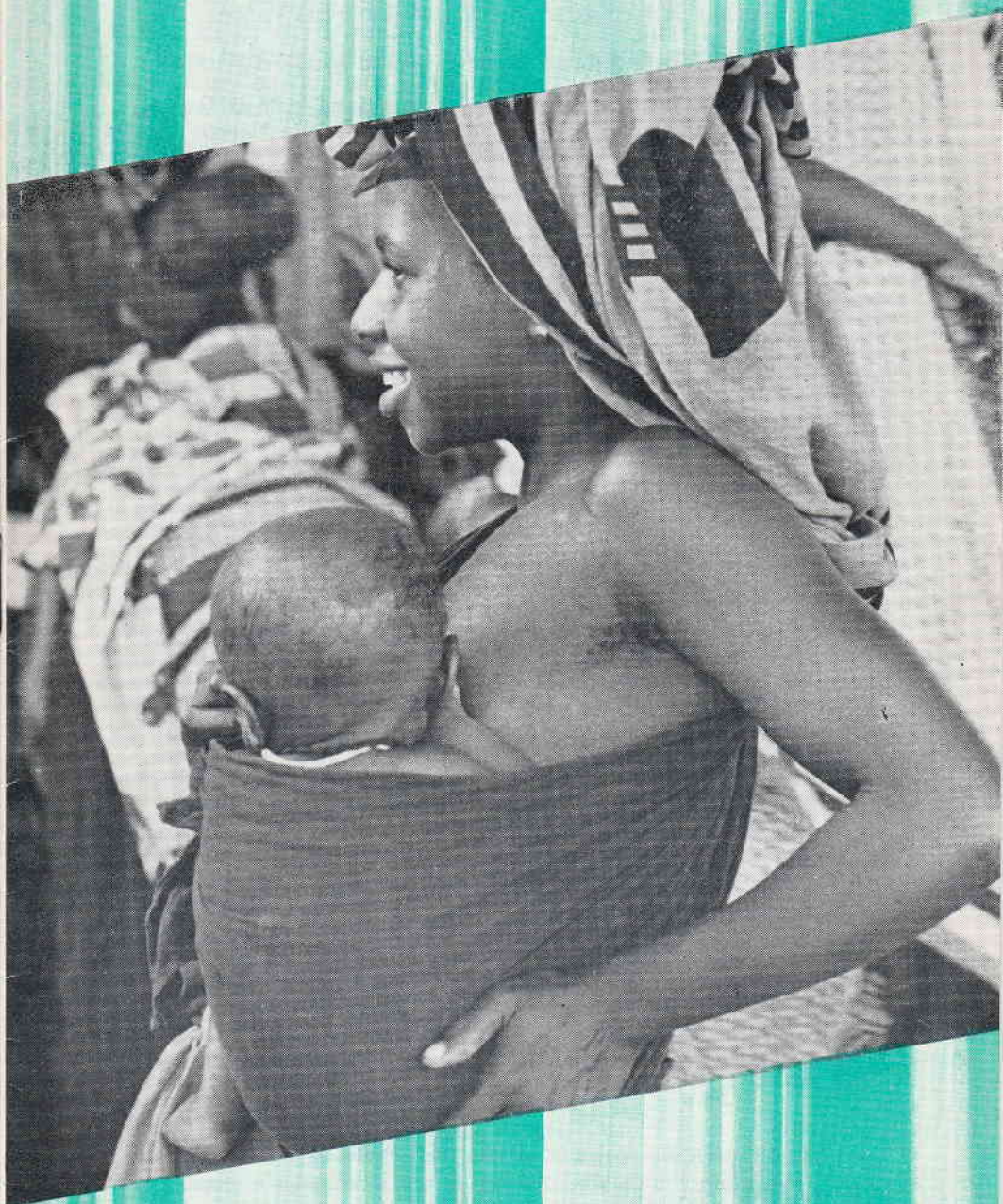


ST. NICHOLAS CHURCH

# MARSTON NEWS



No. 126

AUGUST, 1968

Price 6d.

## ST. NICHOLAS CHURCH — OLD MARSTON

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

**Parish Worker :** Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.  
Tel. : Oxford 47956.

**Vicar's Warden :** Mr. Clifford Dunkley, 4 Hadow Road, New Marston,  
Oxford. Tel. : Oxford 44239.

**People's Warden :** Mr. V. C. Cardy, 110 Staunton Road, Headington, Oxford.  
Tel. : 61116.

**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. (Series I).

Parish Communion : 10 a.m. (Series II) followed by Coffee in Church Hall  
on 2nd and 4th Sundays.

Morning Prayer and Sermon : 11.15 a.m. : 1st and 3rd Sundays.

Evening Prayer 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 Services of Morning and Evening Prayer are usually said each day  
at 7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evening  
Prayer is at 5.15 p.m. Wednesday : Morning Prayer 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, 11.15 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, 7.30 p.m. in Scout Headquarters.

**Cubs :** Tuesday, 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 Africa and the Christian Faith. "Lynn Millar"

## VICAR'S LETTER

My Dear Friends,

"What do you think of the proposed union between Anglicans and Methodists?" I am often asked — probably because of my experience in the Church of South India, in which Methodists, Anglicans, and Congregationalists all joined together as long ago as 1947.

Now in clergy gatherings, rural-decanal conferences and P.C.C.s the question of Church Union is a major topic.

"I think that it will be about 200 years before we even approach organic union" said an Anglo-Catholic priest in my presence at a recent discussion.

"I hope my children don't have to wait twenty years before they see any Union" added an important father.

"Well, I think that if we don't do something now, future generations will abandon the Church, and start something new outside it" forecast another.

I must confess that, whilst I'm not quite as radical as Colin Morris in "Include Me Out" (which you ought to read if you haven't), who, in the face of human need and world hunger, classes Anglican Methodist Union as the great 'non-event' of today, I cannot get worked up into a frenzy over the question: "Who is going to lay hands on whom, and why?"

In an environment in which less than 2% of the population of over 400 million were nominally Christian, the Church of South India, faced with the problem not merely of exerting her influence, but also of survival, began her Union by treating all ministries in parity. They also included a conscience clause for those who sincerely felt that they could not as a congregation accept a minister who had not been ordained by a Bishop.

The Church of England is still largely unaware of the need to make an impact on a largely agnostic community, and so is therefore able to enjoy prolonged discussions about theological trivia. I am therefore forced to believe that if so many people cannot accept their fellow Christians or ministers unless they have had a Bishop's hands laid on them — and our Methodist brethren in humility and charity are prepared to allow this — then the sooner we have the Service of Reconciliation the better. Then we can get on with the main business of proclaiming the gospel together to the mass of the unchurched today.

Those of you who remember Bishop Savage, when he was Vicar here, will be pleased to hear that he has come down firmly on the side of the present proposals for Union. This is also true of our Bishop, and of Professor G. W. Lampe, one of our leading theologians.

My own conviction is that if the present Re-union proposals do not go through, many clergy and lay folk will lose what little interest they have in the theological mechanics of the present day discussion.

As John Wesley said to those of other traditions, with whom he may not have seen eye to eye on every theological emphasis: "Brother, give me your hand!"

In the spirit and love of Christ, I hope that as Christians in our parish and community, we shall never try to do on our own, what we can tackle together in the cause of the kingdom.

Yours sincerely,



### **HOLIDAY DUTY**

The Vicar will be on holiday from August 16th — September 2nd. During this period the Rev. Don and Mrs. Sparkes and their family will be resident at the Vicarage, and Mr. Sparkes will be taking Sunday duty. Mr. Sparkes will be on holiday and it is requested that all matters, except urgent business, be held over until the Vicar's return. In case of emergency Miss Lodge, our Parish Worker, should be contacted at The Flat, 15 Mill Lane, Old Marston (Phone 47956).

