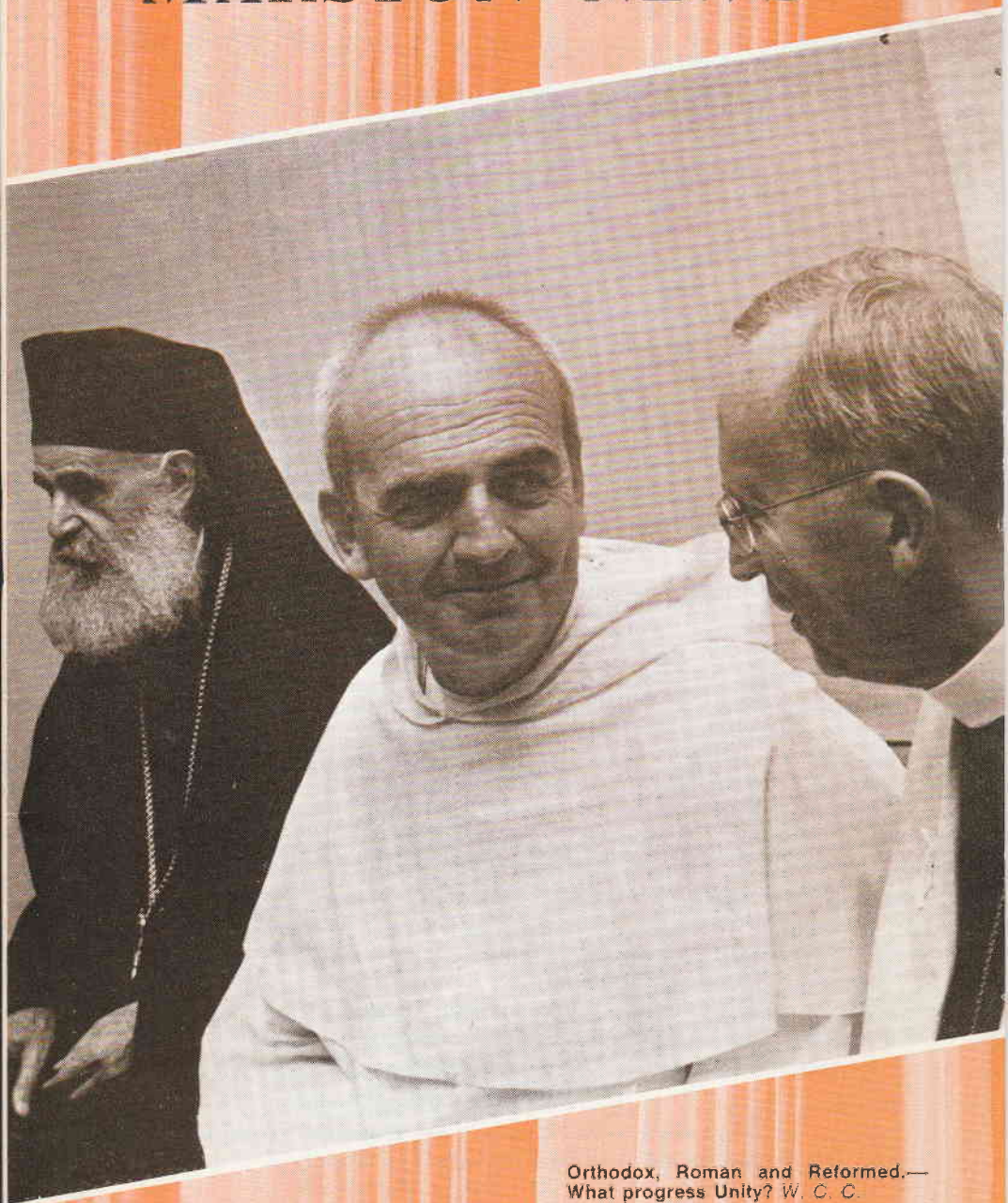


ST. NICHOLAS CHURCH

MARSTON NEWS



Orthodox, Roman and Reformed.—
What progress Unity? W. C. C.

JANUARY, 1969

No. 131

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

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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. New Communion Service, 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, 11.15 a.m. in Mortimer Hall.

Mothers' Union : 4th Thursday.

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.

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.

VICAR'S LETTER

My Dear Friends,

My wife and I would like to thank all those who sent us such delightful Christmas cards. As I mentioned in last month's magazine, we did not send local cards this year, but instead a gift to Shelter, so your forbearance benefitted the homeless.

May I take this opportunity of wishing you a New Year in 1969 full of hope, and may we as a parish come to know to an even deeper extent what it means to be the "fellowship of the Holy Spirit."

I hope that this year will mark the formation of a number of new house groups. House groups can be of a number of kinds—for prayer, or Bible Study, or both. Sometimes they are formed by people of a similar vocation, e.g. businessmen, or teachers. More often they are made up of people from all walks of life. Some study a theme, such as Christian Fellowship; others a book, such as Michael Green's "Runaway World" (I.V.F. 4/6). Most do Bible Study, and here Harold Wilson's booklet on different methods of Bible Study is useful (C.I.S) 2/6. It would be good to have a group concerned with the Church Overseas, keeping the parish informed, and studying a situation abroad in depth.

Some groups meet continuously, others come together for a set period, e.g. during Lent or Advent.

I have always found the group that meets only once very worthwhile. It used to be called a Cottage Meeting. Invitations are sent out to friends in one's neighbourhood inviting them to "meet the Vicar." After a cup of coffee, and a brief welcome by the host, I have usually spoken for 10 minutes or so on "The Aim of the Church locally," or "Christianity Today." Then the time is left for open discussion. This is an excellent opportunity to invite one's friends who may be out of touch with the Church, or who may even be hostile. As the old saying goes: "Half the lies they tell about Irishmen aren't true" — and this applies to the Church. A group like this provides one with the opportunity of dispelling false ideas, and creating interest in the things of God. If anyone will contact me, I will always be willing to fix a date for this kind of meeting in their home.

With every good wish to you and yours for the coming year,

Yours sincerely,



THANK YOU AND A HAPPY NEW YEAR

TO OUR PRINTERS—Messrs. Oliver & Sons—for all their help and prompt attention during the past year
TO OUR ADVERTISERS — who help to make the Marston News possible.

CHURCH KNEELERS

A further set of kneelers have been added to those already in church. They have been embroidered in petit-point, and we are grateful to Miss Phyllis Warburton for help and guidance. Any who would like to embroider a kneeler for the church should contact Miss Warburton at Cross Cottage, Old Marston. Materials can be provided if so desired.

R.S.P.C.A.

A Bring and Buy Sale and Coffee morning, organised by Mrs. Haynes, Cross Farm, raised £21 3s. 11d for the Association, on September 21st.

BULLINGTON BUSINESS

Mr. Roy Garner, Clerk to the Parish Council, has asked us to mention that the bus times have been changed for the Old Marston Bus. With the re-routing of one of the services, in order to go along the Oxford Road, and down Cherwell Drive, there is a much more frequent service. The service to the Church is not quite as regular as before, but a time-table sheet can be obtained from the South Midlands Office at Carfax.

Mr. Garner has also asked us to mention that the Bullington Council are prepared to remove bulky refuse on the second Saturday of each month, if a request is made to the office at 76 Banbury Road.

