

ST. NICHOLAS CHURCH

MARSTON NEWS



No. 125

JULY, 1968

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

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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 : Lambeth Conference, Archbishop of East Africa preaches the
Westminster Abbey Sermon on July 28th. "C.M.S."

VICAR'S LETTER

My Dear Friends,

May I wish all of you who are going on holiday this month a time of real re-creation and relaxation. I hope that the weather will be all you wish, and that you will take the opportunity, wherever you are to join with your fellow - Christians for worship. You may discover too that St. Nicholas' Church is not the only one that uses Series II, and that there are many variations for the same service !

One hears a great deal about teenage vandalism, and irresponsibility and very little about the constructive things young people do. We often forget that—but for the teenagers—we would have no bells on a Sunday to welcome us to Church.

Our Scout Group too does its bit in entertaining young people in a home for handicapped children. Young people from the Harlow School go regularly to one of our local hospitals to serve in the wards in minor but helpful ways. The Cub Scout Pack always organises an effort for Old People each year.

There are, one hears, more applications than places in the Voluntary Overseas Service.

Of course students have their minority groups who like to cause a stir occasionally by some "take-over" bid. It will be a sad day when students don't do this—as long as their protests do not turn to violence. It will also be sad when they are taken too seriously, for surely a University is the place where a young person can join a different political party each year of his stay until he "finds his feet." But how refreshing it is to hear of so many of them who feel bound to protest at the apathy we take for granted in the matter of the have-nots, or the extravagance that puts buildings before bread for the hungry. I would like to see some of their enthusiasm rubbing off on their parents in such areas as church attendance and social action.

How sad that our church was not packed to the doors to welcome our young people at their first Communion! May we never be tempted to deride young people, when we are so often doing far less than we might to encourage them by our support, and to brace them by our prayers.

Yours sincerely,



CONFIRMATION 1968

The Bishop of Dorchester conducted the Confirmation in a full Church on June 13th. Please welcome into full membership of the Church and pray for the following who were confirmed: Martin Bolton, Adrian Buck, Nicholas Head, Richard Hodgkins, Catherine Cartledge, Janet Clarke, Linda Cousins, Julie Cox, Gillian Fair, Rosemary Fraser, Angela Godin, Julie Martin, Jacqueline Oliver, Elaine Ray, Wendy Roberts, Susan Weitz, Elizabeth Radburn, and Janet Bartlett.

CHRISTIAN AID

We are most grateful to all who worked to produce such a wonderful result for Christian Aid. The Jumble Sale and House to House collection, together with the Recital of Music raised nearly £133. This is splendid and we congratulate all who helped to make it possible.

CONGRATULATIONS

To Mr. A. Gammon on being elected as Chairman of the Marston Parish Council. Mr. Gammon has served on the Council for some 14 years, and is also Secretary and Treasurer of our Ringers.

To Mr. Norman Bridger Sage on being awarded an O.B.E. in the Queen's birthday honours. We wish Mr. & Mrs. Sage every happiness in their new home at Combe.

To Mr. Brian Sleightholm on his appointment as Branch Accountant at Ashford in Kent. Mr. Sleightholm has been a valued member of our Finance Committee, has served on the P.C.C., and is one of our Servers. Mrs. Sleightholm has been a most able leader of our Young Wives Group. We wish them both and their family every happiness as they prepare to leave for their new home in Kent.

WOOLLENS FOR SOUTH INDIA

Miss Joan Mallalieu writes from the Gell Memorial School, South India : "..... at last I have got the Duty-exemption Certificate, that I've been corresponding about since last November. So, if any of your kind parishioners still have some second-hand woolies that they can send us, we would be delighted to have them. Parcels should preferably be not TOO large (say, up to 10 lbs. or so), and should have the following written clearly on them : "GIFT PARCEL. The contents will be distributed to the poor and needy, without any distinction of caste, creed, or race." For value, please put merely : "Second-hand clothing ; of no commercial value."

The kind of woolies that are most useful are **CARDIGANS**—specially up to size 34"—36". Babies clothing is also acceptable—and pullovers for small boys. If any have plain brick-red cardigans—they are just the thing for our girls' uniform ! "

The restrictions in force at the time prevented Miss Mallaieu from taking the cardigans collected last year, which had to be given to Oxfam. However, now that the necessary permit has been received, we shall be pleased to receive fresh gifts at Church, or the Vicarage, anytime.

ANGLICAN METHODIST UNITY

Those who want a helpful guide to the discussions and plans for union between the Methodist and Anglican Churches are recommended to purchase : "Anglican-Methodist Unity"—A short Guide. by Gordon Wakefield and Michael Perry. S.P.C.K. and Epworth Press, 2/6. (Available on the Church bookstall).

BIBLE SOCIETY

All ladies of the parish are cordially invited to a meeting of the British and Foreign Bible Society, in the Drawing Room of St. Giles House (the old Judges Lodgings), 16 St. Giles, on Wednesday, 3rd July at 3 p.m. to meet Mrs. HANNAH HANBARHATTY of the Bible Society of India. Tea will be served at 4 p.m. and a tour of St. John's College and gardens has been arranged by kind permission of the President and Fellows of St. John's. Mrs. Hanbarhatty will only be in England for a few weeks, so please make a note of this invitation and bring your friends to meet her.

THE CHURCH'S CHILDREN

Parents will have received a letter giving details of plans during the next month. The last Sunday for Instruction will be Sunday, July 28th.

Members of the Catechism and Crossbearers Groups are encouraged to come to the 10 a.m. Parish Communion until September 15th.