### **THE THIRD FRIDAY COMMUNION SERVICE**

There will be no Third Friday Communion Service at 10.30 a.m. on 16th August.

### **HOLY BAPTISM**

There will be no baptisms on Sunday, August 25th.

### **DEPARTURE OF THE RECTOR OF ST. CLEMENTS**

As many people will have read in the local paper, the Rector of St. Clements, the Rev. Peter Cottingham, has accepted the living of Christ Church, Barnet. Mr. Cottingham has been Rector of St. Clements for 14 years where he has put the church on a sound financial basis, and carried out many repairs to the fabric. St. Clements has been always noted for its missionary support, both in money and man-power. Mr. Cottingham has also been a valued member of the Diocesan Board of Finance, and a spokesman for the Conservative Evangelical viewpoint. Mr. & Mrs. Cottingham will be greatly missed and we send to them and their family our wishes, and assure them of our prayers for the future.

### **VISIT TO CANADA**

Globe-trotting is a feature of Marston parishioners. Mr. and Mrs. Cyril Marsh leave in August for a brief spell in Canada. We wish them Bon Voyage, and also send greetings to their son Pilot Officer Nicholas Marsh on his commission and celebration of his 21st birthday.

### **VISIT FROM CANADA**

On September 22nd a baby will be christened in St. Nicholas Church whose parents have brought all the way from Toronto. Mr. and Mrs. Peter Vaughan, who are both English, returned to St. Nicholas Church for their wedding, and then later for their first child's christening. Mrs. Joy Vaughan (nee Howard) is the daughter of Mr. & Mrs. Howard of Yarnton, who at one time lived in Crotch Crescent. We are pleased to welcome them with the new addition to their family.

### **TWO ARTISTS TO MARRY**

On August 10th Michael Webb, the son of Mr. & Mrs. Stuart Webb will be marrying Paula Royden Morris. Both are art students, and regular communicants of St. Nicholas Church. They deserve congratulations for a design of wedding invitation noteworthy for its originality and clarity. Although Michael may not perhaps see his bride's dress until the wedding day, he will have "seen" it in one sense, as he designed it. We wish them every happiness in the days ahead.

### **GOING CAMPING?**

"Prinston Prepared Foods," whose local agent Mr. Roger Pringle lives at Bryher Cottage, Church Lane, Old Marston, are offering packs of prepared dried vegetables for campers. Dehydrated carrots, sliced green beans, sliced onions, and mashed potato powder are all available. Any Marston campers are urged to place an order right away.

# AFRICA EXPECTANT

CANON JOHN KINGSNORTH wrote this excellent informative article for Network. This is a digest.

**T**HE FIGHT IS ON ALL OVER FREE AFRICA— And the enemies are the same everywhere — Poverty, Ignorance and Disease.

To overcome the reactionary forces of tribalism and to organise all the latest resources to fight these three enemies, strong central governments are needed. So one-party states and military governments are the order of the day. We may not approve, but it ill becomes those who sit on the affluent side of the haves and have-nots in the modern world to be over-critical.

Tanzania has shown that there can be democracy in a one-party state. In its last elections nearly half the cabinet lost their seats; in one place, where a European candidate stood against an African, the European got in on an almost entirely African vote. So a one-party state does not mean dictatorship, as, judging entirely from Western precedents, we tend to assume.



## CHURCH

What changes have taken place in the Church? First, it has become more consciously the Church properly governed by a synod (normally with an overwhelming African majority on it) in charge.

There have been changes in the relationship of Church to State. Under colonial rule the Churches had privilege and status if not respect. Being kind to Churches is after all part of the British way of life. Now the Church breathes a healthier atmosphere even if some of her privileges are gone. Her message is listened to as a message, and not because it's what a white man says: and she is judged by her fruits.

## SCHOOLS

Some schools, mainly primary, have been handed over to local authorities. There is often gain here in that parents are far more involved

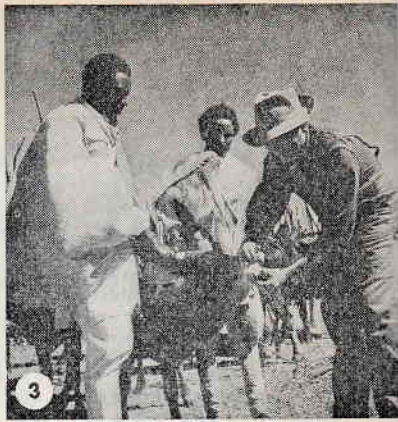
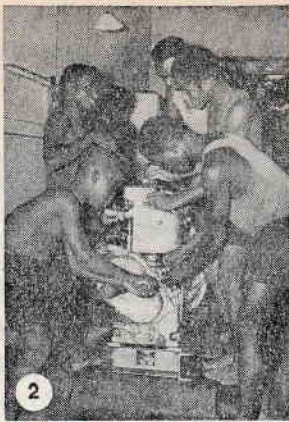
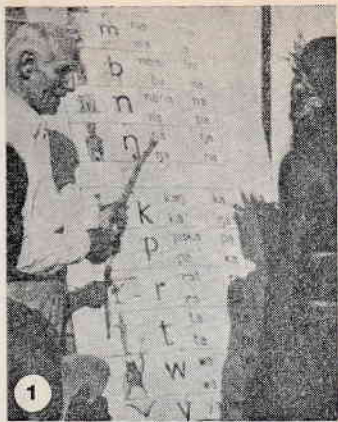
in the education of their children than they used to be.

The Church still maintains a strong stake in higher education. It seems now that the Church is more ready to hand over, and the State less keen to take over—so perhaps a *modus vivendi* will be reached in which the Church continues to run those schools that it can run efficiently as models of Christian education, and hands over the others.

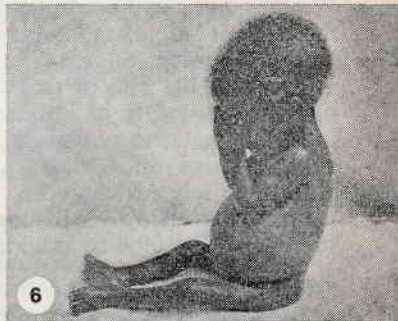
The new states positively beg the Church to continue its medical work and often give better grants than the Colonial Government gave.

## MISSIONARIES

The Church continues to recruit missionaries—and cannot get all it needs. But often there is a new look about these missionaries. The Church in Malawi asks for an agriculturalist and USPG and Christian Aid be-



## AFRICA'S RICH VARIETY OF



1. Only 10% of Africa's people are literate.  
2. Learning the secrets of an electrical generator.  
3. Learning about livestock in Ethiopia. 4. Mine-  
worker, Basutoland. 5. Railroad technicians,  
Tunisia. 6. Spindly legs, fat flabby tummy—  
malnutrition.

tween them produce one. Zambia has a roving educational team of three members: a Stewardship organizer, a Youth Leader and an Adult Religious Education expert. Several dioceses recruit for their Lay Training Institutes.