FOR YOUR READING LIST :

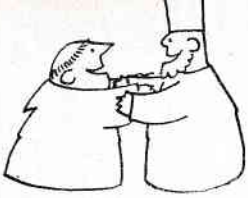
THE LIFE AND DEATH OF DIETRICH BONHOEFFER : Mary Bosanquet. (H. & S.) 45/-. After the splendid reviews of this recent book by Mary Darby (née Bosanquet) who, with her family, often worships with us, it would be superfluous to add further comments. To the author we send our congratulations, and also assure her of our prayers for which she has asked during her recent illness.

RUNAWAY WORLD : Michael Green. I.V.F. 4/6. This is a stimulating little book, with an arresting cover. Your reviewer found the first chapter—"Running away from History" — particularly fascinating, and a convincing argument to those who feel that Christianity cannot stand up to historical enquiry. The last chapter, whilst challenging, is a little thin, but on the whole the book is a worthwhile gift for an enquiring 6th former, student, or the Christian who needs ammunition to combat anti-Christian polemic.

CHILDREN OF THE CHURCH

CHRISTMAS PARTY for the Kindergarten and Nursery : **SATURDAY**, 11th January from 3 p.m. to 5 p.m.

CROSSBEARERS & CATECHISM : Visit to London. Possible date — 1st February.



Welcome, Dear Brother

In this New Year, Welcome to all readers. This inset "Church News", started 24 years ago under the same editor, with 400 circulation, now reaches nearly 400,000.

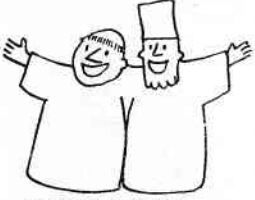
What Progress—

Trevor Beeson

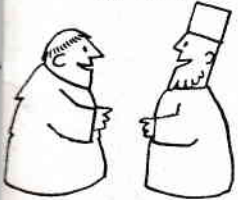
Unity?



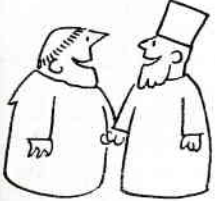
You and I have so much in common



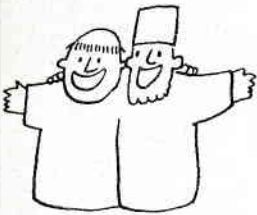
We both hold fast the True Faith once delivered to the Fathers



We have not deviated from the Truth and you ...



... have discovered new insights in your own tradition



We belong to the True Church,



And you, because of God's infinite Love, are counted as members of the True Church too



The only trouble is



We're members of different true churches!

Jeffrey

IN MANY WAYS 1968 WAS A THOROUGHLY depressing year for anyone concerned about Church unity. The high hopes felt earlier about the possibility of Anglicans and Methodists being united within a reasonable period of time—1970 was the target—were dashed as it became clear that a sizeable minority in the Church of England were not prepared to accept the carefully worked out proposals for unity. It now looks as if a miracle will be needed to get this scheme through this summer and failure can only mean a delay which will have to be reckoned in decades rather than years.

Similar anxiety has also been felt in recent months over the prospects for the scheme designed to bring together the Presbyterian and Congregational churches. These two churches, which are not very large in England, have a good deal in common and in some parts of the country they have already joined forces. Planning unity at the national level looked a relatively simple matter, and a sensible scheme was drawn up by a joint commission, but the negotiations have now run into troubled waters and, while it is possible that the proposals will be accepted later this year, the prospects are considerably less promising than they were a year ago.

Add to this the fact that the Baptists are still standing firm against unity proposals, and the Roman Catholics are obviously in deep trouble over the question of authority—always a crucial matter in church unity negotiations—and it is tempting to suggest that after a period of encouraging progress the movement towards Church unity in Britain is grinding to a halt.

PROGRESS

But there is, fortunately, another side to the picture. Although the official schemes and national negotiations are a disappointment, there has during the past twelve months been an unprecedented amount of progress towards unity at the local level. From parishes of varying shapes and sizes and traditions there come reports of congregations getting together to discuss their attitudes to various doctrinal and ethical matters, often to plan their work and, most heartening of all, to share in joint worship and service of the community.

SHARING BUILDINGS

One particular important development involves the sharing of buildings. In the new housing areas it has become increasingly clear that it is wrong to perpetuate the divisions in the Church by erecting separate buildings for Anglicans, Methodists, Congregationalists and all the rest of the churches. So schemes have been drawn up in some places to provide a central meeting place, for worship and other activities, which can be used by several congregations, sometimes meeting separately but, more often than not, doing most things together. Schemes of a similar kind are also being worked out in a number of inner-city areas where church buildings attended by only a small number of people are being closed and congregations are joining forces in the best building in the district.

These creative developments at the local level have been stimulated by a number of different factors. The fact that the official re-union schemes have had to be discussed in the parishes and local churches has undoubtedly helped. In some places

the *People Next Door* project provided a most valuable fillip. And hard economic facts have sometimes driven churches together as the only way to ensure survival.

NEW FACTOR

There is, however, one significant new factor which will become increasingly important during 1969 and may well point the way forward with all the re-union schemes. The slow pace of the official negotiations is making the most enthusiastic people very impatient; so impatient that in some places they are saying, "We cannot wait any longer. Our desire for unity and the needs of our locality are so great that we just dare not wait for elaborate schemes to be settled in London. We must go ahead in our parish now". And so congregations begin to pool their resources and share their insights at a deep level; Church unity is translated from idea to fact.

Obviously this "gun-jumping" can cause confusion and it makes for an untidy approach to unity. But in certain circumstances it is, beyond doubt, the right way forward. And the interesting, though surely not surprising, thing is that when churches actually work together most of the differences which seemed to present insuperable obstacles begin to pale into insignificance. Personal encounter leads to new knowledge and greater understanding.

Re-union schemes which are to be acceptable to all, and provide the basis for lasting unity, will, I believe, have to grow from these local and practical experiments, rather than from the conference tables of Westminster. The breakdown of the current official negotiations may in the end open the way to a new approach to unity which is more authentic and full of hope and love.

Must Unity mean
uniformity? And if it
doesn't, why wait?

THE SCANDAL...

of three altars and one God
CAROLINE SCOTT

"THE CUP OF BLESSING WHICH
we bless,

*Is it not a sharing of the blood of Christ?
The bread which we break,*

Is it not a sharing of the Body of Christ?"

The words of the new Communion.
Words used by one branch of the whole
Christian Church.

*"We being many are one bread, one
Body,*

for we all partake of the one bread."

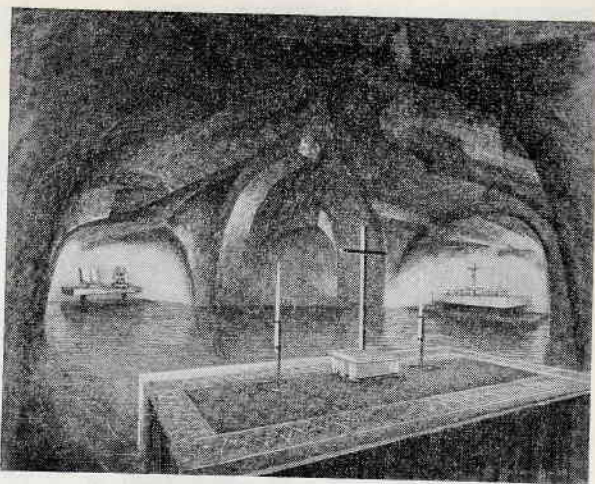
But the bread, like Christ, is scattered
in angry little pieces all over the place,
and the people who try to heal the rifts
have a tough time.