This Month

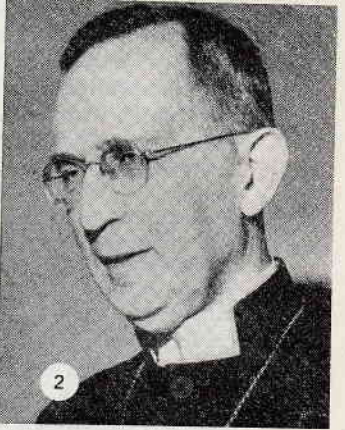
Uppsala 1968

CANON CECIL RHODES

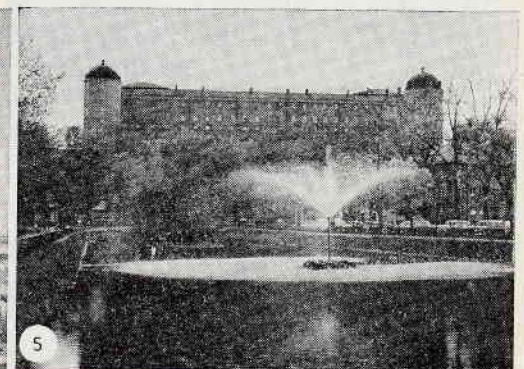
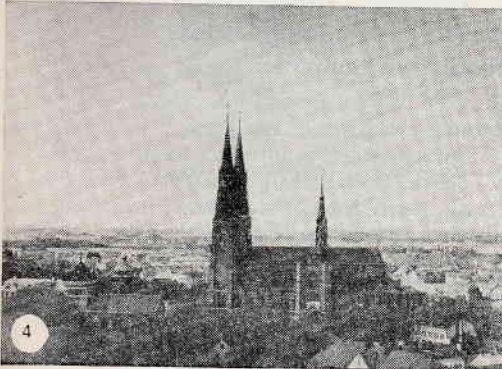
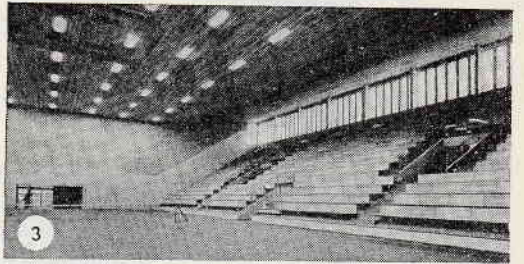
UPPSALA, PLEASANT UNIVERSITY TOWN in Sweden, 45 miles north of Stockholm. It is not a large city, some 90,000 inhabitants, but growing rapidly, having doubled its population in 20 years.

Three landmarks stand out, they recall the town's long history. First, the Cathedral with its fine twin spires. This place has been the See of the Archbishop of Sweden since 1164. Secondly, the castle with its rounded towers. In the 17th century the Archbishop's town became the king's dwelling. Thirdly, the University long famed as a scientific centre. From it came Dag Hammarskjöld, dedicated Secretary of U.N.O. and Nathan Söderblom, Archbishop who played a significant part some 25 years ago in helping to create what this month meets in this fair city—the World Council of Churches.

From July 4 to 20 over 2,000 delegates and observers representing every established church almost, and from every part of the world gather in Uppsala to plan and work for the world-wide furtherance of Christ's Kingdom, and greater



1. Famed spires of Uppsala Cathedral.
2. Dr. Gunnar Hultgren, retired Archbishop of Sweden, Head of Ecumenical Council.
3. The new Fyris Hall, where assembly meets.
4. Uppsala and cathedral.
5. Uppsala Castle with rounded towers.



understanding and togetherness one with the other. From Asia come 100 delegates, from Africa 90, from Europe 300, from North America 180, from South America 25, from Australia 40, from the Roman Catholics, as observers, come 15, besides advisers, youth participants, special delegates and official guests.

This World Council of Christian Churches has been called together on three previous occasions, in 1948 at Amsterdam, in 1954 at Evanston, U.S., in 1961 at New Delhi. This time it is much larger, representative of more churches and is for the first time truly world-wide in its representation. Delegates represent an estimated 300 million Christian people.

Surely it will be a tremendous occasion, not merely because of its wide outreach, not only because most of the accepted Christian leaders will be there, but also

because the Christian Church all over the world faces enormous tensions and struggles of all possible kinds at this time—about race, about war, about doctrinal statements, about belief, about order, about wealth and poverty. And in some measure this is all summed up and heightened in the fact that the person chosen and announced to give the sermon at the opening service of worship was to have been Dr. Martin Luther King.

We can take hope that this great conference is taking place. We should follow with interest and concern whatever reports or comments appear in newspapers and magazines and on radio and television. Later there will be many articles and documents forthcoming from and about the conference which should give us much to think about and discuss during the autumn. We will all keep this conference very much in our prayers this month.



THE NEW HOMES BUILDING SOCIETY

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TAIZÉ - A SIGN TO CHRISTIANS

Brian Cooper



Roger Schutz

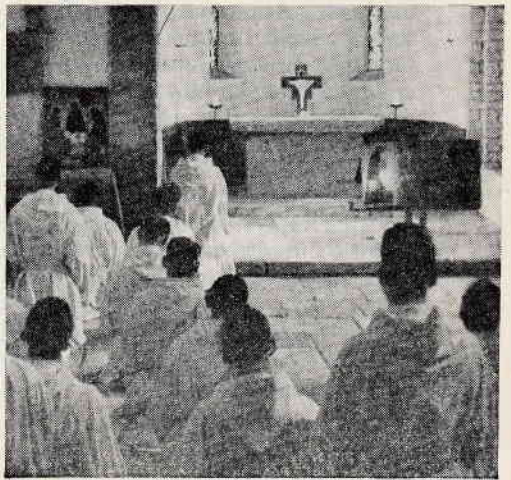
TAKE THE fast electric Paris-Dijon express southwards for five hours, change on to a branch line, and you will reach a tiny village station. Ascend the steep hill road from the station, and you are amid a tiny hamlet of farmhouses, barns, an inn, two churches—and a monastery. You are at Taizé, a village high above the rolling valleys of Burgundy, and a name high in the hopes of ecumenism throughout the world Church.

Taizé is the home of an international and ecumenical Protestant monastic order.

At the close of the last war a French-Swiss student of theology, Roger Schutz, felt called of God to revive the monastic tradition within the Reformed Churches, and the agony of divided Christendom was laid upon his heart too. So the Taizé order was born. Within just over twenty years, it has grown to nearly seventy brothers. They come from France, Holland, Germany, Spain, Scandinavia and the United States; their world-wide ministry may take them to Algeria or the Ivory Coast, on mission in New York or Lyons, on industrial evangelism in Stockholm, on ecumenical service at Coventry Cathedral or the Vatican Council. "To be open to the needs of the whole Church and of all men," is their motto.

At Taizé itself, how do the monks spend their time? For most of the year, the morning office is at seven o'clock—though during the great festivals of the Church year when many visitors come, it is later. The mid-day and early evening offices complete the acts of corporate worship, but the brothers may meet again in their massive new white concrete Church of the Reconciliation for singing practice. During the rest of the day the brothers, who wear a simple white habit for services but otherwise ordinary clothes, are busy with various tasks.

Theological writing and research under the guidance of Roger Schutz, the prior, and Max Thurian, the sub-prior, are important. Books on liturgy, Eucharist, Christian unity, marriage and celibacy, and other questions of the Church today issue forth in a steady stream from Taizé's press. Some brothers travel almost constantly to promote inter-Church contacts and understanding by personal meetings with Church leaders and local congregations alike.



Brother Gérard spent two years working closely with the staff of Coventry Cathedral, and while in Britain took bold steps to bring Anglicans, Free Churchmen and Roman Catholics closer together. His visit to Eire was historic. As a Protestant who received a sincerely enthusiastic welcome from Roman abbots and bishops, Gérard helped to break down the misunderstandings of centuries.

Other brothers serve in a less spectacular fashion. Some paint or make pottery; one runs the village milk co-operative; a group are currently constructing the Orthodox centre for worship by Christians in the Russian and Greek traditions; others conduct personal retreats for visitors. There are no rigid rules at Taizé. The three lifelong vows of community of goods, celibacy and obedience to the prior, make possible a remarkable flexibility and spontaneity of life among the brothers.