### UNITY

It has become clear recently that no headlong rush into unity is going to be possible. The All Africa Conference of Churches and many of the denominational leaders are ready for it, but the steady and conservative man-in-the-pew, who was taught in his youth to know very clearly the

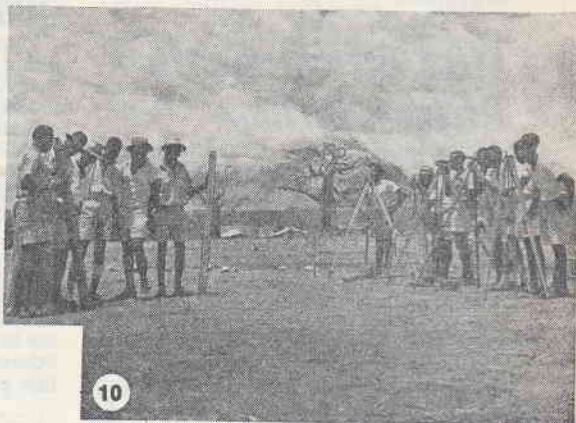
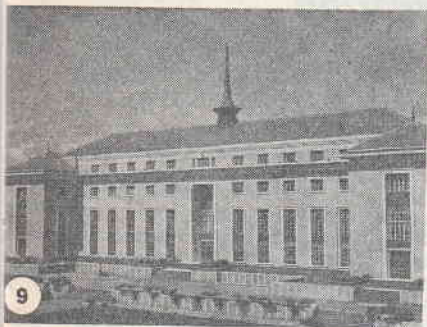
difference between himself and his "separated brethren", is not interested in reunion. Here the Church in Africa has learnt from the experience of others not to go faster than the man-in-the-pew and is moving with care.

### NEW NATIONS

Many missionaries, as well as African Christians themselves, are conscious of the exciting opportunity of being in at the grass-roots in the building of new nations. The state on its side seems more ready to treat a privilege-free Church as a friend and ally.



## PEOPLE AND ENDEAVOUR



7. Eager students, Nigeria. 8. Chieftainess, Lesotho. 9. Parliament Building, East Africa. 10. Trainee surveyors, East Africa.

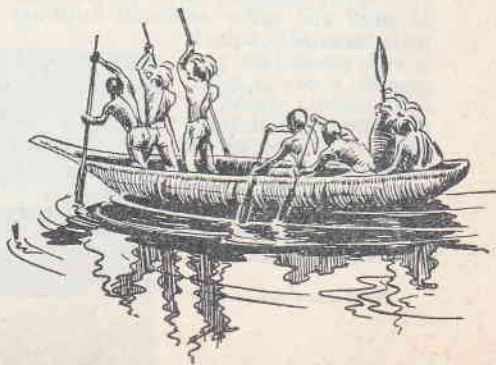
10

The impression of a continent in chaos is entirely false. Chaos is a result of decline and disintegration: Africa's troubles, much exaggerated by sections of the press, are the birth-pangs of new nations.

The education explosion in nearly all independent territories goes unreported—so do the growing agricultural revolution, improvements in communications, the light in the eye of men learning to love freedom, and the new relations of Church and State.

Probably there will be more coups and more revolutions: more disappointment and more disillusion

(though only those who have illusions can be disillusioned). There will also be peaceful progress, rapid learning from experience, the slow and painful victory over poverty and disease—only you won't hear so much about these.



## **Copperbelt**

A rural community, for centuries untouched and unchanged—and then copper discovered—overnight a vast urban conglomeration sprawls out; many races, many languages. Amid it all, a small Christian one-type mission is flooded with Christians of many denominations, with varying missions following their own people. To their lasting credit in this vast bewildering situation they did not add to the confusion but banded themselves, from high Anglican to Plymouth Brethren as the United Missions of the Copperbelt—and as one Mission seek to make Christ known among the teeming, restless community of Copperbelt.

## **First African South African Bishop**

"The first African to be elected a Diocesan Bishop of the Anglican Church in South Africa was elected Bishop of Zululand in August last year. This is a great step forward, and a great witness that the Church is trying to practise what it preaches. Needless to say, at first this caused quite a rumpus in the few white parishes of the diocese—but there is now a wonderful acceptance of Bishop Zulu by his white people. Unfortunately, the Government has refused to give the Bishop permission to take up residence in his official residence, Bishop's House, as this is in a White area. It looks as if a new house will have to be built in an African area".

—The Rev. Colin Peattie, Durban.

## **Boundless Vitality**

"At Lusaka we gained the most striking impression of the boundless vitality of a new country. Lusaka was the only town in Zambia I had visited previously. In the 1940s a street of small and rather makeshift buildings lining the railway, today it is a city planned and progressive, a city of splendidly laid-out streets, of multi-storied buildings with a vast copper-roofed Parliament House on a hill overlooking it, and most marked of all, a University in construction boasting a frontage which,

*Parliament House, Lusaka.*

## **As it goes . . .**

when completed, will be no less than a quarter of a mile in length".

—Ridley Chesterton,

*Home Secretary of the United Society for Christian Literature.*

"The assumption that Africans are going to take 2,000 years to reach where white people now are has already been disproved by the facts".

—"The Link,"

—*Mashonaland Diocesan Magazine.*

## **Staggering**

"On the basis of newspaper and television reports it is easy to get the impression that Africa is a continent engulfed in tribal rebellion, civil war and chaos, but this is a superficial reading of the situation. In the middle of unrest, and, often in spite of it, tremendous efforts in national development are taking place in country after country. The pace of change is staggering. New towns are springing up, new industries are being built. Four, five and six-year development plans are being put into operation.

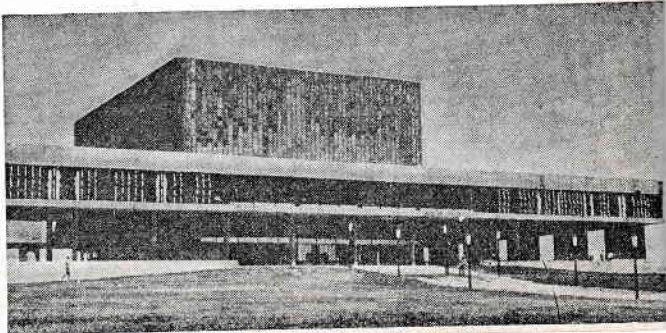
"The most significant thing to me was the fact that all these plans are based upon the development of fundamental education. Schools, colleges and universities are a first priority in all the nations we visited".

—Tim Sutton,

—*Overseas Secretary U.S.C.L.*

## **Forward T.V.**

A special experimental educational programme for women who virtually had had no schooling, produced in Dakar, has proved what an exceedingly good educational media TV can be. The women were in 30 teleclubs and their following of the programmes on health and nutrition showed how well they understood and learned from it.



# AFRICA INDEPENDENT

Canon Cecil Rhodes

**I** VENTURE THAT HARDLY A person in England has much grasp of what is happening in the Christian Church in Africa. We hear from returned missionaries and from the religious press the usual stories.

A fascinating and illuminating chapter in the official 1968 "World Christian Handbook" (Lutterworth Press 42s.) written by the Rev. David Barrett, Ph.D., Secretary of Research, Church of the Province of East Africa, gives the picture. Across Africa there is going on a vast spread of Church schisms—at the last count no less than 4,594! These breakings away have been going on over the past 100 years—The process has no parallel in the whole of Christian history.

These independent Christian movements, which are either break-aways from the historic churches or independently founded movements caused by native initiative, are found in 33 African nations and have some

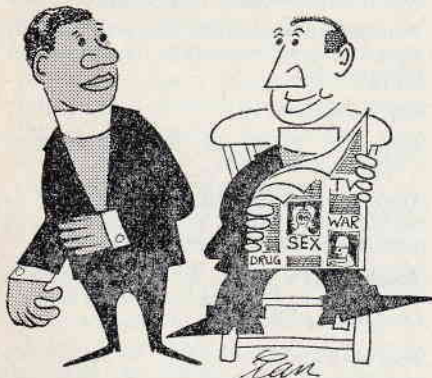


Women's TV Discussion Group, Dakar

seven million adherents, half in Central, West and East Africa, half alone in Southern Africa. Strange also, it affects only one third of the tribes in Africa, the other two thirds are not affected in this way! These movements tend to take place where there have been Christian missions for a considerable period.