But they do try. And though it is the
exception rather than the rule, there is
success.

When the Archbishop of Canterbury
opened the Anglican Centre in Rome,
where Roman Catholic scholars can
come and listen to records and tapes
and read books of Anglican theology,
and where Roman Catholics and
Anglicans together can talk and hear
lectures, he said it was to be "a place
where Christians of different traditions
can meet and come to know one another.
Such personal knowledge and under-
standing," he added, "plays a vital part
in ecumenical work."

Before then and since then, here in
England, Roman Catholics and Angli-
cans, Anglicans and Methodists have
been experimenting in understanding.

At Biggin Hill, Kent, a Baptist
church is shared by Anglicans and



*New Chapel, Heathrow Airport—Symbol of Unity or
Disunity?*

Roman Catholics. At Tatsfield, Surrey,
Roman Catholics and Anglicans hold
services in relays in the Anglican
church. At the Social Service Unit
at St.-Martin-in-the-Fields, London,
Congregationalists and Presbyterians,
Roman Catholics and Anglicans work
together, although an Inter-Faiths
service including Hindus and Buddhists
was not allowed to take place a second
year running. At St. Mary's, Woolwich,
of coffee bar fame, Anglicans and Pres-
byterians worship together.

At Desborough, ministers have an
interdenominational team, preaching in
each other's churches and holding
joint services, and at Hattersley in
Cheshire, there are "para-celebrations"
of Holy Communion. Anglicans and
Methodists sit together in one congre-
gation. One loaf of bread is used, and
priest and minister say the Absolution
in unison. Then the congregation
separates, Anglicans one side of the
altar, Methodists the other, the Angli-
cans receiving fermented wine from a
priest, the Methodists receiving un-
fermented wine from a minister.

"Most visitors," says the Anglican
priest at Hattersley, "remark that they
did not know what DIS-unity meant
until they experience for themselves the
dividing at the moment of Com-
munion."

There may have been a Huguenot chapel in Canterbury Cathedral since the 16th century, but it seems to take a very long time before Anglicans and Methodists, let alone Anglicans and Roman Catholics, can kneel down together at the same Communion rail and receive the same wine from the hands of the same priest.

For the majority of ordinary, impatient Christian people, it is hard to understand why. Hard, because they have many times been into a church of another faith and worshipped. Hard, because God and hunger and poverty seem more important than religious niceties.

Last year, the most heralded ecumenical venture came into being. Together, Anglican and Roman Catholic Bishops and Free Church Ministers consecrated the St. George's chapel at London Airport. At the entrance above is one enormous wooden cross. Underground, in the chapel, three separate altars built in alcoves in the

walls. If all three congregations were worshipping at once, they would be sitting back to back!

The full-time Anglican chaplain, the Rev. Ben Lewers, would be happy to share one altar. "Church buildings," he says, "are apt to lag behind church opinion". Yet much current church opinion still claims the airport chapel as a shining example of church unity!

The endless debate goes on over bishops and wine and words of reconciliation. The Lambeth Conference advises that where bishops allow, priests should administer Communion to people of other denominations. In Rome, Cardinal Bea rebukes Catholic priests for giving Communion wrongly to non-Catholics. Caritas works alongside Christian Aid, but under a different banner, supported by separate funds, and inside and outside the churches, people long for something to cut across it all. For someone to say that it doesn't matter, and that loving God and your neighbour as yourself is all that does.

MEDITATION—Knowing God

We describe God in human terms. In prayer we deepen our knowledge of Him by re-discovering what these titles mean. First we think of The Family God.

January 1-8

Worship God who makes himself known as Father.

Picture the family of mankind he has created.

Regard the sins of colour bar, world poverty, and broken homes.

Thank Him for the riches of our own family life.

January 9-16

Worship God who makes Himself known as Son.

Picture the family of the Church of which he is head.

Regard this family broken into sects, denominations, and churches.

Thank God for the growing together of this divided family.

January 17-24

Worship God who makes himself known as Spirit.

Picture the signs of His presence amongst men and women.

Regard the inhumanity, destruction, and spoliation which these same people wreak.

Thank God for the right use of his gifts in science, art, and industry.

January 25-31

Worship the Family God who loves, protects, and provides for us.

Picture the material gifts which sustain human life.

Regard the Civil Rights Movement, the United Nations, and the organizations which champion human equality.

Thank God for the sense of corporate responsibility which is at work in Christian Aid, the missionary societies, and the relief organizations.

To God the Father, God the Son, and Holy Ghost is glory, From time's beginning, now, and through time without end.





DIocese in MISSION

THREE YEARS AGO the Bishop of Coventry had a compelling vision —of a great Christian crusade at the heart of England. After many months of careful planning and intensive door-to-door visiting, tens of thousands of leaflets and posters, dozens of parish study-groups and unnumbered hours of prayer, it happened!

Torch Pilgrimages from parish to parish symbolised Christ, the Light of the World.

Eleven nights of unforgettable evangelistic services in Coventry Cathedral proclaimed "Learn to Live!"

Over sixty thousand heard the Bishop, in cathedral nave or on big-screen TV relay, preach Christ, our hope.

Hundreds responded to his forthright appeals for dedication to Christ and the service of men in need.

A vast unforgettable Family Eucharist for eighteen thousand at the Royal Show Ground, Stoneleigh.

WORDS SPOKEN AT THE MISSION

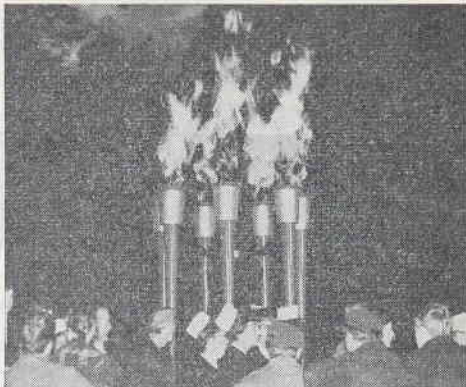
The Bishop: "What do we do with the Cross? There are three things we must do. Look up at it, look out at the world from behind it, and go out into the world in front of it and in the power of it."

Quintin Hogg: "Christ has never betrayed me. More and more have I come to realise that I think of Him as alive and not dead, as here, present, now, within and not outside my consciousness."

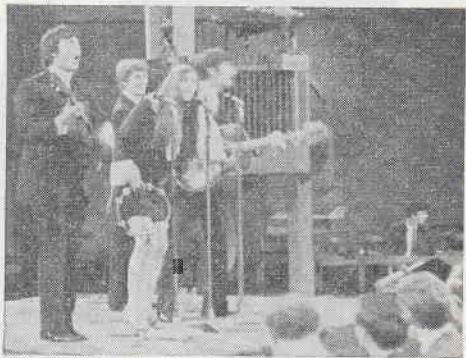
The Bishop: "We just have not come alive to the fact that there are two worlds, the affluent West and the undernourished East. And while we fiddle, spending our time arguing about unimportant doctrinal issues, millions of people are starving."