The numbers of visitors to Taizé are remarkable. They come from all parts of the Christian world. Staying there during Easter week, I found myself worshipping with American Episcopalians, Dutch Reformed, German and Danish Lutherans, Spanish Evangelicals and Swiss Protestants of various denominations. At some special Easter services local Catholics — nuns and monks, priests and laity—also crowded into the new Taizé church. The ancient Romanesque parish church is used jointly by Catholics and Protestants. A wonderful spirit of basic unity in Christ, across and in spite of, yet not glossing over, historic differences, is experienced at Taizé.

The Taizé message of “joy, simplicity and humility” is being lived out as a sign to the Church throughout the world.

Please help us to FIGHT CANCER

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

Please send your donations now to:

A. DICKSON WRIGHT, ESQ., MS, FRCS
IMPERIAL CANCER RESEARCH FUND
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IMPERIAL CANCER RESEARCH FUND



LAMBETH '68

Will be very different from previous Lambeth Conferences. It meets not at Lambeth Palace with its Tudor courts and spacious lawns but at Church House, Westminster. It includes not only diocesan bishops and archbishops, but suffragan and other bishops, many advisers, consultants and observers from other Churches. Pleasant courtesy functions will be few and outside interesting engagements taboo! Much study, research and preparation has already gone into the Conference and its members carefully briefed. The man immediately responsible for these tightened arrangements is Bishop Ralph Dean, Bishop of Cariboo, Canada, at present serving as Anglican Chief Executive Officer and Episcopal Secretary of the Lambeth Conference.

This important article by him states his hopes for the Conference and that it will indeed lead to renewal in the Church.

I HOPE LAMBETH WILL BE NEITHER CAUTIOUS NOR DEFENSIVE. One of the main themes is "The Renewal of the Church in Faith," and a serious attempt will be made to grapple with what is mistakenly called the "New Theology". We must assess its place and impact not only in and on the Church but also in and on society. We are all too easily scared by anyone who appears to rock the boat—whether it is Bishop John Robinson and Rev. Ernest Harrison or Frederick Nietzsche who in an earlier age said much more devastating things—"What are the Churches, if not tombs and funeral monuments of God?" And if we are honest we must admit that all too often our churches do look like tombs and funeral monuments, even if not necessarily of God.

LIVELY WORLD

Let's face the fact—as anyone who visited Canada's Expo could not avoid—the world around us is very lively. But it is God's world, and even if it seems He now speaks in technological terms and scientific language it is evidence that the God whose world it is, is very lively

indeed—perhaps shockingly so. And let us face the fact also that much about the Church really is deadly. It doesn't mean God is dead—it may mean we are.

A discerning observer of the world as a whole and of the ecclesiastical scene in particular has recently written:

"The scientific approach to the problems and possibilities of the world and of man has shown immense fruit . . . and those who give serious and disciplined attention to it are able to make a considerable contribution to the possibilities of living. But the Church, over a very large area of her concern and activities, has for some time been on the defensive. And to be on the defensive is to be deadly.

"The liveliness of the world has been seen as producing a series of encroachments upon, and underminings of, the authority of the Church. Both the Church and the world outside the Church have agreed in interpreting this as, so to speak, undermining the position of God.

"The Church has seen the liveliness of the world as an attack upon herself and as arrogance against God.

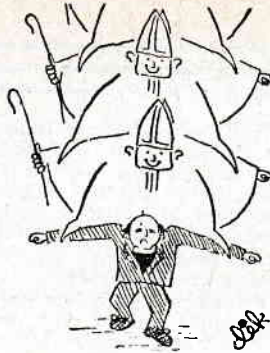
Hence, within the Church we see much suspicion and ignorance of the liveliness of the world and much energy given to defending the Church and the Church's place in this or that aspect of society, to reorganising the Church and even to re-uniting the Church. And all this is allegedly and ostensibly part of the necessary defence of God in a Godless world. But this is nonsense. A God who requires defending is hopeless as God and useless to man. His existence is not even debatable, it is merely contemptible."

THE MINISTRY

I further hope that Lambeth will look to the future rather than to the past. The second main theme of the Conference will be "The Renewal of the Church in Ministry." Does anybody really deny that the whole question of ministry needs to be given a good hard look in the light of modern conditions?

What is the role of the priest—to say nothing of that of the deacon and bishop too—in a world in which many of his erstwhile functions have been taken over by other disciplines, social, psychiatric and so on?

Are we prepared to see—as a more fitting expression of Christian service—a diminishing of the number of full-time paid professionals and an increase in the number of those who still serve the Church truly as ministers, while earning their livelihood in other professions?



LESS ARROGANCE

Finally I hope Lambeth will be open-hearted and large-hearted when it considers "The Renewal of the Church in Unity." One can surely hope for a lessening of the normal Anglican arrogance which—even if it is un-

conscious — accompanies much Anglican talk about re-union—as though our Communion represented 95 per cent of Christendom instead of the 5 per cent which is in fact our share.

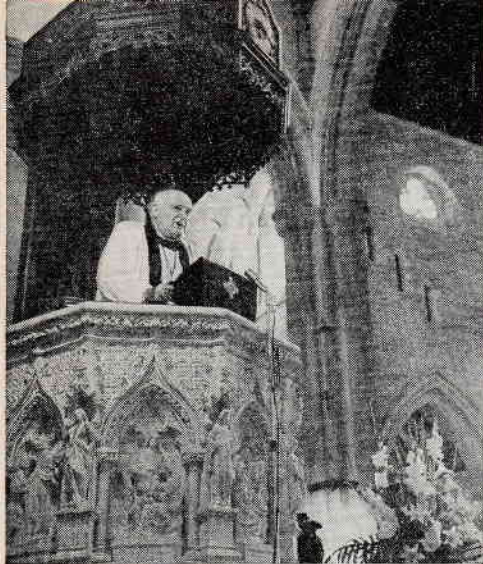
In any case, the Conference will not be expected to dot the "I's" and cross the "T's" of any re-union schemes which come before it, realising that the West is no longer the authoritative mentor of the so-called "younger churches," and that it ought to encourage and hearten and not quench the Spirit who speaks in His Church everywhere, not being limited by geographical considerations.

That the disunity of Christ's Church is the greatest single obstacle to its life and witness in the world is the veriest truism. Yet when the crunch comes, we forget all that and become timid and fearful. But "the spirit that God gave us is no craven spirit but one to inspire strength, love and self-discipline" (2 Timothy 1.7).

I hope that will be the spirit of the 1968 Lambeth Conference.



From "Canadian Churchman"



A fine typical picture of Dr. Ramsey preaching—for this Lambeth Month—taken during his Bermuda Tour earlier this year.

Lambeth '68

If you want an interesting and on the whole light-hearted and certainly attractive booklet on Lambeth 1968, it has just been produced by the Church Information Office, price 3s. 0d. I am sure most clergy will try and get it on their pamphlet and bookstalls and it is to be hoped that many lay people will get hold of it. I think it is of the right popular level.