There are other interesting facts—secessions and new movements continue at the rate of about 100 a year. Their total following is reckoned now to have adherents equal to the entire Protestant and Roman Catholic Churches on that Continent. They are but the tip of the iceberg. Within the Protestant and Roman Catholic Churches in Africa there are also hundreds of indigenous movements for renewal or protest. Some stay within, each year some break away.

The area with the greatest number of independent groups is Southern Africa, with over 3,000! West Africa has nearly 600, the Congo-Kinshasa area some 200 since the 1960 independence and East Africa has nearly 300. Another remarkable fact about them is their power of survival. It is reckoned that since the first secession, dated 1862, 90 per cent of these seceding or independent native church groups continue. Their aims and purposes are various—revivalist, charis-



"I suppose you haven't any terrific problems like we have."

matic, prophetic, the desire for independence down to a neo-paganism.

A great many of these Churches have come into being for obvious reasons—freedom from missionary paternalism, friction of personalities, ambition, political and economic pressures—yet these are only surface reasons. There are deeper, stronger causes—the inherent strength of traditional African life—polygamous and ancestral ties; the European colonial impact bringing higher literacy and personal or group self-awareness, followed by the will and the ability for independence; the fruit of varying missionary impact, the publishing of the Scriptures in the vernacular creating a oneness with one's own people and a separation from a race or tribe of another tongue.

All these groups, from the ultra-orthodox to the neo-pagans, have one thing in common: their definite acceptance, often under new and original African forms, of the

centrality of Jesus as Lord and Saviour.

These independent Churches, created out of the clash of three cultures—their own tradition, colonial and missionary—appear to be working, spontaneously and in the main independently, to synthesize apostolic teaching with authentic African insight. There is a sense of the emergence of a genuine indigenous renewal of the Christian Faith in terms which can be understood by Africans. And the larger groups are struggling hard to win their own government recognition, to gain ecumenical acceptance and to work towards Christian Unity.

Whether the historical Christian Churches are able to accept them as partners has yet to be seen. What is clear is that the African Independent Churches are on the crest of a wave of new expansion that is making them a major force in the rooting of the Christian Faith in the soil of Africa.

---

## BORROWED PRAYER

The Rev. R. P. Flindall

The Psalms are the prayers of men of ancient Israel. Borrowing their prayers we share their experience of God; employ their attitudes of mind; and affirm their belief.

August 4 A Prayer for Society. Psalm 77

**Wait upon God** in the light of the political unrest and social strife which has made the headlines in the last week.

**Adore God** that as in the resurrection of Jesus the Crucifixion made sense, so our social ills will acquire a deep significance in God's eternal plan.

**Ask God** to lead His people through party strife, unrest and despondency by bold prophets and wise leaders.

**Say** the Gloria.

August 11 A Child-like Prayer. Psalm 8.

**Wait upon God** who has given man the gifts to co-operate with God and to further his purposes in creation.

**Adore God** the eternal Creator who can be known by men and women with a simple faith and pure minds.

**Ask God** for those child-like qualities of wonder, curiosity, and pleasure necessary for a deep faith.

**Say** the Gloria.

August 18 A Prayer for Commonsense. Psalm 111.

**Wait upon God** who never leaves us in doubt of what He requires from us as a Church and as individuals.

**Adore God** that He should humble himself to make a covenant with man and also to keep his part when man breaks his.

**Ask God** to fashion our lives with the Holy Ghost that we may enjoy the fruits of a righteous life.

**Say** the Gloria.

August 25 Prayer for the Conversion of England. Psalm 53.

**Wait upon God** as all around the churches are said to be empty, as numbers drop, and people turn away from God.

**Adore God** who was rejected by men and put to death, but rose to raise up faithful witnesses to preach the Gospel news.

**Ask God** to deliver a blind, despairing and sick society and give it faith, hope and purpose.

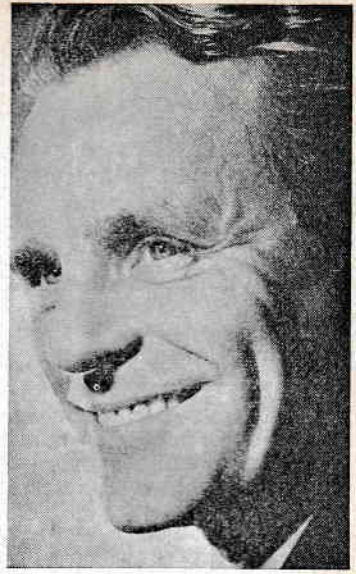
**Say** the Gloria.

*Anne Efemey talks with  
Dickie Henderson*

**T**HIS SMALL, ENERGETIC and very sincere man holds some extremely strong views on the subject of TV entertainment, and certainly isn't afraid to speak his mind. When I met him recently, I got the impression, not of a sanctimonious prig, seeking to ban any form of pleasure that didn't suit his book, but of an artiste, who feels that a good deal of his particular medium, namely light entertainment, is being dragged in the mud, just for the sake of sensationalism.

"I think we have gone beyond the barrier with the use of offensive material, particularly on BBC. What worries me is that some people think it is clever to offend. I don't. If we are moving towards a more permissive society, then I agree there is room in drama for some of the themes and the choice of words we hear. In other words let it be done seriously. But I cannot see for the life of me why it should creep into light entertainment. What after all is the justification for bad language? Comedians use it because they know it gets an easy laugh, or at least the audience is shocked into a laugh. But that doesn't mean they like it. I agree that these types of show seem extremely popular, for a time, until they go so far that they degrade themselves out of existence.

"Is this what people really want? I say no! Look at the most popular films that have ever been made. Films such as *The Sound of Music*, *Mary Poppins*, or *Half-a-Sixpence*, these surely show what the majority of ordinary decent people want. I am talking, of course, of light entertainment, but I really believe



that this form of entertainment is what most people want in their hearts, and that it is only the insidious ideas put around by those trying to sell their cheap comedy that makes people think it is the thing to do to approve.

"In the world of television, I would even go so far as to say that there should be some form of censorship, with possibly a board of people qualified in different ways to say what should qualify for showing in the field of comedy. There could be someone representing the artists, such as a playwright of note, a representative of the Church, and an authority on education.

"I know the old argument is always put forward. Why don't we turn off the set? But you know this only makes it worse. I am well aware that kids of today are more advanced than we were, but I see no reason why children should have to watch filth at peak viewing hours. This is the great problem and where all this business of having a switch at your side is so unrealistic. Do the people who argue this way realise what happens?

"You stop the kids watching, but they go to school the next day and hear what happened from their pals.

—and this can be even worse. It puts parents in an impossible position. Adults can take it or leave it; if they want to see a certain type of show they can go out and see it. But with kids it is thrust upon them. There is no escape.”

Mr. Henderson laughed. “I’m certainly sounding off. But I really do feel strongly on the subject. I’ve always tried to keep my own shows clean, and must say I feel that I haven’t been exactly unsuccessful in my career as a result.”

---

## **OUR WORLD**

The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow.

*James Bryce.*

---

To meet the challenge of hard times a Frenchman changes his government, an Englishman pays higher taxes, the Russian switches his propaganda line, and an American part-exchanges his old car for a new model.—“*The Readers Digest*”

---

A new minister in a Dale village was enthusiastic about foreign missions, so he called on his wealthier members to enlist their support.

“I’m sorry,” said one farmer, “I’m not giving anything because I don’t believe in foreign missions.”

“But,” said the minister, “you know it’s our duty to feed the hungry.”

“That may be,” said the farmer, “but can’t we feed them on something cheaper than missionaries?”