Tom Coyne, Roman Catholic, TV broadcaster: "I think that over the years the various denominations have tended to complicate it (Christianity) and for the layman it gets increasingly difficult to understand some of the theological argument. To me Christianity is a simple thing, a union of love, of understanding, of joy."

7 Olympic type Torches



The Settlers, Gospel Singers



Lady Chichester and Ron Alliso.



Colin Cowdrey





**'Give a little love
to a child and you
get a great deal back'**

John Ruskin

Love... care... a happy family life. These are all important to a child. Please help us give our children the love and care they need to grow into useful Christian citizens.

Send your donation today!

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

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



NAME _____

ADDRESS _____

BARNARDO'S

Unity

Not many Anglicans or Methodists will approach the *Week of Prayer for Christian Unity* light-heartedly this year. Before us lies the decision on Anglican-Methodist unity. For years we have seen the moving of the spirit, for years we have prayed, for years we have hoped, for years work and more work has been put into creating the means of unity. Now comes the moment. Of course there are questions still unanswered, of course there are doubts and fears, of course some would like it differently, some now even talk of the benefit of our differences! We are all aware of the words of Christ—"He that putteth his hand to the plough and looketh back is not worthy of the kingdom of God." There is only one thing we can do—go forward in faith and courage. And the dread alternative, in disarray and dismay in personal allegiance and to Church life, that alone should reinforce the will.

Disunity

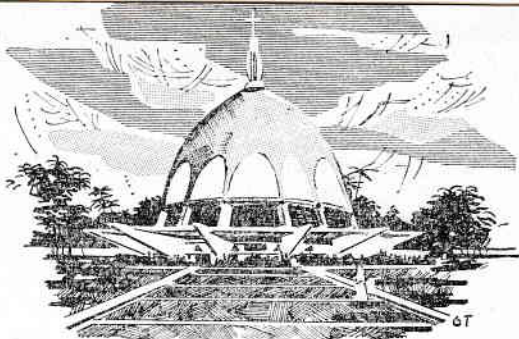
How shattering can be the attempt to go back to old positions is seen at this moment in the R.C. Church. A year or two ago, the world almost seemed to be at its feet; there was an air of immense hope and expectancy not limited to the Roman Church itself, but to vast numbers of non-Roman Christians. And today, through one fearful, however highly intended, yet backward step the Pope has caused a disillusionment and debacle that will not fully be appreciated for years to come.

Church of South India

"I stood listening, on 27th September, 1947, to the bells of St. George's Cathedral, Madras, pealing for the inauguration of C.S.I. and a new era in the history of the Christian Church.

"I have served ex-Methodist, ex-Congregationalist, ex-Anglican congregations. It has been a happy ministry of learning each other's traditions and I have never ceased to thank God for this Union . . . There has been such cordiality and warmth . . . A remarkable thing has been in the direction of liturgical conformity . . . We are still learning about Lay Training, Educational institutions, work among youth."

Sundar Clarke, *St. George's Cathedral, Madras.*



An artist's impression of the proposed church, Islamabad.

R.C.s Join in Ecumenical Church

As a visible expression of the movement towards Christian unity it has been proposed by the Catholic Diocese of Rawalpindi and the Church of Pakistan (Anglican, Methodist and Presbyterian Churches in West Pakistan are to come into organic union by 1970) to establish jointly one Christian church and ecumenical parish in Islamabad, the new capital city of Pakistan that is now being built.—U.S.P.G. Network.

Commended

See for Yourself by Canon John V. Taylor (Highway Press 3s.) It would be hard to praise this publication too highly. No Church stall should be without a supply and notices in Church will be incomplete without a pressing invitation for the congregation to buy and study. Here are the compelling facts of today of Christian work overseas in the most telling photographs and vigorous text. Its space is more pictures than words. Clergy and keen Christians will find it a great help in getting across the world-wide work of the Church in its service and witness. Order direct from C.M.S., 157 Waterloo Road, London, S.E.1.

Onward Stewardship

A writer in the London Diocesan Bulletin says Christian Stewardship continues to grow in the Diocese, that every year sees an increase in the number of parishes taking part in the annual review, and attendances at the annual conference likewise increase. It is estimated that 40 per cent. of the Church members in the diocese are now involved in Christian giving through stewardship.

Participation

In a recent sermon at Westminster Abbey Canon Eric James of Southwark Cathedral

called for 1969 to be a "Year of Participation"; that leaders in industry, Trade Unions, religious and political leaders, even Royalty summon people to examine their membership in whatever they are involved in and to see that their active and personal involvement is real and alive.

Student participation

The cry is everywhere and because youth is eager and questing the desire has very real value. Culham College, Abingdon, one of the Church's oldest and finest Colleges of Education, has without fuss or bother accepted the fact by making two leading students, the President and Vice-President of the Students' Union, Governors of the College for the length of their term of office.

Youth Advance

As a result of the Uppsala deliberations, the Methodist Conference of Ceylon has resolved that steps be taken to ensure that 25 per cent. of all members of church committees and councils are under 30 years of age.

Out Democracy, in Autocracy

From April this year bishops in the Church in Wales will be given the power to move a clergyman or to retire him, and also to prescribe the benefice in which a newly ordained curate is to serve. The power is given in the Bill for the Better Distribution and Use of Clerical Manpower which received its third reading at the Governing Body of the Church in Wales meeting recently in Llandrindod Wells.

Ban Bingo

The Bishop of Wakefield has asked parishes in his diocese to renounce bingo as a means of fund raising. "Money raising in such forms is an insult to God."

Why "Not Women"!

"I deplore the Church of England's attitude towards women in the church. Imagine a woman preaching a sermon. She wouldn't be able to stop. A woman's place is in the home, and this is even more true on Sundays, when we expect to get back from church to a nice hot lunch."
—Letter in Daily Sketch.

100 Churches to Go

A report of the Lincoln diocese "Into Tomorrow," suggests that between 100 and 160 of the county's churches, most of them medieval, will be closed in the future.

Essential repairs could cost at least £500,000. Some of the churches affected will disappear, some, of architectural interest, will be preserved.

Tough Talking

"The ultimate in permissiveness is the removal of the restricting hand of the Lord Chamberlain. Now the dramatist can pursue his smutty way and present his filth regardless of whom he corrupts." So said Dr. Eric Treacy, Bishop of Wakefield, in an Education Sunday service at Bradford Cathedral recently.

The world of pop entertainment was producing stars whose lives of moral irresponsibility poisoned the outlook of many young who looked to them as their examples.

"God bless those who say that this rottenness has gone far enough. God forgive those other people who have stood aside and failed to say 'these things will not do'."

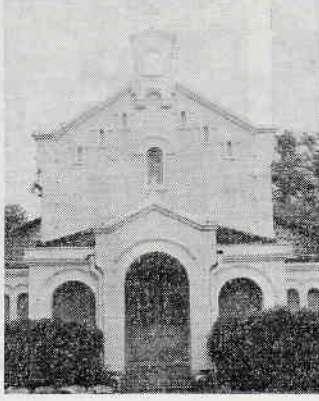
The great Christian failure was that Christians spent too much time being shocked or expressing disgust. Too few professed a positive belief and practised positive standards.



