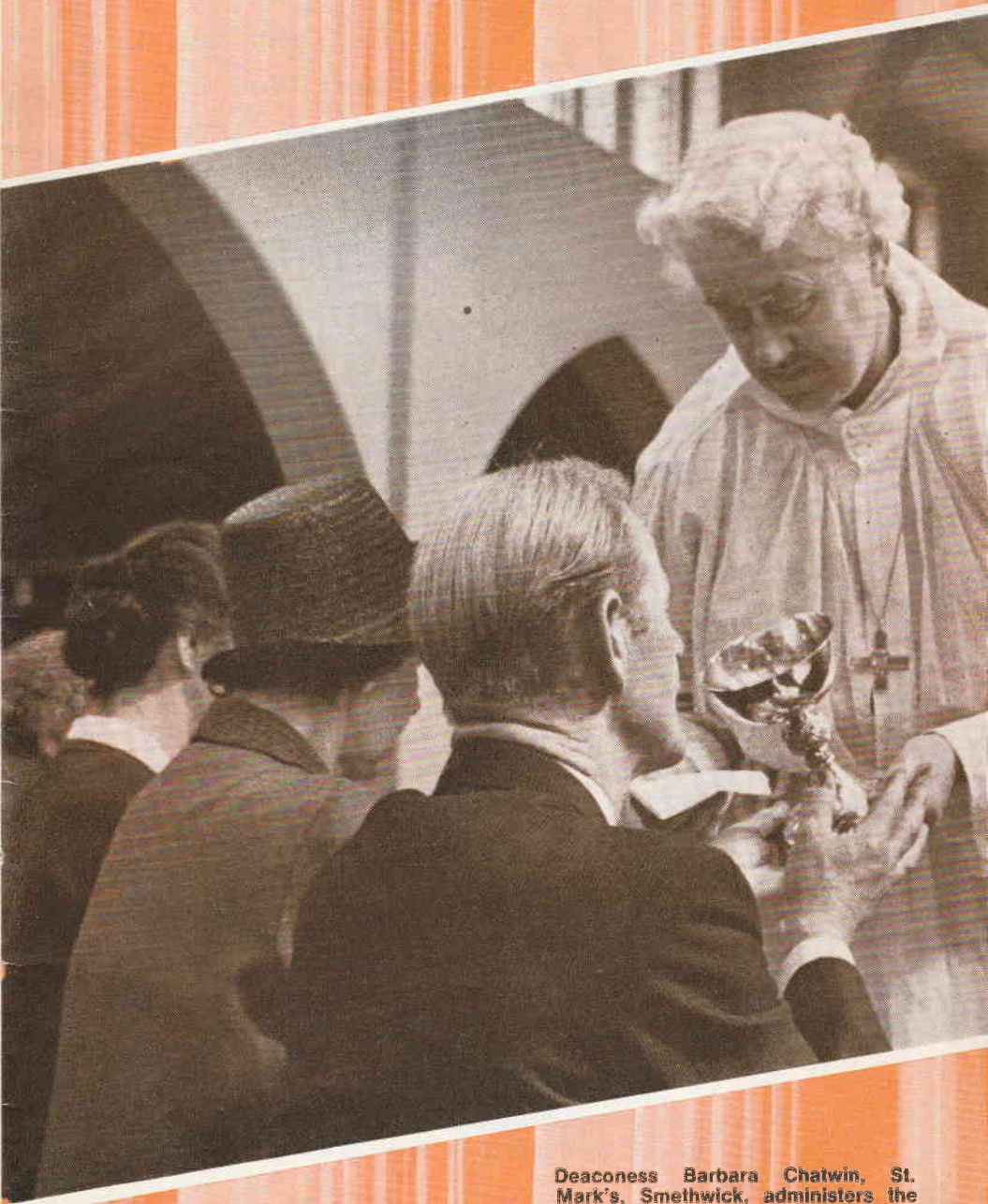


ST. NICHOLAS CHURCH

MARSTON NEWS



Deaconess Barbara Chatwin, St. Mark's, Smethwick, administers the Chalice. *Birmingham Post.*

No. 136

JUNE, 1969

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar and Rural Dean of Cowley : Rev. Paul N. Rimmer, M.A.,
11 Elsfield Road, Old Marston. Tel. : 47034.

Reader : Mr. W. H. Saumarez Smith, O.B.E., M.A., Bishop's Wood End,
Cuddesdon.

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.

Parish Communion : 10 a.m. New Communion Service (followed by Coffee
in Church Hall on 1st Sunday of month and festivals.).

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. 7.45 p.m.

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.