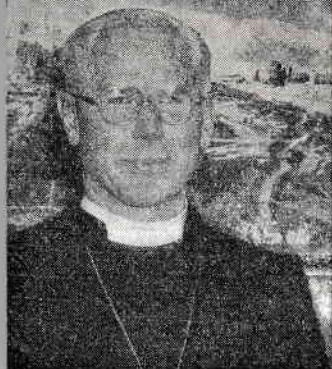
# **Get the OUTlook!**

C M S OUTlook is for people who care, in a world not much given to caring for others.

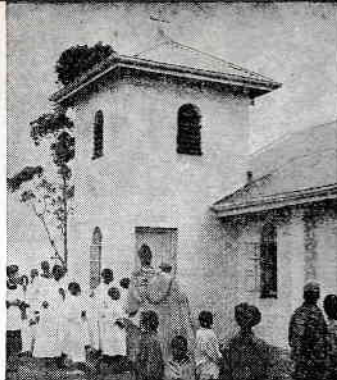
OUTlook spotlights people who couldn’t care more—and why they care—in action situations in Africa and Asia, where needs are great and helpers few.

Your C M S OUTlook will come to you for only 6d. a month, 6s. a year, from your local missionary secretary or magazine distributor, or from

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



Dr. A. C. MacInnes



Transket Church



Canon Eric James

## Jerusalem

Dr. A. C. MacInnes, Anglican Archbishop in Jerusalem, is resigning in October. It brings to an end a long family connection and service to the Church in the Near East. His father, Dr. Rennie MacInnes, was Bishop in Jerusalem, 1914-31. The present Archbishop, after graduating, first taught in Jerusalem's Men's College. Later, 1930-44, he was Principal of Bishop Gobat School, Jerusalem, and Archdeacon, 1940-51. Owing to a wound suffered in the 1948 disturbances he was forced to return to England for a period. During his service since 1957 the bishopric has been raised to an Archbishopric, with jurisdiction over Anglican work in Iran, Jordan, Syria, Lebanon, Egypt, Sudan, Tunisia, Algeria, Morocco.

## Transkei

New churches are rising in the Transkei to replace mud and thatch buildings. Four have recently been built in the one parish of All Saints. Photo shows dedication at Silo's Location. It was designed by the priest-in-charge and built by local labour and seats 200 people.

## Increase

A ten-year decline in United States church attendance came to a halt last year, a Gallup survey indicated. In 1967, 45 per cent of all adult Americans attended church during a typical week (about 51 million people). This was 1 percentage point higher than 1966. Concern over the Vietnam war spurred attendance, the report says.

## Oxford

Oxford Diocesan Conference has agreed by an overwhelming majority that the time had come when the diocese, the largest in the country, should be divided.

The bishop, Dr. Carpenter, was authorised to set up a working party to consider details for submission to the Church Assembly.

## Archaic Hierarchy

"In the Church of England a hierarchy based on an archaic and outmoded theology is bolstered up by a kind of establishment club—a kind of top peopleness, formality and status in bishops and other dignitaries which strikes at the very heart of the Gospel," said Eric James, Canon residentiary of Southwark Cathedral in a recent sermon.

## Sermons Needed

"I rejoice in the Family Eucharist as the main service of the family of God during the week, but in the majority of churches, the sermon is replaced by a six-minute homily.

"No time or elbow-room is given to develop the great themes of the Christian faith, and this is producing a generation of men and women ill-taught and illiterate in matters of the Christian faith.

"There is a denigration of preaching, and in its place an emphasis on dialogue with mighty little *logos* to it. You cannot grow a healthy body if you feed it on titbits."

Dr. Coggan, *Archbishop of York.*

## Spain

"Moral laxity in business, not the slightest concern for anything except maximum profit obtained in ways that increase unemployment and dilute our national resources makes it difficult to consider Spain a Christian country," said Bishop Benavent of Malaga, in a sermon in his Cathedral. "Love of truth, respect for justice and true charity are so rare in Spain: how can we consider ourselves Christian in such a society?"

# THE WIDER FELLOWSHIP

Notes, news, reports, opinion from other Churches

**A**N IMPORTANT FRUIT OF the Second Vatican Council is its teaching on the local church. "The church of Christ is truly present in all legitimate local congregations of the faithful which, united with their pastors, are themselves called churches in the New Testament." Uniformity is no longer considered as essential to maintain unity. National hierarchies are to study the needs of their people. All this followed from a full appreciation of the truth that the church is the people of God.

## Involving the Laity

On their return from Rome at the end of 1965, the Dutch bishops proceeded to reflect on the Council's teaching with regard to their own nation and people. Their first intention was to convene a provincial council. This would be in keeping with the practice of the early church. Councils were held at Carthage in Africa and at Lyons in France according to local needs. A council of this kind would also be in accord with the existing church law. Before proceeding to announce their decision, the bishops sought the advice of the Dutch Pastoral Institute. This institute has since become famous by reason of the controversial New Catechism—a work for which it was in the main responsible. The recommendation given to the bishops was to broaden the scope of the council. A provincial council would be limited to bishops, superiors of religious orders and priest representatives. It was felt that the laity ought to be fully

involved. What was required was a genuine pastoral council. The whole Dutch catholic community had to be taken into account. It was decided to call the meeting the Dutch Pastoral Council.

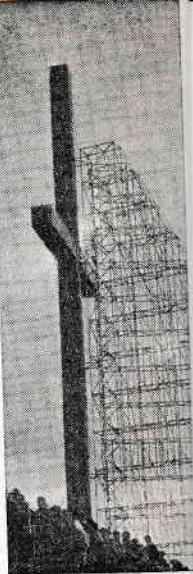
For this an entirely new machinery had to be devised. The principal organ at a wide level was the discussion groups for which Holland is noted—3,000 of them in the diocese of s'-Hertogenbosh alone and more than 15,000 in the entire country. These were asked to prepare reports. At another level the catholic organisations were called on to submit their views. Finally fifteen study commissions of experts were established.

After two years of study the first plenary session opened at Noordwijkerhout on January 3, 1968. There were 109 members with voting rights. Of these 9 were bishops and *ex officio* members. There were 5 members besides the bishops from the council's central commission. Eighty delegates were chosen by the people and 15 by the bishops. Of the 95 delegates, 60 were lay, 6 were nuns, 2 were religious brothers and 27 were priests. In addition there were 10 delegates from the Protestant and Orthodox churches and 10 from the humanist association. These were invited to contribute to the discussions, but did not have voting rights.

The Church was the theme of the first session, with special reference as to how authority should function in the modern church. A document on this subject was debated. A basic principle in the draft was that authority must be regarded as a "servant of the christian community".

There was agreement on the main thought of the document. Just the same it was not accepted by the council. Instead a new commission was formed to compose a second draft to be submitted at the second plenary session. The minds behind the council were not disappointed. They had no illusions about the complications of a meeting of this kind and there were no precedents to go on. In their view this first

Concluded on next page



# COLLEGE EFFORT

by students of St. Luke's  
College, Exeter



*R. E. Students at Work*

**I T STARTED WITH THE** Christmas carol services and what to do with the collections at them. As we had the Gospel it was decided to send the cash to Lesotho (Basutoland) to help some of the people who still had not heard it. Back came a letter from the priest out there saying that this donation would be used to help build a new church which would be called Saint Luke's after its first donors.

This struck the right note in college and it wasn't long before it was suggested in various quarters that we ought to build the church ourselves. The cost would not be too great. £2,250 if a contractor was used but only £250 if the people did a self-build job! Stones could be collected locally and the walls erected by the villagers. £250 would provide the necessary roof, the doors and windows.

We ran a weekly appeal in our college chapel paper—Saint Luke's Donkey. It gradually produced results. A collection in this student

## THE WIDER FELLOWSHIP

session left no doubt about the value of this organ to achieve full pastoral consultation.