"I don't know what's the matter with my congregation recently, but whenever I preach one of my sermons, nearly all of them fall asleep . . . Do you hear me, Mabel? . . . Mabel!"



Anglican Chaplain, Saigon



Anglican Church, Saigon



Even the duck is a refugee in Saigon

Our Men in SAIGON

MICHAEL COUNSELL

Priest in charge of the Mekong District

I hum "A mighty fortress is our God" every time I pass the sentries and bullet-proof walls of the huge American Embassy in Saigon, Vietnam! On the diagonally opposite corner of the cross-roads stands the more modest British Embassy. And on a third corner is a small church. It belongs to the French Protestant congregation, but there are few of them left in Saigon now. So one of the signs on the gate reads "Saint Christopher's Anglican - Episcopal Church."

CONGREGATION

Every Sunday a total of about a hundred people worship there at the two or three services. The congregation contains members of most Protestant denominations, Britons, Americans, Australians, New Zealanders, Canadians, Ceylonese, Chinese, and one or two Vietnamese. A Scottish Presbyterian has just replaced an American Lutheran as churchwarden! Diplomats from the various embassies worship here, from ambassadors to secretaries.

There is a team of British doctors and nurses doing invaluable work at the Children's Hospital, and many of them come. There are workers from

organisations like the American Government "U.S.A.I.D."; Vietnam Christian Service who are supported by the American Lutheran and Mennonite Churches; and Asian Christian Service who are the local welfare agency of the World Council of Churches. Finally, many American servicemen like to get away from their camps to the nearest to a normal hometown church service they can find, if they are off duty on a Sunday.

IN A CITY AT WAR

What is it like to be the Church in a city at war? Inevitably there is tension. Everyone wonders what will be the next development. Yet at the same time, as you struggle through the traffic jams with jeeps, tinpot taxis, families of up to five on a scooter, and graceful Vietnamese schoolgirls wearing long flowing traditional dresses secured to their mopeds as they ride through the thronged shopping streets, you realise that normal life goes on just the same. Probably it is rather like Britain in the blitz. The dangers are not as great as they sound, and a camaraderie grows up in the process of making life as normal and relaxed as possible.



Anglicans help at R.C. orphanage



And in distributing relief supplies

PROBLEMS

The problems that face the people who worship at Saint Christopher's, Saigon, are less obvious than simply being many miles from home in wartime. Working with the Vietnamese people in a difficult language during the week is a struggle. One is glad to find an English-speaking community at the week-ends to relax in. For all who are doing or planning anything involving the Vietnamese there is the problem of humility. It is not easy for those of us who have been brought up entirely in a Western culture to understand that the Asian way of doing things may in some circumstances be better! Imposing our methods and our solutions can be disastrous, and some members of Saint Christopher's have to learn humbly to help Vietnamese to carry out Vietnamese decisions.

Then there are problems of conscience. Many people who have to carry out the policies of their Government have agonising personal worries as to whether they are right. Or if they are right in principle, how they should be modified in detail. Or how they can be explained to those who do not understand them. Consciences are also exercised over the temptations where immorality, alcoholic parties, the black market and cheating are so prevalent.

OPPORTUNITIES

But there are also unique opportunities for the people of our church in Saigon. The orphanages and refugee

camp struggle to help those whose lives have been disrupted by the war. The numbers are so great that the staffs can give very little time to individuals. When babies are dying because nobody has the time to feed them properly, the people of Saint Christopher's cannot pass by on the other side. Many have little enough spare time from their work, but use it to do what they can to help the needy.

The English-speaking Protestants of Saigon, then, in their work and their voluntary service, have these opportunities of serving God, in meeting these special problems. And Saint Christopher's Church stands as servant to those servants of God—to strengthen them for their tasks, and give them a place where they may seek the solutions to their problems. This is achieved in joyful worship, fellowship, discussion, and a calm welcome in the parsonage home at all times.

This is a terrible war. Brother fights brother with the aid of strangers from other lands. Everyone wants it to end. Yet even for us on the spot, it is not easy to see how an end can be found which will not result in greater suffering. There are no simple answers. The last time I wrote an article for "Church News" it was about the "confrontation" in Singapore where I then worked; and nobody could see how that could be brought to a close. But that war ended. Perhaps a constructive end to the war in Vietnam will emerge soon too. Pray for us.



THE WIDER FELLOWSHIP

Notes, news, reports, opinion from Roman & Free Churches

This Month: The Rev. Kenneth Slack, Minister, The City Temple, London.

End of a Council

Who was it said that every organisation ought to be closed down when the last man died who had known the founder? Closing down an organisation can be a service to God, for it can mean a wise stewardship of time and other resources.

In the light of this there seems a good deal of wisdom in proposals being strongly made for a good deal of the work of the Free Church Federal Council to become integrated with that of the British Council of Churches.

The Free Church Federal Council brought together two expressions of Free Church unity. One was a council of official representatives of the Free Churches in England and Wales; the other brought together representatives of hundreds of local Free Church councils. Now the official representatives meet regularly with Anglicans; and the leaders of the churches in Scotland and Ireland. Locally most places with a Free Church Council now have a Council of Churches including the Church of England. It has become very difficult to fit in duplicated meetings. Although there are still some tasks that the Free Churches have to do by acting together (like the appointment of hospital chaplains) these do not justify the full structure. Major issues that face Christians today—racism, world hunger and international questions, call for united thinking right “across the board” of the Christian denominations.

Remarkable Ministry

The retirement is announced of one of the most famous of Free Church preach-

ers in London, Dr. Martyn Lloyd-Jones of Westminster Chapel. It has been no mean feat to fill the windy vastnesses of that great auditorium with a very large congregation Sunday by Sunday for twenty-nine years. It has not been done by any contemporary gimmicks. Very long sermons, biblical through and through and strongly Puritan in tone, and delivered with an oratorical power scarcely fashionable today, have done the seemingly impossible. It will not be easy to find a successor. Dr. Lloyd-Jones' ministry has not been in the main stream of Free Church life today, but he had a profound capacity as an expositor in the conservative tradition.

Memorial Hall to disappear

The Congregational Church in England and Wales is no more to be housed in the Victorian splendour of the Memorial Hall near Ludgate Circus in the City of London. The building, striking if not beautiful, is to be demolished and a great office block will no doubt uprear its head there. The headquarters offices are temporarily housed at Livingstone House in Westminster, with the Congregational Council for World Mission, successor to the famous London Missionary Society.

If Congregationalists and Presbyterians unite a new headquarters will have to be found for the united Church.

The disappearance of the Memorial Hall means the end of a monument, for the word “Memorial” refers to the memory of the heroic Nonconformists who suffered for their faith in the Fleet Prison which stood on that very site.