PARISH CALENDAR : JUNE

- June 1. TRINITY SUNDAY
 8.00 a.m. Holy Communion.
 10.0 a.m. Parish Communion.
 The newly confirmed will make their first Communion.
 6.30 p.m. Evensong.
- „ 2. Monday. Men's Forum.
- „ 4. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives will meet in Church Hall for a Quiz.
- „ 7. Saturday. 3 p.m. Bell Ringers Jumble Sale.
- „ 8. TRINITY I
 8.00 a.m. Holy Communion.
 10.0 a.m. Parish Communion.
 3.0 p.m. Holy Baptism after prior notice.
 6.30 p.m. Evensong.
- „ 11. Wednesday. Festival of St. Barnabas, Apostle.
 7.15 a.m. Holy Communion.
 3.30 p.m. CHRISTENING PARTY AT THE VICARAGE.
- „ 12. Thursday. Mothers' Union Quiet half hour at 30 Oxford Road, 8 p.m.
- „ 15. TRINITY II
 8.00 a.m. Holy Communion.
 10.0 a.m. Parish Communion.
 6.30 p.m. Evensong.
- „ 16. Monday. Over 60's Club to Southsea.
- „ 18. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives' Supper Outing.
- „ 20. Friday. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- „ 22. TRINITY III
 8.0 a.m. Holy Communion.
 10.0 a.m. Parish Communion.
 3.0 p.m. Holy Baptism after prior notice.
 6.30 p.m. Evensong.
- „ 24. Tuesday. Festival of the Nativity of St. John Baptist.
 7.15 a.m. Holy Communion.
- „ 25. Wednesday. 7.15 a.m. Holy Communion.
- „ 26. Thursday. 7.45 p.m. Mothers' Union A.G.M. and Discussion.
- „ 29. TRINITY IV. FESTIVAL OF ST. PETER, Apostle and Martyr.
 8.0 a.m. Holy Communion.
 10.0 a.m. Parish Communion.
 6.30 p.m. Evensong.

The Oddfellows will be holding their Regional Service at St. Nicholas' Church and joining the congregation at Evensong.

ADVANCE NOTICE : Tuesday, 1st July at 8 p.m. in the Church Hall a Meeting of the Parochial Church Council.

N.B. As Miss Lodge will be on holiday from June 12th—26th all enquiries concerning the Church Hall should be made at the Vicarage (47034).

HOLY MATRIMONY

May 14. Henry Stephen Hawes and Susan Mary Stevens.

HOLY BAPTISM

Apr. 27. Matthew Sean James, 13 Elsfield Road, Old Marston.

Tracey Shirley, 12 Elms Drive.

Sarah Jane Lewedon, 42 Elms Drive.

May 11. Nigel Heptonstall, 47 Cherwell Drive.

IN MEMORIAM

Apr. 22. Henry James Colley. Aged 70.

ALTAR FLOWER ROTA

June 1st—Miss Finch. June 8th—Mrs. Williams. June 15th—Mrs. Rimmer.
 June 22nd—Miss Warburton. June 29th—Miss L. Gardner.

We are most grateful to Mrs. Washington who kindly went as our representative to St. James', Cowley Flower Festival. The proceeds of this were given to Christian Aid.

VICAR'S LETTER

My Dear Friends,

I am writing this letter as I prepare to leave for the Bognor Conference at which the Bishop and 300 of his clergy will be present. The theme of the Conference will be: "The Communication of the Gospel" and Canon David Jenkins, whom we and Queen's College are soon to lose to Geneva, will be giving a number of talks based on the discussion findings of the clergy. I hope that I shall be able to share with you in Church some of the insights of what should be an interesting gathering.

If you are lucky enough to have BBC 2 you may have watched Sir Kenneth Clarke's magnificent series on "Civilisation"—inspiring in black and white as well as in colour. Despite his forecasts that man cannot look to the future with great joy, one could not but feel Sir Kenneth's optimism about the triumph of the human spirit over all that would enslave and enshroud it.

Yesterday, before Evensong, I watched the lift-off of the latest American moon rocket, a quite fantastic feat of engineering.

For the Christian, the way he looks at history, the way he thinks of civilisation, is conditioned by his belief in the Gospel entrusted to him. The words "Church," and "Gospel" and "Christian" for so many people only evoke associations of togas and sandals; of gothic arches, and psalm singing of "Onward Christian Soldiers," and meetings with a cup of tea at the end.

But the Gospel means Good News for the world of TODAY — of American space-ships, and heart-transplants; of test-tube babies, and a hungry world.

It may mean that we have to translate the Jewish idioms of the Bible in ways which people will understand, but the reality of God's Love in Christ is as valid and as effective as it has ever been. In this phenol-barbitone age it brings comfort to the weary; it brings joy to the disillusioned; it brings integration to those who feel that life is falling apart.