The eyes of the catholic church are on this Dutch experiment. Each local church is keen to find an instrument by which the entire community can be involved. The Dutch Pastoral Council is not a parliament. The aim is to recover the original Christian vision of the whole people of God.

**Brendon O'Reilly**

hostel, a dance in that one. A tutor ran a Wine and Cheese Party, someone else a Coffee Party. The kitchen staff had a second-hand sale. Several Sunday collections were given to the fund. We passed around, at our weekly Coffee Party after church, a Penny Box. Someone offered to double whatever we collected in that way. The Donkey is frequently sent home by the students and as a result several parents sent in donations. So the fund grew and in a term we raised £200.

But Saint Luke's Day was getting near and we wanted the appeal finished by the college festival. In faith a representative of the priest in Africa was asked to come and stay in college and to receive a cheque for the full amount at our College Corporate Communion on Saint Luke's Day. The Bishop of Crediton agreed to come and hand over the cheque for us and to sing the service. We were still short of about £50.

We are still not sure quite how it happened but it did and we got the full amount and enough to provide a very nice Chalice and Paten for the new church. The senior student was able to hand that over too. So Saint Luke's College, Exeter—the oldest of our church colleges of education—has built Saint Luke's Church, Reitfontein and we hope that by this Saint Luke's Day the church will be in use. **Terence Grigg, Chaplain, Saint Luke's College, Exeter.**

# FIGHT CANCER WITH A WILL!

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

## How to word your Will

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



Patron:  
H.M. The Queen

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



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

**IMPERIAL CANCER RESEARCH FUND**

# CHRIST FOR

## HOW CAN WE BRING CHRIST TO AFRICA?

In the past we might have gone to Africa as missionaries, as teachers, preachers, doctors and nurses. For long years in a hot and disease-laden climate, we would have toiled to convert the natives and to found Churches, hospitals and schools. Our fathers and grandfathers worked in this way and Christ came to Africa. His Church has grown and flourished. All honour to the martyrs and heroes of yesterday!

Today what can we do? A few young people can still be "old-style" missionaries. The missionary societies want well-qualified men and women to play key roles in the



Irena Kaiser has just returned from an International Guide Camp in Holland, where she represented England.

Aged 18, a natural blonde with many capacities, cooking, embroidery, pottery making and typing—which she does with her right foot, for she is a spastic and has only complete control over this foot. She lives at the John Groom Crippleage, Edgware, where she strives to overcome her great disability. Well done to represent England at this special Guide Camp for Cripples.



# AFRICA David Attfield

African Church. Is your future there? There are far more gaps to fill than Christians to fill them and many exciting possibilities of work—seeking the truth with Moslems; making two blades of grass grow where only one grew before; bringing justice and decency into the slums of Port Harcourt or Nairobi. Even if your permanent career may not be in Africa, have you thought of Voluntary Service Overseas as a way of serving God there for a year or two?

Then there are “new-style” missionaries: teachers working for the British Council, well-drillers for Oxfam, agriculturalists for the Ministry of Overseas Development, business-men for Shell and Unilever. These men can do God’s work for Africa in their ordinary careers. More, if they are Christians, these “new-style” missionaries can show they are serving Jesus by building new countries. As colleagues and employees of Africans, under the control of African Churches or governments, we can still be missionaries.

And yet the prospects for Christianity in Africa now depend even more on British politics, what we in Britain do as citizens. Africans look to Britain to see how far our government supports peace and justice and freedom in Africa. Do we bring peace or sell arms in Nigeria? Towards Rhodesia, are economic sanctions right?... or force? Or would that simply produce another Vietnam? How do African Leaders see it?

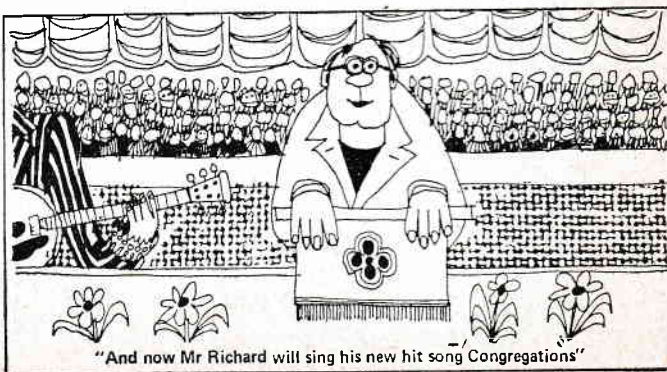
True, you and I can do



*Black and White—Do we pull together with or against?*

little to influence our government. But what of the African immigrant in our town?

The future of Christianity in Africa in part turns on how “Christian” Britain behaves. And that begins with us in our schools and Churches, in our clubs and pubs, offices and factories and houses. Be a missionary in Africa by being just and fair in England especially when our friend or brother or sister wants to marry a person of another race. And remember, Jesus was not English or even European.





Cover Photo this Month

*A handsome mother wearing a gaily printed kanga waits for her baby to be examined by clinic physician. Tanzania's programme to improve its health services is concentrated in the rural areas. The training of medical personnel has kept pace so that isolated, hard-to-reach communities have now regular visits of the mobile medical team. UNICEF assists the governments with medical and hospital equipment.*

(Photograph by Lynn Millar)

#### A DOCTOR'S THOUGHTS IN AFRICA

Brown African woman, I long to ask  
What fears and beliefs lie behind the mask  
Of your face, as you wait in the out patient queue,  
With your plaited hair and your blanket blue.  
It would take me all day to try to find  
The African past that lives on in your mind:  
And all I prescribe to allay your fear  
Is Kaolin for your child's diarrhoea.

Young African man so smart and cute  
In your sharpie-shoes and your dapper suit,  
Thinking you've finished with education  
Now that you've passed Matriculation;  
How greatly you need a Guide and Stay  
In this technical age to show you the Way:  
And all I give you to fight the foe  
Is Triplopen for your septic toe.

Poor old man so weak and thin,  
Your bones protrude from beneath your skin;  
The X-Ray shows your advanced T.B.  
And it's surely clear to you and me  
That you don't require these medicines of mine;  
You need to prepare for the Life Divine,  
But all I prescribe for your terminal state  
Are Neocarb pills which I know are too late.

O God, how useless medicines are  
To cure the ills of Africa!  
Yet, Lord, I pray that they may be  
A kind of sacrament of Thee,  
Showing the love of God to men  
Through Neocarb and Triplopen.

(From the Medical Mission Number of "SEEK",  
the official newspaper of the Church of the Province  
of South Africa)

## BEHIND IRON

RECENTLY ATTENTION HAS been drawn to the fact that there are only about 800 women in Britain's prisons today, as against 31,200 men! In simple arithmetic, one woman to every 40 men. And of the 800, 140 are in open prisons.

Perhaps because of the proportions, most prison research and reports say little about women prisoners. Their problem is urgent.

The major portion are not hard-bitten criminals. Many, coming from bad home backgrounds and upbringing, are unable to cope with modern living and slip into a life of crime. Frequently they lack mental and emotional stability, and, having no understanding of self-discipline, they often become alcoholics or drug-addicts in an attempt to forget their problems, rather than tackle them. Their sulky, work-shy attitude is their poor protest against society, their dumb attempt to express their lack of interest about any pattern to life. Many are unable to communicate, and this inability expresses itself in resentment and unco-operativeness.

It costs the State £800 p.a. to keep a woman in prison. If she has children, each costs between £15 and £18 per week to be kept and cared for by society. Frequently the mother will return time and again to prison through sheer inability to do other than fall down. Yet of genuine efforts at rehabilitation there is little or none—because of the lack of prison officers, psychiatrists and psychologists!

Recruitment to the service is poor.  
Over 10 per cent of Holloway Prisons



## **BARS** Mary Andere

staff are part-time married women with very little training. The situation is in a state of deadlock; nothing can be done because of lack of staff; lack of staff because the work lacks creativity and scope. And very little after-care is undertaken.