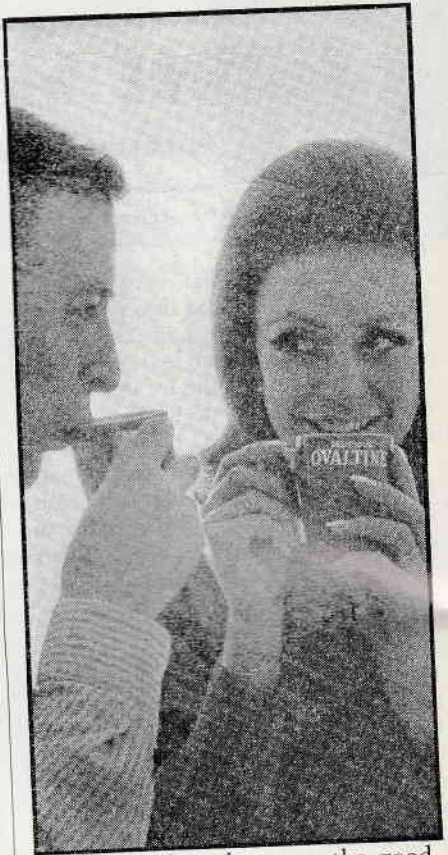
Anybody still feel hungry?

About half the families in the world.
Because hunger didn't end on
Christmas day—despite the
thousands who gave and the
millions who sympathised.
But each gift which came to Oxfam
will help bring hope to one more
family.

Your gift today will do the same.
You can never give too much or
too little—only too late.

OXFAM

Room 52
c/o Barclays Bank Limited,
Oxford.



Only Ovaltine gives you the goodness of malt, eggs and added vitamins. Ovaltine is nourishing, sustaining, energy-building—a cup at bedtime is an invaluable aid to sound, restorative sleep. Have a cup of Ovaltine tonight and you'll wake up rested, refreshed, full of energy tomorrow.

OVALTINE
helps put back
what the day takes out

P227B

Engagement

David Attfield Announced



IMAGINE YOU AND THE GIRL have been going steady for some time. What about getting engaged this summer?

For once engaged, you are on the road to marriage. Months or years later a wedding will come. You and another will unite, you will both be fundamentally changed into something new. A fresh family will be born. Over future years, two lives will be welded into one.

The time of decision often comes when people think seriously of an engagement ring. Now or never!

So it is for the Church of England. The year 1969 is the year of decision. Do we or do we not go ahead with the Scheme for Anglican-Methodist unity? The Convocations debate the issue this month. Dioceses and Deaneries must make up their minds by Spring. Individual clergy will take part in a ballot. In July the Convocations and the Methodist Conference finally decide.

After nearly 20 years of talk about re-union, the Scheme is in its final form. Not to advance may well set back unity for a generation. In 1969 the Church of England has the chance to become engaged to marry Methodism. And you and I are the Church of England.

If we take our chance, a two-year engagement follows while practical arrangements are agreed upon and Parliament passes the necessary laws. Next the marriage—the Service of Reconciliation—opens Stage I: then the Methodists and ourselves can meet at Holy Communion, the heart of our faith and worship. And afterwards, like two awkward and shy young people, over the years we build a new life together. Lastly, Stage II will arrive when our separate organisations merge into one household.

So, in Sir Winston Churchill's phrase, "action this day."

Do we believe that unity between our denominations is God's command? Is the

Scheme the right way forward? (I assume you have already studied it. If not, read it or ask your Vicar to explain. Unless you find out the facts in the next few months, you will be too late to influence events.)

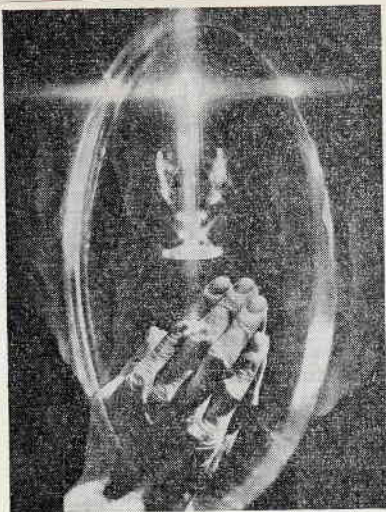
Suppose we think the Scheme right, what can we do? We can pray for its success. We can meet our Methodist friends, as those who are going steady frequent each other's houses before the announcement is put in the paper. We can lobby our Vicar and other clergy and make sure they support the Scheme. Every voice and vote will count!

But suppose we cannot accept the Scheme, what then? Obviously if we are sure God does not want us to go forward in this way this year, we must make our views known. And if say a quarter of the clergy or congregations of our Church were to oppose the plan, to force it through would do more harm than good.

So far it appears that only very few clergy will refuse the Service of Reconciliation. For example, 1,000 unwilling would amount to a mere 5 per cent. of the ordained strength. And should we not press for a vote of congregations or P.C.C.s? Do not the consciences of the laity count as much as the clergy?

Thus, probably, if we do not accept the Scheme, we shall have to stay unreconciled to the Methodists, while most of our Church and theirs become one. That too could be God's will. As happened with many who could not join the Church of South India at its birth, we may be called on to wait. But in time most Christians in South India have been able to enter the united Church. And so, if we continue to go steady in love and humility, God may well make it possible for us later to follow the pioneers with a good conscience.

Which of these positions is yours? Now is the time for young people to make up their minds. God is giving us only a few months more.



Howard Coster

Mary Andere writes on—

THE Perfect Prayer

PRAYER ISN'T EXACTLY A POPULAR subject! To many it sounds boring, to others, difficult, often artificial. And, so long as we think of it as being a form of words, an exercise of the lips rather than of the heart and will, then they are probably right—it is meaningless, the "vain repetitions" against which Our Lord warns us.

But, of course, it need not be any of these things, if we really want to pray, because, basically prayer is so simple that even the most foolish of us can "do it", if we will! It is nothing more nor less than the aligning of ourself on the side of God; at rock bottom, the *desire of our desire to be one with His desire!* In theological terms, it is the setting of our wills in union with the Will of God.

When all the beauty of words or phrases, old or new, have been stripped away the "pearl of great price" lies there at the core of all prayer, and has nothing to do with cleverness, understanding, ability to express oneself or the lack of it! Ultimately there is only one prayer that matters, because in that one prayer all else is combined, for those we love, for world situations, personal relationships, or for ourselves . . . "Thy Will be done". There is no need to tell God what we think would

be the ideal solution, or how the situation arose, or anything else complicated and instructive . . . only the need to hold the person or problem up to God in our minds, uniting our will with His for their good, and saying, "Thy Will be done . . . in him, in her, in me . . ." We can do nothing in this life more perfect than to align ourselves in every situation with that "good and perfect and acceptable" will of God. The power in that "link-up" is greater than any other thing we can do, but is all too seldom used.

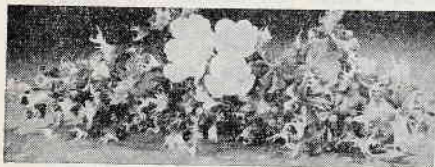
It is a little thing, but a great thing, also. For Our Lord it meant agony of soul, and blood and sweat, to say in Gethsemane, "Thy will, not mine, be done!" We have our own lesser Gethsemanes too. But it is as we pray His own prayer there, within our own lives, that His Kingdom comes.

There is at present a World Movement for United Prayer based on just this simple and effectual form of prayer. Men, women and children in all parts of the world are being asked to join in willing simultaneously to do God's Will in all situations of their lives, so seeking together to unite their human wills to His Divine Will. The two instants of the eleventh hour by Greenwich Mean Time are chosen for synchronization on a world-wide basis. In the British Isles these times are noon and midnight by British Standard Time.