Mothers' Union

"The Mothers' Union is, in most parishes, the only Church women's meeting, most of its members originally joined because they wanted fellowship and help in their spiritual life and not because they wanted especially to uphold the permanence of marriage . . .

"I think the Mothers' Union must make up its mind. Either it is a sectional group with its present basis of membership unchanged, or it seeks by a change of membership to widen its scope and appeal. Surely the best way forward would be to have an overall Church Fellowship open to all Church members who desire to belong, with, inside it or alongside it, the Mothers' Union, limited in numbers to those who feel a special call to witness to the permanence of marriage and who feel that this witness can only be given by those who have, themselves, unbroken marriages.

"There are signs that this is happening. It will be very sad if it cannot happen with the full co-operation and support of the Mothers' Union, which would then be left in peace and would not need to alter its rules."

The Bishop of Salisbury.

Lambeth Preacher

The Archbishop of East Africa (Dr. Leonard Beecher) will preach at a special Lambeth Conference Service at Westminster on Sunday, July 28.

He has spent nearly 40 years in East Africa as school master, Archdeacon, Bishop of Mombasa when he was confronted with the Mau Mau uprising and played a courageous part in supporting African Christians. He was instituted first Archbishop of East Africa, August 3rd, 1960, and has been closely associated with plans for rehabilitation and reconstruction in Kenya.



The new family

The close-knit family, and particularly the husband and wife relationship, is becoming a more influential factor in social life, Peter Willmott, co-director of the Institute of Community Studies, told a conference at University College London, recently.

Mr. Willmott quoted recent British marriage statistics suggesting that marriage and the immediate family, far from declining, are more popular than ever.

Rhodesia

Anglican, Methodist, Presbyterian and United Congregational Churches' leaders are proposing that their Churches move towards Unity by: (1) engaging in solemn Covenant to seek organic unity, whereby baptised communicant members of all Churches be allowed to receive Communion in any Church; (2) seeking a common statement of belief and a form of oversight and ministry for the "United Church", which should include Bishops. There will be no attempt to enforce particular types of worship.

A Thought

"Fundamentally, the world has no need of a new order, or a new plan, but only of an honest and courageous application of the historical Christian ideal."

—Field-Marshal Smuts.

... have you heard ...

Schools R.I.

The new Secretary for Education (Mr. Edward Short) will not yield to Humanist pressure to abolish religious instruction in schools. Mr. Short, former Head of a County Secondary School, says:

"There has been a great deal of pressure to remove religious instruction. I am against that, and it won't happen while I am here."

"I am not a particularly religious person, but perhaps one thing wrong with society today is that we are neglecting the spiritual side of human life."

V.O.M.

Have you heard of it? It stands for Voice of Methodism and is the considerable group within the Methodist Church who disagree with Anglican-Methodist reunion, certainly as now proposed. On the final report published in April they complain of it leading to a "monopolistic Church under hierarchical rule". "Our experience of Methodist Union does not encourage us to believe that organisational union will necessarily lead to greater effectiveness in mission." "Should the (Methodist) Conference approve the scheme, we demand adequate 'contracting-out' provisions".

'Help'

Group Captain Leonard Cheshire, V.C., and Richard Exley, who was for a long time OXFAM's Publicity Officer, have got together to produce a new magazine called "Help". They believe that there is a vast reservoir of goodwill in the country which if approached in a challenging and exciting way would respond and take a hand in tackling the social problems that voluntary organisations and churches are trying to deal with. The aim of this new magazine is to act as a focus and gathering place for all those people who want to see a better society and it also aims to help them do it. If you would like a first copy write to Richard Exley, Community Publications Group, 2 Arundel Street, London, W.C.2. The first issue comes out this month.

Change

The Pope has introduced sweeping changes in the papal entourage. Out go hereditary or life holders of office. Out go the titles of Princes of the Papal household. Out go their exclusive holding by noble Italians. In comes office for five years. In comes the possibility of commoners in the court. Out also go offices dating to mediaeval times—secret chaplains, secret stewards, custodian of the triple crowns, honour servants in purple robes. Change indeed.

Some Envelope

Christian Aid have received an envelope containing a cheque for £20,000 and a letter. "I wish to remain anonymous and use the money as best you think. I have no wish to tie the hands of your committee in any way."

No Room

When the Inter-Varsity Fellowship held its 49th Conference at Swanwick over 500 students, many overseas from Kenya, Ghana, India, Japan, Vietnam, West Indies squeezed in, but some 60 had to be turned away because there was no possible room for them.

Open Application

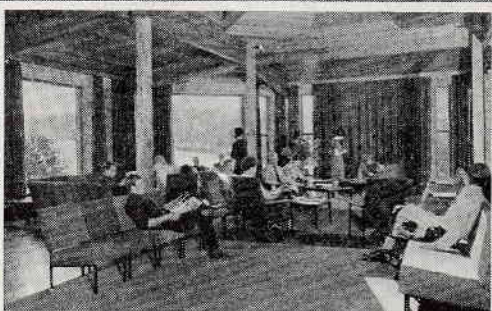
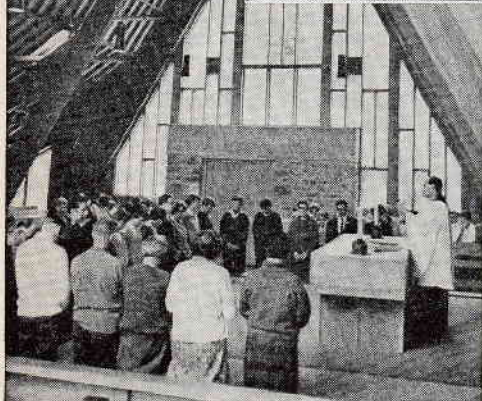
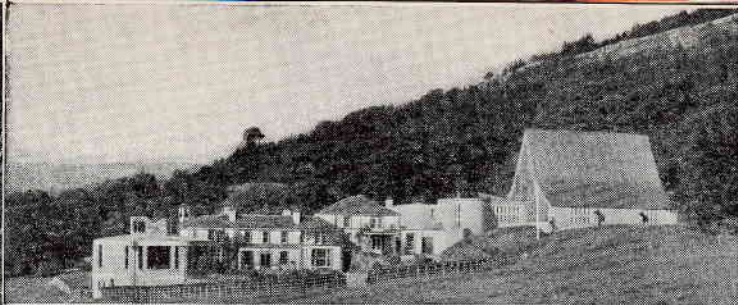
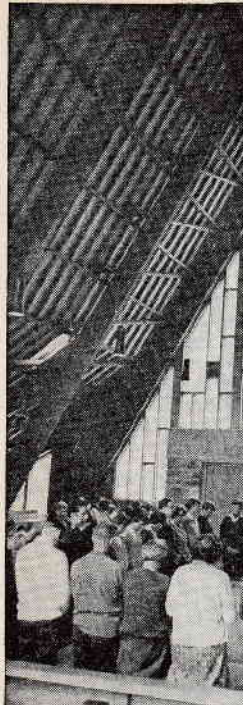
The Church Society Trust, patron of a number of Anglican "Livings", announces that in future it will publish its vacancies.