This is a task which needs a minor Florence Nightingale! There is little sense merely locking these unfortunate women up, if at the end of their term they are pushed back into society more embittered and bewildered than before.

Women, even more than men, respond to interesting and creative work, and they form themselves more easily into a social unit. The type of work given in prisons is dull, repetitive work, designed in the old, harshest form of puritanism, to subdue and break the spirit. Any woman with real mettle rebels—more harm is done than good—and at everybody's expense.

Obviously the highly disturbed and the vicious should be kept safely in a separate set-up, but the majority of women prisoners are of the easily-led, simple type who respond well to care and affection and organised educational and social activities.

The Church, and many women's organisations, could do much to help. A Family Service, willing to care for families whose mothers need help and guidance, could be formed. Day nurseries and domestic classes would be of real value and community centres where ex-prisoners could be encouraged to join with other sections of society in discussions and creative crafts. Nothing could help these prisoners more than mixing with other people, assimilating others' views and their ways of tackling the problems we all have to face in life under one form or another. The anonymity of members (as in clubs like Stepping Stones, Bromley, where ex-psychiatric patients meet and mix with helpers on an equal footing and no one knows which is which!) would have therapeutic value. These women prisoners need help tremendously to feel to be useful and responsible persons, and not just pathetic passengers.

Postscript: *Lord Stonham, Minister of State at the Home Office, has announced drastic changes in the treatment of women prisoners, and the eventual abandonment of Holloway.*

### **HERRING ROES**

Herring roes make a supper meal interesting. They can be bought fresh. In cans they are a marvellous standby and about the cheapest form of good quality protein that there is.

#### **HERRING ROE QUICHE—An any-time-of-the-day dish**

Pastry Case: 6 oz. plain flour; 1½ oz. margarine; 1½ oz. lard; 2 tablespoons water.

Filling: 4 oz. mushrooms; 2 cans (3½ oz. each) soft herring roes; 1 carton Eden Vale Dairy Fresh Soured Cream; 2 eggs; salt; pepper.

Garnish: Tomato wedges; parsley.

Sieve flour and salt, rub in fat until mixture resembles fine breadcrumbs. Add water and mix to a soft dough. Roll out pastry to a round, 9 inches diameter. Line it in an 8-inch plain flan case on a baking tray in the centre. Fill with baking beans, bake blind in a hot oven Gas Mark 7, 425 deg. F., for 15 minutes. Remove beans and flan ring and bake a further 5 minutes until golden brown.

#### **Filling**

Slice mushrooms and place a layer on the base of the flan. Mash the herring roes and mix together with other ingredients for filling. Pour mixture into flan case. Bake in hot oven Gas Mark 5, 375 deg. F., for 35-40 minutes, until mixture is set. Garnish with tomato wedges and sprigs of parsley. Serve hot. Serves 4-6.

#### **HERRING ROE HAWAII**

Fritter Batter: 2 oz. plain flour; ¼ teaspoon salt; 1 egg, separated; 2 teaspoons oil; ¼ pint milk.

Other Ingredients: 4 slices white bread; 7 oz. can pineapple rings; 2 cans (3½ oz. each) soft herring roes.

Sieve flour and salt into bowl, make well in centre and drop in egg yolk and oil. Adding a little milk at a time, gradually work in flour to form smooth batter.

Heat ½-inch depth of fat in saucepan. Cut 4 rounds of bread with a 3½-inch plain cutter and fry quickly in fat until golden brown. Remove and place on draining paper on a baking tray. Keep hot.

Drain pineapple rings and fry in deep fat until hot, about 2-3 minutes. Place on draining paper and keep hot.

Drain roes and cut in half. Beat egg white until light and fluffy and fold lightly into batter. Coat a few roes at a time in batter, drain and fry quickly for about 2-3 minutes until golden brown and crisp. Drain.

Place rounds of fried bread on round serving dish, top each with a ring of pineapple and a few of the roe fritters. Garnish with sprigs of parsley. Serve piping hot. Serves 4.

# Dear Editor

## A Request

Bridgwater Auxiliary of the British and Foreign Bible Society have suggested to the B.B.C. and I.T.V. that certain books of the Bible be read on lines like "A Book at Bedtime," without note or comment and from a modern version. If you think this a good suggestion you are asked to write to both broadcasting companies asking it to be tried.

## Another Request

Do you know the housewives' prayer "Lord of all pots and pans and things"? Mrs. E. Balfour, 18 Luscombe Close, Ipplepen, Newton Abbot, Devon, would be grateful for a copy of the full words.

## Another Request

Dear Canon Rhodes, **Sutton Coldfield**  
A number of people within our congregation, here at Erdington, have suggested a Youth Service.

It would incorporate modern music and modern musical instruments in a revised service aimed at a more lively approach to modern living and modern methods of "communication".

With this type of service in mind, I wonder, have you any suggestions as to music and extracts from modern literature, Christian or otherwise, which may be of value to us?

I was invited recently to provide folk music in a Roman Mass. This departure, using folk music, met with astonishing success.

Yours,

(Suggestions please, Ed.) S. Allcutt.

## Corporal Punishment

Dear Canon Rhodes, **Birmingham 5.**  
Corporal Punishment, as such, administered by one person to another in any circumstances and for any reasons, should be abandoned by law.

The overall effect of a guilty conscience is, of itself, crippling and surely the severest punishment known to man.

The relationship of teacher and pupil the tacit understanding should, without exception, be regarded as the strong influencing the weak in the conflict of the mind and human emotion.

The cane should become a relic of the past. And prison detention for any teacher guilty of disobeying the new law.

Francis B. Willmott.

## Feeding the 5,000

Dear Canon Rhodes, **Salisbury.**  
David Attfield's article was marred by his assumption that the miracle of the Loaves and Fishes did not occur as related in the Gospels. It would, indeed, be a miracle if, when the Son of God were walking this earth, no miracle occurred. The Resurrection is the greatest (and most inevitable) miracle of all. If we swallow a camel, why strain at a gnat? Could He not multiply a few loaves and fishes?

Yours sincerely,  
Marion Biddulph.

## Southend-on-Sea.

Dear Canon Rhodes,  
To doubt that Jesus was able to perform this miracle is to suggest that He was not God the Son. John 6.26 indicates that the crowd's physical hunger was completely satisfied.

Yours sincerely,  
P. M. Hill.

## Unusual?

**Fakenham, Norfolk.**

Dear Canon Rhodes,  
I have this day, taken part in a Service of The Holy Eucharist, in which the Priest—a gifted young man not yet thirty-five—used the old fashioned Prayer for "The whole state of Christ's Church MILITANT here on earth."

Was this rebellion—aberration—or just for me, a collector's piece?  
Yours truly,  
L. Garnham-Fisher.

## Organs or People

**Stoke-on-Trent.**  
Dear Canon Rhodes,

In reply to Elizabeth Peters.  
(a) The fact that E.M.I. planned their "Great Cathedral Organ Series" originally as a series of 12 records. They now find that the demand is such that they are to make many more—and how many, eventually, is just not known; what about all the other records of organ music as well?

(b) The fact that records of sacred music are selling far more now than they ever did? And this trend shows no sign of slackening.

(c) There are many Church people today who do love good music—and they will have it, whether in Church or by their own fireside!

(d) What about those who say, quite freely, that music is their religion? I mean, by this, that it draws men to God, and quite often, very vividly, underlines all the reality of Christian truth. I know of many great works which do this, time after time; and as an organist myself, there are many times, when I am playing, that I feel completely drawn. How can people proclaim the Gospel message if it does not mean something to them?

Donald B. Rogers.