When human wills unite with God's Perfect Will that unity of spirit which Our Lord Jesus desired must be accomplished. For that particular moment at least differences, disputes,

ideologies are forgotten and God and man are One. And one simple practical way in which we can all help forward this movement towards the realization of Unity is by thus uniting our will, at specific times, with the Will of God.

Leaflets regarding the World Movement for United Prayer can be obtained from Glen Rossal House, Invershin, Sutherland, Scotland, free of charge.



Party time

A beautiful Table Centre-piece, made at Groom's Crippleage, Edgware Rd., Edgware, Middx. Costs 43s. inc. post. Smaller ones 25s.

The party season lies ahead and everyone is always ready to try out new recipes, but particularly quick, easy to prepare ones. Simplicity is the order of the day and buffet meals and informal gatherings abound. . . . The following open sandwiches are sometimes called "Danwiches" by the Danes, where they are almost a national dish, but they can be as British as you want to make them, if you use British kippers, British cottage cheeses, eggs and salad vegetables! If you want to marinate the kipper fillets here are two recipes:

Wine Marinade

2 tablespoons white wine; 2 tablespoons corn oil; 6 peppercorns; 3 bayleaves.

Lemon Marinade

2 tablespoons lemon juice; 2 tablespoons corn oil; 6 peppercorns, 3 bayleaves.

Simply place the boned kippers or kipper fillets in an oval dish with the chosen marinade. Leave in a cool place for 24 hours, when they will be ready to use in salads or in open sandwiches.

Open Sandwich Recipes

(Quantities are given for one sandwich).
(Recipes are from left to right in the photograph).



Scrambled Egg on Pumpernickel:

1 slice pumpernickel, buttered; $\frac{1}{2}$ egg scrambled, using $\frac{1}{2}$ oz. butter, 2 tablespoons milk, salt and pepper; 1 kipper fillet; sprigs of parsley.

Lettuce and Cucumber on White

Bread: 1 thin slice white bread, buttered; a few lettuce leaves, 8 thin slices cucumber; 3 strips kipper fillet and a twist of lemon.

Hard Boiled Egg on Brown Bread

1 slice buttered brown bread; 5 slices hard boiled egg; 3 strips of kipper fillet; sprig of parsley.

Tomato and Onion Rings on White

Bread: 1 slice white buttered bread; 1 tomato cut into slices and pips removed; $\frac{1}{2}$ onion cut into thin rings; 1 kipper fillet; 2 gherkins cut fan-shaped.

Cottage Cheese on Crispbread

1 slice crispbread, buttered; 1-2 oz. Eden Vale Cottage Cheese; 5 thin slices stuffed olive; 2 strips of kipper.

Useful party reminders

There are 18 slices in $1\frac{1}{4}$ lb. sandwich loaf.

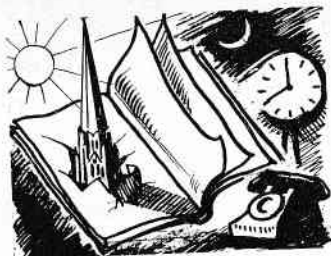
$\frac{1}{4}$ lb. creamed butter will spread 18 slices.

Curdled mayonnaise—add a few drops cold water and whisk fast with an egg whisk. Or start with a new yolk and add curdled mixture drop by drop then continue with the oil.

Ready reckoner for sherry—one bottle will fill approx. 12-14 sherry glasses.

Have in good supply of cocktail sticks, paper napkins, plenty of flavoured potato crisps, salted nuts and—popular at every party and with every age-group—plenty of sausages, hot or cold, on cocktail sticks!

Here is a recipe for a Claret and Sauterne Cup for twenty people: Soak 1 lb. strawberries in 1 bottle Claret and 1 bottle Sauterne. Add 2 liqueur glasses of Orange Curacao, 2 measures of Brandy, juice of three lemons, sugar to taste, and ice. Immediately before serving add 1 bottle of soda water. Serve well chilled and garnished with mint.



Your Letters . . .

HELP

Durham.
Dear Canon Rhodes,
As a newly confirmed Christian, trying to be the Christian God means me to be and conscious of all the help and goodness I have received, how can I, a mother with three young children, fulfil my life by doing just a bit extra to help others less fortunate than myself?
I Sign myself

Margaret.
Suggest—approach Citizens Advice Bureau—any persons on their list who need help; approach Marriage Guidance Council—any young wife in difficulty needing friendship?; Children's Society Homes; Dr. Barnardo's Homes; children out to tea, help with homes; Probation Officer—any young person in trouble who would benefit from a home with children where welcomed on Saturdays, Sundays?; Approach Local British Council, University Registrar—overseas students needing a homely base they can occasionally visit. — Ed.

AGORAPHOBIA

Godalming.
Dear Sir,
In her article on Agoraphobia in your August "Outlook" number Mary Andere holds out hope that, if this grim disease "is not of longstanding duration", it can be at least partially cured "with help and confidence given by friends".
Dr. Jim Bell Nicoll had been in its grip for 30 years when he came to us at Lee Abbey in 1945. The best psychiatrists in London had been unable to help him. One morning, encouraged by a talk about prayer, he came down early into our chapel and was there moved, after facing all that it entailed, to make a full surrender of his life to God. He was not praying about his illness, but within minutes it was lifted from him, like shedding "a heavy overcoat on a summer's day". "I was a free man," he wrote, "I knew, in an instant that the spectre had vanished." It never returned.

The story is told in Chapter XV of his autobiography **THE SPAN OF TIME** (Hodder and Stoughton). It has helped many to a living faith that "with God all things are possible".
Jack C. Winslow.

WAKE UP BLACK

Herne Hill.
Dear Mr. Attfield,
I must protest at one gross misrepresentation of the facts. It is not true to say that a coloured person presenting himself at a Building Society office will experience special difficulty because of the colour of his skin. As a Building Society official for many years and from my knowledge of other Building Society offices, coloured people are treated courteously and fairly. Remember that Building Societies are trustees for other people's money invested and need to exercise considerable care in making loans.
If of course the applicant wishes to buy a large old fashioned house for multiple occupation, it is an entirely different matter. Such a property is never acceptable even for a British subject.
Yours sincerely,

L. Atkinson.

(The writer of this article refers readers to P.E.P.)

This inset, entitled "Church News", incorporating the inset "Outlook", is edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk, and published by Home Words Printing and Publishing Co. Ltd., 11 Ludgate Square, E.C.4. Printed in Great Britain by The Trafford Press Ltd., Manchester M16 9HP
January 1969.

HOLIDAY IN SPAIN, May, 1969

May 3—17, flying to Alicante, Charming Mediterranean Seaport; visiting and staying at Madrid (2 nights), Toledo, Cordoba, Seville, Granada, ending with 4 days at Marbella, seaside resort.

Inclusive £75. Particulars—Spain Holiday Secretary, Cathedral Office, Bury St. Edmunds.

Report—"Racial Discrimination in Britain," *Penguin Special* by W. W. Daniel pp. 170-176).

INDIFFERENCE

Selsey.
Dear Sir, — I was very interested to read Mrs. K. R.'s letter October "Church News" . . . I have just returned to my home parish, having worked away for a time—and upon going to Church, I have been really shaken by the icy reception which I've received by fellow parishioners, and not least by the Priest-in-charge.