Benjamin Britten

At the Chichester, Winchester, Salisbury Cathedrals Festival (July 25-28 at Chichester) a new work by Benjamin Britten, commissioned specially by the Bishop Bell Trustees, will be played.

Shot-gun Weddings

38,500 brides married in 1966 under the age of 20 were then pregnant—one in three of all marriages in that age group. "If we are anxious to improve the quality of marriage", said Professor Norman Morris, of London University gynaecology department, quoting the figure, "can we really afford so many to be shot-gun affairs?"



Scargill

Florence Pettit

THERE IS A CHRISTIAN HOLIDAY Guesthouse in the Yorkshire Dales that would appeal to readers and their friends. The nearest town is Skipton, but once at the guesthouse, in its lovely setting of moors and streams and hills, one feels "right out of this world".

Missionaries, lay-workers, clergy and church groups are as welcome as those who may profess no allegiance, at the moment, to the Christian faith.

Everyone however comes away after a stay there feeling a new person. Nothing will ever be quite the same again. For within that large, countryhouse atmosphere, there is a spirit of love, fellowship, understanding and kindness. Problems dissolve and burdens become lighter, for one finds that one has been "guided", for a purpose, there.

Services are held in the finely designed, tent-shaped chapel but no one has to attend. Everyone is welcome however, no matter what their religious denomination. Class and all other barriers are seen to be artificial within that house which, surely, God loves!

Young people from all over the country take part in fell-walking, botanizing, birdwatching, potholing and other out of doors pursuits. If you are interested in archaeology, history, geography, geology or even pony-riding, you will find facilities

there. If, on the other hand, you prefer a quiet holiday in order to relax and browse on the moors, or in the garden with a book, far from worldly commitments, you will be able to do this too.

You can play table tennis and "trip the light fantastic" in the evenings by means of square or country-dancing, indoors or out according to the weather. There is a library and quiet room should you prefer study and meditation to hearty shared activities.

Scargill stands in seventy acres of land on the lower slopes of Great Whernside in Upper Wharfedale. Rocky outcrop; half encircle and protect the house from the wind. Sheep "safely graze" and curlews and peewits cry above them.

Coach outings are arranged for those who desire them, but every day begins and ends with prayer, for the organisers believe that God is at the heart of every situation and enterprise. Grace is said before meat, and the atmosphere is one of joy and peace.

Accommodation is in comfortable double and single bedrooms as well as in twin-bunk cabin-like rooms for two or four. There is also a gay dormitory much loved by young people. Those with very small children can feel free to go off for an hour or two without their little ones, knowing they will be in safe hands.

The food is plentiful and beautifully cooked and the house very well-appointed in every respect. Ninety guests can be accommodated at one time.

The fees scale down from eleven pounds a week for adults to six pounds for children under twelve years. A special feature is the annual "Father and Son" week which gives Mum a rest from her menfolk if she wants it. Dad and junior vie with each other over feats of endurance like rock-climbing and caving.

Outside the holiday season private conferences can be held. At all times the lone wolf is made most welcome.

There is a resident community at Scargill for dedicated men and women, with their families, have made it their semi-permanent home. Students are often accepted to help

with the work in kitchen, garden and office.

Young people between jobs, or in the long vacation sometimes find that, after a six month period at Scargill, their lives have been dramatically changed. They sense that their way has been mapped out by the Hand of God, and they leave with a renewed sense of purpose and destiny. Members of the community, whether temporary or permanent, get free board and accommodation plus a personal allowance. Theological students derive great benefit from brief sojourns within a living Christian set-up.

If you would like to know more about this "Christian Power-house in the Midlands" write to:

The Warden, Scargill House, Kettlewell, Skipton, Yorkshire.

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. They deserve our prayerful study during the whole week.

July 7 A Pilgrim's Prayer, Psalm 121.

Wait upon God who watches over each individual as a human father would protect his children.

Adore God who chooses men and women to be his followers and leads them through temptation and adversity to eternal life.

Ask God for the sense of purpose, conviction and steadfastness that is essential for fulfilling the Christian calling.

Say the Gloria.

July 14 An Ancient Te Deum, Psalm 122.

Wait upon God who is always being worshipped by men and angels and who inspires such a sense of awe in us.

Adore God for the great act of Christian worship—the Holy Communion, the joyous privilege unknown to the writer of this Psalm.

Ask God that a united Church at peace in herself will help heal the divisions and wounds of a troubled world.

Say the Gloria.

July 21 A Prayer after Hardship, Psalm 71.

Wait upon God in the resigned peace of the Nunc Dimittis (Luke's Gospel chapter 2: vs. 29).

Adore God who uses hardship and suffering to train and fashion our lives in the image of Jesus, who himself suffered and died.

Ask God to use all the experiences of life, whether good or bad, as a means of growing in grace.

Say the Gloria.

July 28 A Missionary Prayer, Psalm 145.

Wait upon God who is the hope of humanity, who alone can offer to mankind the real reason for life.

Adore God who is gracious, merciful, slow to anger, and abounding in steadfast love.

Ask God that his Rule shall be acknowledged by men and women in every street of our own neighbourhood and every town in the world.

Say the Gloria.

THE WIDER FELLOWSHIP

Notes, News, reports opinion from other Churches
This month — The Rev. Leslie Timmins, Methodist

The release on April 4 of the Report of the Anglican-Methodist Commission offers a final scheme for Unity between the Anglican and Methodist Churches. If this proposed scheme is adopted by the Convocation of the Anglican Church, and the Conference of the Methodist Church, we can expect the first steps to be taken by 1970.

The present proposals are that Methodism should "take episcopacy into its system" and through a Service of Reconciliation, the two Churches come together: the creation of bishops within the Methodist Church, intercommunion, and the gradual unification of the ministries. From this point the two churches should work towards organic unity—estimated to take upwards of twenty more years.

The members of the Commission, who have worked on this scheme for twelve years, are convinced that their proposals to the two churches are viable and right in the present situation—with one exception—Dr. J. I. Packer (Anglican) alone dissenting from the main Report. He does not agree that unity between the two churches should depend upon the integration of their ministries as proposed in the Service of Reconciliation. He does not accept that unity of ministry should be suspended until participation in the historic episcopacy is assured.

The Report itself is a long, and complicated piece of writing. One fears that not many people will read it carefully, or even at all.

There is about eighteen months for members of both churches to find out what is being asked of them, and to show their approval or disapproval. No doubt there will be long arguments about a scheme which assumes that it is necessary to have bishops in order to find unity.

For some people the positions are already taken up. In each church there are some committed to the scheme, and some committed against. But in the middle there are large numbers of people who still need to know and understand more and be ready to show where they stand when the time comes.