We need to discover new ways to pray — more simple, more direct, more vivid. We need to widen our reading by taking a look at the number of exciting paper-backs that are being published about the Christian faith. But the bed-rock of our faith will be the Eternal Gospel of the Bible, which alone has power to transform our lives and send us on our way rejoicing.

Yours sincerely,



LENT SAVINGS

The amount of £15 15s. 0d. has been sent to the United Society for the Propagation of the Gospel as a result of the savings in our Lent boxes by the children of the Sunday Schools and Catechism. This amount will be "ear-marked" for the village of Bethlehem, Lahore where it is hoped to build a new parsonage for the Rev. Bhagat Ram. Well done! Children of St. Nicholas.

Women crowd Church Assembly Hall, Westminster, for conference on women's rights.

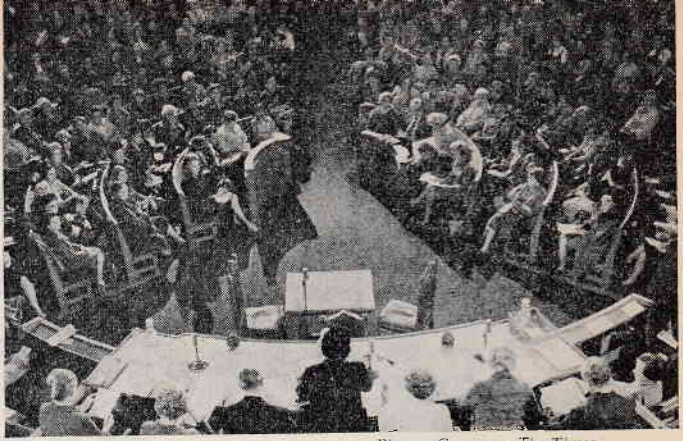


Photo: Courtesy, *The Times*

A FULL FREEDOM

Canon Cecil Rhodes

SIR JOHN NEWSOM, DISTINGUISHED EDUCATIONIST, widely known for a committee and report which he headed, wrote several years ago an eloquent and considerable article in "The Observer", in which he argued that "girls should be educated in terms of their main social function: which is to make for themselves, their children and their husbands a secure and suitable home, and to be mothers." He made the point that of 20,000 girls trained as primary school teachers, 16,000 left to marry before they were 25. The considerable expense in training might have been more wisely spent in the better preparing them for what they really desired, etc.

A brief resume can never be wholly fair—but I hope I have given the slant of the argument. It applies of course to all girls going into any walk of life—that soon they will skip it for marriage and a home. Should they therefore chiefly be trained with this in view?

THE CRUX OF THE MATTER is that women have long been striving for an equal freedom and opportunity with men. They have wanted the right and responsibility to choose for themselves—and they have gained their entry into all areas and spheres of life which till

recent years were regarded as exclusively masculine. Some women do not marry—or marry and have no children—and therefore find before them a life of useful work. Many women marry and work until they have a family, and later when their family are growing up return to work—and are often saved that sense of loneliness and uselessness when their children leave home. And in our time a number of women have risen in their particular and chosen spheres to places of great responsibility and leadership and make an important contribution within and for the community.

AS CHRISTIANS AND CHURCH PEOPLE what is, should be, our attitude? Rightly we are concerned greatly about home and family life. But who is to be judge whether wives and mothers taking wider interests are poorer mothers than those whose interest is only the home and are completely dependent on a husband's earnings? Shouldn't our primary stand be: the acceptance of the worth and significance of each individual, male and female? Allow that and there follows the right of the person to freedom of choice, freedom

of conscience, freedom of action. Only so do any of us fully stretch out to becoming truly responsible, whole and developed personalities. In conscientiously exercising that freedom and choice and responsibility many of our finest women have trained and entered every profession and task—law, medicine, education, commerce, politics, science, even engineering. In all, women today are completely free to attempt a career. Because they are women and marry and produce children, many, most, are content either to pull right out from their tasks or withdraw for a number of years. But simply because they have had wider interests is it not credible that many become finer and wiser persons in the home? And many women, younger and older, adorn their particular calling not only by their femininity, but by their skill, sincerity, service, sensibility, often self-sacrifice.

YET ALONE, THE CHURCH, which believes and preaches the worth and significance of the individual, male *and* female, holds back, questions whether it is theologically right, fears—and does not allow freedom of choice, of conscience, of action, to serve the Church on an equal footing with men.

Sir John Newsom made the comment that “girls go for the more personalised subjects, boys for more abstract thinking . . . girls are good at and want to pursue practical skills to do with nature and the arts, music, drama, visual arts, literature.” Both are very necessary in the full and wholesome ministry of the church, but those whose bent and gifts are personal, the love of nature and the arts, music, drama, visual arts, literature—are not these the very nature of a rounded and whole ministry? Why should the Church deprive herself of those who more particularly love and express these qualities?