What puzzles me is that as a baptized and confirmed member of the Church—just how does one get back into the fold?—to feel accepted and not rejected?

Yours sincerely, (Miss) J. H.

London.

Dear Sir, — Many people find themselves in the position of Mrs. K. R. (October issue).

The person brought up within the Church has ample opportunity for sorting out his religious beliefs under proper guidance. In direct contrast anyone who comes new to Church as a teenager or an adult has no such opportunity to clarify his beliefs, not having had a formal Church upbringing, he may hesitate to ask the clergy.

Since fewer and fewer people are now being brought up within the Church it is surely the Church's duty to devise a scheme for helping this growing number of newcomers.

Yours faithfully, Sarah G. King.

KEN DODD

Great Yarmouth.
Dear Canon Rhodes,
I feel bound to reply re: Anne Efemy's interview with Ken Dodd saying how much she admired him. My wife and I went once to his show and came away very disappointed and disgusted at the smutty jokes and suggestions.

No doubt this talented artiste gives one performance for charity concerts, and another for the stage proper.

Yours faithfully,

W. Abel.

I thought the point of the article was Ken Dodd's courage and loyalty, rather than how he exercised his humour. — Ed.
Eton College.

CHURCH NEWS-OUTLOOK

Dear Canon Rhodes,
I am delighted to hear of your amalgamation with "Outlook". I thought the article by Trevor Beeson excellent, especially his final paragraph—so often we overlook the fact that it is the under 25's who will soon be in our shoes.
Yours sincerely,

Elizabeth Hazell.

THANKS

To all the boys and girls of St. Nicholas' Church who once again brought some beautiful toys, sweets and various gifts for distribution to the needy families in the County at Christmas time. The County Children's Department are very grateful for our contribution.

To all who helped in any way to make the Christmas Party for the Over 60's Club such a happy one. To those who prepared the tea and provided cakes and biscuits and to all who entertained and provided the transport to and from the party.

A special word of thanks goes to Mr. & Mrs. Weeks of "The Jack Russell" for the most generous cheque for £45 handed to the Treasurer after their "Tramp Supper."

MOTHERS' UNION

A friendly and interesting talk was given to our members by Miss S. V. Parkes, a local Probation Officer, who spoke on the many aspects of her work. On Thursday, 23rd January, we look forward to a film and a talk by the Rev. P. Parry Okeden, Vicar of St. Luke's, Cowley, on "South Africa." Please do come along.

YOUNG WIVES

The County Librarian, Miss Stanley-Smith, held the attention of our members and the members of the Mothers' Union who were our guests, with her excellent talk on "Local Folk-lore." Our discussion evening was enjoyed by all. The January programme includes a Beetle Drive on the 1st, and a Continental Cookery demonstration on the 15th.

EXTRACT OF LETTER FROM MISS JOAN MALLALIEU

dated 14th November.

"Three lovely parcels arrived here just 2 days ago. How beautifully they were packed and what a marvellous number of very nice cardigans and pullovers a group of girls came up to me this morning with beaming faces, wearing their new cardigans. As for the pullovers, one has gone to Mr. Mangaladoss. He was in great need — just recently a rat spoiled his last pullover and he was wondering how to get another one..... Please thank on our behalf all the kind friends who gave a contribution towards these parcels....."

WELCOME

Welcome into full membership of Christ's Church to Jane Allen and Judith Woodham who were confirmed at All Saints', Highfield recently.

HOLY BAPTISM

- Nov. 24. Claire Susan Jarrett, 37 Old Marston Road.
Nicholas Watkins, 67 Rippington Drive.
- Dec. 8. Neil Anthony Hunt, 170 Upper Road, Kennington.
James Crispin Vernede, The Manor House, Old Marston.
- Apologies to Mr. & Mrs. Payne, in December magazine.
Baptism on 10th Nov. should read Gillian Louise Payne.

IN MEMORIAM

Nov. 29. Blanche Jopling. Rose Hill Cemetery.

ALTAR FLOWER ROTA

- Jan. 5. Mrs. Monger.
- „ 12. Mrs. Sidebottom.
- „ 19. Miss Lodge.
- „ 26. Mrs. Kensington.

JANUARY PARISH CALENDAR

- Jan. 1. **Wednesday. Festival of the Circumcision of Our Lord**
9.30 a.m. Holy Communion.
7.45 p.m. Young Wives Group meet in Church Hall for a Beetle Drive.
- „ 2. **Thursday. Prayer Group in Church from 8 to 8.30 p.m.**
- „ 5. **CHRISTMAS II.** Services as for the 1st Sunday in the month with **NO MORNING PRAYER** at 11.15 a.m.
Children's instruction resumed after Christmas break.
- „ 6. **Monday. The Festival of the Epiphany of Our Lord**
7.15 a.m. Holy Communion.
- „ 7. **Tuesday. 7.30 p.m. The Induction of the new Rector of St. Clement's Church, Oxford.**
- „ 8. **Wednesday. 7.15 a.m. Holy Communion.**
- „ 9. **Thursday. Mothers' Union Quiet half-hour, 2.45 p.m., 77 Crotch Crescent.**
- „ 12. **EPIPHANY I.** Services as for the 2nd Sunday in the month.
Coffee in Church Hall after Parish Communion.
Children's Instruction at 11.15 a.m.
Holy Baptism at 3 p.m.
- „ 13. **Monday. Over 60's Club re-opens.**
- „ 15. **Wednesday. 7.15 a.m. Holy Communion.**
7.45 p.m. Young Wives Group in Church Hall. Continental Cookery Demonstration.
- „ 17. **Friday. 10.30 a.m. Holy Communion with laying-on of hands for the sick.**
- „ 18—25. **WEEK OF PRAYER FOR CHRISTIAN UNITY**
- „ 19. **EPIPHANY II.** Services as for the 3rd Sunday in the month with Morning Prayer at 11.15 a.m.
- „ 22. **Wednesday. 7.15 a.m. Holy Communion.**
- „ 23. **Thursday. 7.45 p.m. Mothers' Union in the Church Hall. Film and Talk on South Africa by the Rev. P. Parry Okeden, Vicar of St. Luke's, Cowley.**
- „ 25. **Saturday. Festival of the Conversion of St. Paul**
7.15 a.m. Holy Communion.
Meeting of the Diocesan Conference.
- „ 26. **EPIPHANY III.** Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
- „ 29. **Wednesday. 7.15 a.m. Holy Communion.**

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,
CowleyTel. 77341/2
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
"Lionel" School of Motoring, R.A.C., I.A.M., M.O.T. Approved,
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 :**
Joseph Austin. Specialist in wedding bouquets, wreaths and
all floral designs. Cut flowers, plants. World-wide
Inter-Flora, 51 George Street, Oxford.....Tel. 42383
Cumnor Village Nurseries, 79 Appleton Rd., Cumnor. Tel. Cum. 2944
G. L. & P. Newton, 66 Borley Road.....Tel. 43535
- Funeral Directors :**
Reeves & Pain, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529
83 Botley Road, Oxford.....Tel. 42529
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
- 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
- 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 :**
W. & A. G. Foote, Salford Stores, 15 Salford Road.....Tel. 43174