It is worth thinking about the reaction of large numbers of people not belonging to the "inner ring" of either church. They are

already puzzled with arguments which appear to them to be hair-splitting in a needy situation. We live in a world which has unlocked many secrets, which knows infinitely more than man has ever known. But it is also a world which does not know the secret of reconciliation.

Should not the church lead the way in showing at this time an act of reconciliation which would be of more value than all the words in the world? Reconciliation means willingness to give way as well as to obtain. If there were no sacrifices involved in this proposed unity, it would be a poor thing indeed.

The "barrack-room lawyers" of both churches need to remember that—perhaps for the last time in this generation—people are observing whether the churches have any greatness of spirit in them and can settle their differences and serve together in unity and united action.

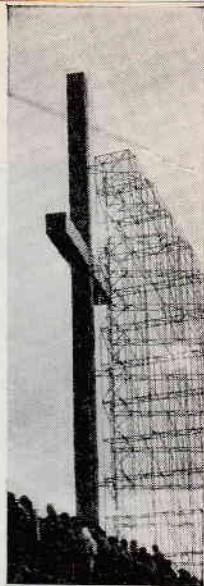
This may be to ignore, for the moment, cherished arguments about the rights and wrongs of doctrine and whether the "ambiguity" in the Service of Reconciliation is intentional, or evasive, or neither.

But I cannot forget that at the time of the Russian Revolution, it is reported that the church leaders in Moscow were arguing the colour of vestments which they should wear! The danger of the Church of the sixties is that it might be as irrelevant as that.

THE WRONG ANSWER

A revised response to "The Lord be with you" in the new English text for the Roman Catholic Mass reminds me of the story of a non-Roman traveller in a monastic guest-house.

Awakened by an early morning tap on his door and the customary Latin greeting *Dominus tecum*, ("The Lord be with you") he replied: "Thanks very much. Put it on the mat."





**'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.

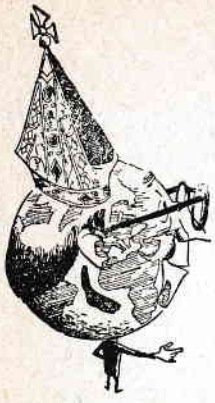
Send your donation today!
To: Dr. Barnardo's 478 R
Stepney Causeway, London E.1.
*I enclose a donation for the work Dr. Barnardo's
are doing for children.*



NAME _____

ADDRESS _____

BARNARDO'S



The Bishops come to talk

IF YOU ARE A keen Christian, I dare say you criticise the Church! You ask what is the Church doing to stop wars, to end nuclear weapons, to get white and black men to love each other? When will the Church of England unite with the Methodists and Roman Catholics? When will the Vicar do a useful job? When will women be allowed to become priests? When shall we have "with it" worship and an up-to-date idea of God? What really is a bishop and do we need him?

A very famous Archbishop of Canterbury is once supposed to have said, "When people ask what is the Church doing about this and that, what they really mean is what are the bishops going to *say* about it?" Christian action, in other words, is bishops' talk?

This month we shall certainly get that! Some 500 Anglican bishops are coming from all over the world to have a Conference on the world's needs and the Church's mission. What will the Conference do? It will talk and talk, and talk, pray and hold services and eventually issue a report of its discussions.

What good will that do?

Do you always know what to do? Often most of us are puzzled. We live in a very puzzling world. So we have to think. And my thinking is the better for your help. That is why we talk together, why we have so much discussion today in school and college, on TV and at clubs, in Sunday Schools and Church groups. By putting our heads together prayerfully, sincerely, honestly, we

teach each other and see for ourselves what we ought to do. And that is what God wants us as Christians to do. At least we shall *know* what we should do and we may begin to do it. Otherwise we are paralysed and cannot start to go forward. This is what the Lambeth Conference is for. It is to talk, so as to discover what God wants the Church—that is you and me—to do. Ideas from all over the world-wide Anglican branch of Christ's family are swapped around. In every parish we may be guided as a result by the Lambeth fathers.

"Father" as a title for a bishop raises another key idea—parents and older children. Now you are growing up, what is your father for? Surely, to help you find out what to do, even though it is up to you whether you do it or not. God, according to Jesus, is like a father and He guides us. God wants us to do His work for the world and for this we must know His detailed plans. We are led forward through our Christian thinking and that is where Lambeth comes in.

Bishops are called "fathers in God" and all Christians are their children. Bishops are fathers, I believe, in the sense of starting us to think, as Jesus taught men to think, on behalf of His heavenly Father. Today Christ comes to us through these men and through Lambeth this July He may come again to the whole Church. Whether His will reaches practical action, whether the Father's plans are furthered, is left to us, His teenage children.

So Lambeth is for you. Without you it is mere talk: with you it is God's love being sensibly directed into all the world. **David Attfield.**



Prayers in

By Mary Andere

Sally Trench

What a person! The girl who at the age of 17, returning late one Sunday evening from a weekend in the country stumbled against a human bundle of smelly rags, a "dossier", the untouchably down and outs whom even the police tend to avoid rather than run them in. Moved with immense compassion the next night she made sandwiches, hot coffee, bought cigarettes, shinned down the drainpipe of her St. John's Wood home so as not to wake the family, and set off to feed and care for these wretched broken human beings. And not once or twice—but for four years she has spent her life with old alcoholics, young addicts, beats, vagrants. She held an addict's arm steady while he gave himself a fix, cleaned lice from an old meths' drinker's clothes and body so he'd be able to get into hospital, held the hand of a dying man on a rat infested bomb site through a winter's night. **"Bury me in my Boots"** by Sally Trench (Hodder and Stoughton, 25s.) is the book. Why did she do it? A simple, untouchable humanity, for God's sake and Christ's love.

HAVE YOU EVER TRIED TO re-write the Prayer Book in modern language? Sounds simple. But try it and see! It is humbling and good mental and spiritual exercise. Slightly chastened, we often come to realise that the problem is not merely the language, but the theology involved—the implications behind the words themselves.

Take the Lord's Prayer, and see if you can improve on the old version. It seems the sort of thing we should be able to toss off with one hand, so to speak . . . Until we start!

I began cheerfully enough . . . "Father of all men . . ." Hastily I withdrew. Was this theologically accurate? Or is God *Creator* of all men, but only Father to those who have been "born again of the Spirit"? A nice distinction . . . Some twenty minutes mental debate left me with "Our Father" still starting the prayer!

"Which art in heaven . . ." Keep clear of any implication of earthly kingdoms or spatial spheres. Well, our Lord made it fairly specific by saying, "The Kingdom of Heaven is within you . . ." That means that God is *in me* . . . if I will allow His rule in me! A rather sobering reflection, followed to its full conclusion . . . "Know ye not that your bodies are the temple of the Holy Spirit . . . ?" My best effort leaves me with "living in our hearts and wills".

"Hallowed be Thy Name." Just how does one get that across? Holy — whole — revered — honoured? Let's face it, holiness isn't much in vogue, so words associated with it tend to leave a

Modern Form

vacuum in the mind. I decided to go for alternatives: "May we not misuse . . . dishonour . . . profane . . . Your Name."