(I regret shortage of space prevents publishing many other letters. But I hope we have given the subject a fair hearing.—Ed.)

## Recipes

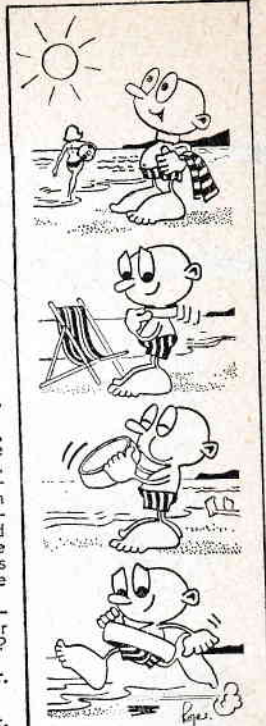
Dear Canon Rhodes, **Colchester.**  
Please keep the occasional recipe—often excellent and always interesting to try, and not too "grand".

Yours sincerely,  
Joan M. Parry.

Dear Canon Rhodes, **Bicester.**  
I enjoy reading the whole of your wonderful publication. Please retain the household hints and recipes.

I would like you to add advice to wives of newly ordained men, how to help our husbands in their work, how to make the money go round! Some of us who have been used to more, find it quite a struggle.

A Curate's Happy Wife.



### A SUNDAY WEDDING

"Better the day—better the deed." Well, it certainly was a beautiful day when Martin Gannon married Jane Ward on Sunday, June 30th. The Vicar had never taken a Sunday wedding before during his ministry, and there were few people who remembered a Sunday wedding at Marston for many years. Many people out for their Sunday afternoon stroll stopped to look at a handsome groom and charming bride as they left the church in the glorious sunshine.

### MAGAZINES AND HOLIDAYS

Please—one more plea to distributors. If you're likely to be away when next month's magazines come out, please ask a friend to deliver them for you. Thank you.

### A THREAT TO THE OVER-60's

One of the few clubs which offers a different programme each week for its Senior Citizens is the Old Marston Over 60's Club, which is now over-flowing with members. Travel talks, entertainments, Bingo, films, quizzes as well as outings, and a Bumper Christmas Party fill the year's calendar. However, the major part of the responsibility for running the club rests on the heads of Mrs. Joan Yates, the Club Secretary, and Mrs. Tomlinson, the Treasurer. Devoted helpers each week help with the transport and the preparation of teas.

Certainly if the Club is to continue at its present level of efficiency there will have to be forthcoming many more active helpers, who will accept responsibility for running the Club, transport and catering. We appeal through this magazine for **HELP** on Monday afternoons. If you can help and will do so, please contact Mrs. Joan Yates, Boult's Lodge, Old Marston NOW.

### LIBRARY BOOKS

The new Librarian at the County Library held in the Village Hall is very anxious to make it known that there are a number of excellent books in the library with larger print. She thinks these may be helpful to our older residents. Realising it may be difficult to get down to the Library from—say Bradlands—she has offered to bring books for people if requests were sent in to her from time to time. We do hope that people will avail themselves of this kind offer.

### CHINESE CHILDREN IN MARSTON

From the 1st Aug. for 2 weeks you may meet 3 charming girls who will be staying in the home of Mr. & Mrs. Whettam of Haynes Road. These girls come from the Shatin Children's Home, Southsea which is run by Miss Dibden whom many will have heard on the B.B.C. when she returned to England about 2 years ago to start this home for Children of China. As a result of this contact, some of her friends who meet regularly for Bible study and discussion in the parish, have offered to be responsible for the coffee and biscuits served in the Church Hall after our 10 o'clock Parish Communion on the 2nd and 4th Sundays of the month. The money will then be sent to Miss Dibden who is at the moment appealing for financial help in order to keep this Home going. Such a venture must present great problems at such times as these and we do recommend to your prayers this work of Miss Dibden and any other financial help would be gratefully received.

## PARISH CALENDAR : AUGUST

- Aug. 4. TRINITY VIII. Services as for the 1st Sunday in the month with Mattins at 11.15 a.m.
- ” 6. Tuesday. Festival of the Transfiguration of Our Lord. 7.15 a.m. Holy Communion.
- ” 7. Wednesday. 7.15 a.m. Holy Communion.
- ” 11. TRINITY IX. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m. Coffee after the 10 a.m. Parish Communion.
- ” 14. Wednesday. 7.15 a.m. Holy Communion.
- ” 16. Friday. THERE WILL BE NO SERVICE OF HOLY COMMUNION at 10.30 a.m. this month.
- ” 18. TRINITY XX. Services as for the 3rd Sunday in the month with Mattins at 11.15 a.m. The Rev. D. Sparkes.
- ” 21. Wednesday. 7.15 a.m. Holy Communion.
- ” 24. Saturday. Festival of St. Bartholomew, Apostle & Martyr. No Holy Communion Service.
- ” 25. TRINITY XXI. Services as for the 4th Sunday in the month with Coffee after the 10 a.m. Service. THERE WILL BE NO HOLY BAPTISM at 3 p.m. on this day.
- ” 28. Wednesday. 7.15 a.m. Holy Communion.  
(The Induction of the Rev. Peter Cottingham, formerly Rector of St. Clement's, Oxford to Christ Church, Barnet).

### Notes for your Diary :

HARVEST THANKSGIVING will be on SUNDAY, SEPT. 29th :  
Festival of St. Michael & All Angels.  
Bank Holiday Monday, Sept. 2nd. W.I. Coffee Morning in Church Hall.

### ALTAR FLOWER ROTA

Aug. 4th—Mrs. Tomlinson. Aug. 11th—Mrs. Green.  
Aug. 18th—Mrs. Garner. Aug. 25th—Miss Lodge.

### COFFEE ROTA

Aug. 11th—Mrs. Sidebottom & Mrs. Starmer-Smith.  
Aug. 25th—Mrs. Bing & Mrs. Maund.

### HOLY BAPTISM

- June 23. Joanne Clare Elkins, 77 Copse Lane.  
Vanessa Wharton, 35 Cherwell Drive.  
Louise Carol Lamburn, 36 Oxford Road.  
Steven Paul Kilbee, 7B Giles Road, Littlemore.
- July 11. Robert William Roy Tillsley, 36 Alpha Avenue, Kings Copse, Garsington  
THERE WILL BE NO BAPTISMS ON SUNDAY AFTERNOON—  
AUGUST 25th.

### HOLY MATRIMONY

- June 22. Terence Pollard and Janette Miles.  
” 30. Martin John Gannon and Jane Alma Ward.

### NATIONAL CHILDREN'S HOME

The recent house to house collection brought in the record sum of £23 and thanks and appreciation go to all who gave generously and to all street collectors. V.F.

### ST. NICHOLAS' YOUNG WIVES' GROUP

Our Annual General Meeting was held on Wednesday, 3rd July when Mrs. Sheila Sleightholm was presented with a table-lamp for her new home. We hope it will hold happy memories of her three years as Group Leader and our thoughts and good wishes go with her and her family for their future happiness.

### Two Dates for your Diary :

THURSDAY, 1st AUGUST—COFFEE MORNING AND BRING AND  
BUY SALE from 9.45 a.m. in the Mortimer Hall.  
WEDNESDAY, 18th SEPT. 1st Meeting of new session.

## 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. Venede, The Manor House, Old Marston.  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** Scout Leader : Mr. N. Lankford, 55 Crotch Crescent, New Marston.  
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.  
**St. Nicholas' Fellowship.** Sec. : Miss E. Warburton, Cross Cottage, Old Marston.  
**Young Wives Group.** Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. R. B. Wells, 14 Raymund Road.

### LOCAL

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

### USEFUL INFORMATION

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

## DIRECTORY

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

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