The three phrases—Thy Kingdom come . . . following weren't difficult. After all, they are logical and interdependent. If we all did God's will rather than our own, then His Kingdom would long since have come upon us . . .

"Give us all we need for today's needs" was the best I could manage for the next clause. "Forgive us our trespasses as we forgive . . ." is easy enough to translate, but, if we are honest, just as difficult as ever to live out! We don't always *want* to forget inner resentments, bitterness, fears, injustices . . .!

"Don't let us go under (or fail) in temptation." The original, from the Aramaic, where the verb means "to go into" has a secondary meaning of "to go under," or "to fail". When we remember temptation also means testing, and in life this is a good and necessary thing, then it makes sense. We test bridges, cables, metals, to ensure safety and temper them to maximum pitch.

"Deliver us from evil"—Anyone who has ever faced spiritual temptation knows the literal power, or force, of evil.

"Thine is the glory"—a straightforward statement, constantly rushed over at the end of the prayer and constantly forgotten in the bustle of life. Yet we need to think about and get hold of it constantly—for our own sakes! The Lord He is God! . . . There is no God but God! Thine is the Glory. No doubt your effort will be better than mine.



Cookery Nook

KIPPER SOUFFLE

1 oz. breadcrumbs; 12 oz. kipper fillets; $\frac{3}{4}$ pint milk; $\frac{1}{2}$ oz. butter; 2 oz. flour; 4 eggs, separated; grated rind of 1 lemon.

Method

Prepare a 6-inch soufflé dish by buttering it thoroughly and coating with a fine layer of fresh breadcrumbs. Poach fish gently in the milk for 15 minutes. Strain off milk into measuring jug, adjust to $\frac{1}{2}$ pint and keep on one side. Mash the fish.

Melt butter for panada in a saucepan, stir in flour and cook for a minute without browning. Remove from heat and gradually add the milk. Return to heat, bring to boil and cook for 2–3 minutes, stirring all the time. Remove from heat and add the mashed kipper. Add egg yolks and grated lemon rind. Season well.

Whisk egg whites until stiff but not dry, and fold in carefully to fish mixture. Place in centre of moderate oven Gas Mark 6, 400 deg. F. for 45–50 minutes. Serve immediately. Quarters of lemon, fingers of toast, and a crisp salad are excellent accompaniments.

Stay with me, Lord

Stay with me, Lord, a little while,
Through sleepless nights and days of pain
That I may learn again to smile
At summer rain.

Stay with me, Lord, and hold my hand,
Though all my path is dark and rough
It leads me to a brighter land,
It is enough.

Stay with me, Lord, I am afraid,
Please comfort me and still my fears
That I may smile though still betrayed
By unshed tears.

EILEEN LIGHTFOOT



EDITOR'S TABLE

Cruel Sports

Dear Canon Rhodes, Ipswich
 A recent B.B.C. Television programme dealt with Live Hare Coursing and a sickening series of spectacles it proved, including one showing the hare torn apart by the contending hounds. To the charge of revolting cruelty the coursing official replied that no more cruelty was inflicted in coursing, hunting or any other field sport, than is normally found in nature. No argument could be more misleading, for this means that hunting addicts take the view that for self-indulgence and recreation they are justified in renouncing Christian morality and descending to the amorality of wild beasts in the jungle.

Yours fraternally,
 (Rev.) C. P. Hines,
 Headmaster, retired.

Cancer Cruelty

Dear Canon Rhodes, Chelsea
 I am grieved that **Church News** should carry a half-column advertisement appealing for contributions to Cancer Research. Every year, under the Vivisection Act of 1876, such research involves, legally, in this country alone **and mostly without anaesthetic of any kind, under that Act, millions of helpless, innocent animals in untold pain and suffering.**

Today cancer research is a vast, vested interest to which several hundred million pounds are allocated annually. Meantime, the death-rate from cancer rises steadily.

Do you feel justified in accepting further revenue from such an advertisement?
 Yours, humiliated,
 Alasdair Alpin MacGregor.

The Editor replied.—Life is a choice between lesser and greater evils. The suffering caused by cancer is enormous and every effort should be made to relieve it. I accept that medical research is a dedicated service and he who cares for man will not be heartless to animals. I hope I am not mistaken.

Reply.—Your letter is a fatuous, cowardly, and irrelevant evasion, and an affront to Christian truth and compassion. I have stopped your *Church News*, and hope to persuade others to do so.

No wonder organised Christianity is in decline!

Alasdair Alpin MacGregor.

Religious Education

Dear Canon Rhodes, Bristol
 In view of the thousands of homes into which the inset, *Church News*, will go—perhaps it would be well to mention that in January, 1965, there came into existence the Christian Education Movement when the former Institute of Christian Education and the Student Christian Movement in Schools were integrated. The Institute of Christian Education numbered four thousand members chiefly teachers.

Yours sincerely,
 J. W. Harmer.

Bury St. Edmunds

The article on Religious Education in Schools showed one or two surprising omissions. The survey quoted "Sixth Form Religion" by Edwin Cox, is but one piece of work sponsored by the **Christian Education Movement**. This is the principal agency at work. Formed in 1965 with the amalgamation of the Student Christian Movement in Schools and the Institute of Christian Education. It is the body recognised by the teaching profession—with representatives on its executive of the N.U.T., "the joint four" teachers associations and the Department of Education—and by the churches and the British Council of Churches—with cross-representation on its education committee. It produces the lively periodical "Learning for Living". It holds together teachers, clergy and parents; any groups of teachers or others would be well advised to get in touch with it.

A competent survey of current work in religious education in schools of all kinds, colleges and departments of education, recently published, completing the picture is "The Communication of the Christian Faith" (S.P.C.K. 3/9d.)
 (Canon) J. Churchill.

Dear Canon Rhodes,

Hull
 Surely the proposed aims and functions of the teachers' Association are already those of the Church Assembly Board of Education?

And if this is so, is there any need for yet another organisation—would not more be accomplished more rapidly by working through the existing one? As the Board has just published a book on "The Communication of the Christian Faith" one assumes that it is in closest contact with all those concerned in communicating it—or is the book merely an effort to "stir up" teachers and others whom the Board has presumed indifferent to the demands of modern society?
 Yours, sincerely,
 Kathryn Tongue.

Organs or People?

Dear Canon Rhodes, Chelmsford, Essex
 What a breath of fresh air by Elizabeth Peters!

As a Christian involved with a Baptist church I am puzzled by the mis-directed zeal of my C. of E. brethren.

Of course people are more important. If only we could get down to the real job of taking Christ to those for whom He died.

Yours sincerely,
 Roy W. Sach,
 Springfield Park Baptist Church, Chelmsford.

Toymaker Wanted!

The Blackfriars Settlement
 Blackfriars Settlement—the well known charity organisation which has its headquarters in London, S.E.1.—is looking for a toy maker to teach its blind how to make toys from fur fabric.

Mrs. F. Morris, wife of Mr. David Morris of Man-Made Furs Ltd., has offered the Settlement a quantity of fur but the Settlement has agreed to accept it only if a volunteer toy-maker can be found. Offers to Michelle Jordan, C.M.S. Ltd., 73/75 Mortimer Street, LONDON, W.1. Tel: 580 3413.

This inset, entitled "Church News," is published by Home Words Printing and Publishing Co. Ltd., 11 Ludgate Square, E.C.4, and edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16. July, 1968.

There will be a Children's Service at 11.15 a.m. in Church on Sundays, August 11th and 25th, and September 8th.

Morning Prayer will be at 11.15 a.m. in Church on August 4th and 18th, and September 1st.

We shall be pleased to see as many children as possible, together with their parents, at the services during the holiday weeks.

The Annual Garden Party for the Kindergarten and Nursery Department will be on Wednesday, July 3rd, after School, from 3.45—5.30 p.m. on the Vicarage Lawn by kind permission of the Vicar and Mrs. Rimmer. (If wet, in the Scout Hut).

The Nursery Sunday School in the Mortimer Hall will meet at 11.15 a.m. NOT 11 a.m. (as stated in the magazine cover). This is in order to bring the time in line with the other services in Church.

TO ALL MAGAZINE DISTRIBUTORS

Now that the holiday months are here, may we plead with all distributors to arrange for someone to take over their magazine round if they are likely to be away, when the magazines come out. If this is quite impossible, please get in touch with Mr. & Mrs. Finch, Stanmore, Boults Lane, in good time, so that other plans may be made.

MARSTON PARISH COUNCIL

We have been asked by the Marston Parish Council if we will publicise the names of the members of the Council for the information of the parish, and this we gladly do.

Chairman : Mr. A. Gammon, 50 Oxford Road.

*Mrs. B. Deam, 71 Oxford Road.

*Mrs. W. M. B. Haynes, 2 Oxford Road.

Mrs. M. A. Smith, 2 Boults Lane.

Mr. J. E. Busfield, 4 Mill Lane.

Mr. C. R. Haynes, 12 Boults Lane.

Mr. G. A. Hine, 21 Raymund Road.

Mr. D. J. K. Hodgkins, 31 Elms Drive.

Mr. R. G. Hughes, 90 Oxford Road.

Mr. A. T. Jones, 26 Arlington Drive.

Mr. P. H. Nye, 13 Mill Lane.

Mr. F. H. Rumbold, 8 Beechey Avenue.

* Representatives on Bullingdon R.D.C.

Oxfordshire County Representative : Mr. R. C. Weir,

Christmas Cottage, Horton cum Studley.

Clerk to the Parish Council : Mr. L. M. Garner, 31 Oxford Road.

NEW BLOOD PANELS FOR CENTRAL HEADINGTON AND MARSTON

The Regional Transfusion Centre in the Churchill Hospital is forming two new blood donor panels, one in Central Headington at All Saints' Church House, New High Street, on Wednesday, 31st July, 1968 from 2 p.m.—4 p.m. and 5 p.m.—7 p.m., and one in Marston at the Mortimer Hall, Oxford Road, on Thursday, 1st August, 1968 from 2 p.m.—4 p.m. and 5 p.m.—7 p.m. Donors are only asked to give blood twice a year, and their blood supplies the hospitals throughout the Region.

Because of the ever-increasing need for blood, it is necessary to find a thousand new blood donors every month throughout the year in this Region alone. This is done firstly by increasing existing blood donor panels, using all means of publicity, and secondly by forming new panels such as these.

Blood given to the Transfusion Service can and does save life—it may be that of the victim of a road accident ; it may help a surgeon conducting an operation—there are many ways in which the Blood Transfusion Service can help. Can you help the Blood Transfusion Service to save life ?

PARISH CALENDAR : JULY

- July 3. Wednesday. Holy Communion, 7.15 a.m.
Kindergarten & Nursery Garden Party at the Vicarage from 3.45 to 5.30 p.m.
Young Wives : 7.45 p.m. Church Hall.
- „ 7. TRINITY IV. Services as for the 1st Sunday in the month with Mattins at 11.15 a.m.
- „ 10. Wednesday. Holy Communion, 7.15 a.m.
8 p.m. Mothers' Union Quiet half-hour at 24 Oxford Road.
- „ 11. Thursday. Parochial Church Council meeting, 8 p.m. preceded by Evensong in Church at 7.30 p.m.
- „ 14. TRINITY V. Services as for 2nd Sunday in the month with Holy Baptism at 3 p.m. Coffee after the 10 a.m. Service.
- „ 17. Wednesday. Holy Communion, 7.15 a.m.
Young Wives : Church Hall, 7.45 p.m.
- „ 19. Friday. 10.30 a.m. Holy Communion with the “laying on of hands” for the sick.
- „ 21. TRINITY VI. Services as for the 3rd Sunday in the month with Mattins at 11.15 a.m.
- „ 22. Monday. St. Mary Magdalene's Day
7.15 a.m. Holy Communion.
- „ 24. Wednesday. 7.15 a.m. Holy Communion.
Mothers' Union Outing.
- „ 25. Festival of St. James, Apostle & Martyr.
7.15 a.m. Holy Communion.
- „ 28. TRINITY VII. Services as for the 4th Sunday in the month. Coffee after 10 a.m. Service. Holy Baptism at 3 p.m.
- „ 31. Wednesday. Holy Communion, 7.15 a.m.

HOLY BAPTISM

- May 25. Alison Jayne Buckett, 6 Ashlong Road.
Richard William Higgs, 26 Ewin Close.
Julie Hudson, 17 Raymond Road.
Lucy Ann Parton, 36 Elms Drive.
- June 2. (Whitsunday). Martin Paul Merritt, 23 Ouseley Close.
- June 9. Lisa Marie Blackburn, “ Hill View,” Mill Lane.
Toni Dandridge, 21 Arlington Drive.
Kevin John Parker, 62 Headley Way, Headington.
Helen Claire Quarterman, 32 Cavendish Drive.
Kaye Reading, 16 Colterne Close, Headington.
Melanie Louisa Morse & Simon Edward Morse, 7 Village Street,
Moulsford, Berks.

HOLY MATRIMONY

- May 25. Richard John Edward Cox and Julia Mary Hathaway.

IN MEMORIAM

- June 1. Nellie Eadle.
June 7. Freda Annie Gibbons.

10 a.m. COFFEE ROTA

- Sunday, 14th July : Mrs. Seabrook and Mrs. Marsh.
Sunday, 28th July : Mrs. Cardy and Mrs. Webb.

ALTAR FLOWER ROTA

- July 7. Miss Finch.
„ 14. Mrs. Casterton.
„ 21. Mrs. Rimmer.
„ 28. Mrs. Green.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

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

LOCAL

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

USEFUL INFORMATION

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

DIRECTORY

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

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