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

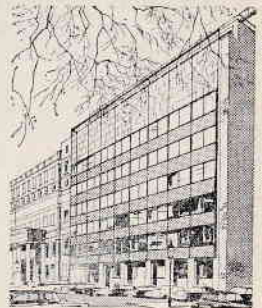
(Dept 257)

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Laboratories in
Lincoln's Inn
Fields



IMPERIAL CANCER RESEARCH FUND



Who does not admire the calm and faith and ability of Coretta Luther King?

Ann Malleliu broke new ground while at Cambridge by being elected first woman President of the Union. Now studying Law.

Thames TV Photo



WOMEN

Indira Gandhi has faced riots and personal danger with a courage some men might envy, yet her grace and demeanour are undeniably feminine.

Barbara Castle—few men can show greater dedication, ability and courage.

Times Photo

OF TODAY

Dr. Anne Sperry—"One of East Africa's incredible individuals". Suffered hell in concentration camps, afterwards qualified as a doctor; saw need in Africa; learnt to fly. Now with Flying Medical Service does a tremendous work in N. Kenya.

Golda Meir—at 70 chosen Prime Minister of Israel—is almost of legendary stature. Settling in Palestine in 1921 with her husband in an agricultural settlement, she rose to the front rank and has served as Israel Minister in Moscow; as Labour Minister, developing cheap housing and road projects; as Foreign Minister for 10 years.



Actress Judi Dench made Christmas Day T.V. Appeal for Christian Aid, and raised over £30,000.

Svetlana Stalin gave her £90,000 book profit to this Indian doctor to develop his work amongst the poor at Kalakaukar.

Times Photo



What Christian Aid preaches.

In the long run, the solution to world poverty isn't filling stomachs with food.

It's filling heads with ideas.

To this end, we've helped build training schools in Africa, Asia, South America, and India.

Teaching people how to get the most out of themselves.

How to get the most out of their land.

And how to deal with the pests that the fruits of their labours attract.

The family planning programmes we've set up have taught thousands of women how to have smaller families.

With the obvious benefits of fewer mouths to feed.

However, how to make soil more fertile and wives less, aren't everyone's headaches.

Which is why in the Middle East we've financed workshops to teach young Arab refugees carpentry,

metal-work, and building.

That way they can get back on their feet by their own efforts.

In Thailand, we've taught people how to balance a diet.

And in Kenya, how to balance a book.

In Bolivia, we hired a trade union expert to study the labour situation.

It seemed the best way to find answers to the appalling unemployment problem.

Caused by the mass exodus of workers from country to town.

Of course, not all our activity is so long-term.

The Vietnamese, Nigerians and Biafrans have more urgent needs. And the doctors and nurses we've sent them have helped.

Though not as much as we'd like. We simply don't have enough money to help people all we could.

But we're praying you'll do a little something about that for us.

Christian Aid.

P.O. Box No. 1, London, S.W.1.
Giro Number 556 3151.

WOMEN IN THE CHURCH

MOLLIE BATTEN, lately Principal of William
Temple College, Rugby

THE OTHER SUNDAY I went to the Eucharist in the beautiful chapel of Scargill House. The congregation of men and women were arranged round the altar. We were all aware of taking part in a lively act of worship and fellowship led by women as well as men. One woman led the intercessions and another preached the sermon. But, of course, the celebrant was a clergyman. Why, of course?

OLD VIEW

Throughout the history of Western Europe women have been subordinate to men in family and society. There have been many reasons—Man's greater physical strength enables him to be a mighty hunter and warrior while woman, as the bearer and nurturer of children, is more intimately concerned with home and family.

Many ancient thinkers, and many Christian theologians, believed that a man is the active agent in the sex act and that the woman is the passive receptacle for his positive contribution. Thus, she was scarcely a person. Also, since the sex instinct is very powerful and pervasive and can express itself in destructive passion as well as in creative love the story of Eve's part in the Genesis myths was held to point to woman as the temptress and seducer of man more than to her role as mother and companion at home and in work. In addition, the physical manifestations of the sex life of women were held to be defiling and to make her incapable of ritual purity.

OUR TIME

But gradually in our society the relationships of men and women and the position of women have changed. Women are acceptably taking their place in almost every profession and occupation. Their entry into the world of men has not been aggressive nor overwhelming in numbers or in influence. Two wars made demands upon them to which they responded. They demonstrated the value



Deaconess Thelma Tomlinson preached her first sermon in Liverpool Cathedral recently, where she serves as the first Woman Chaplain. Photo: Gordon Whiting

of their personal gifts and capabilities and now a few of them hold great responsibility in many occupations and in public life. But the historic orders of Bishop, Priest and Deacon in the Church of England are still closed to them.

All these social changes have been accompanied by an increasing number and variety of scientific studies of sex. We are now told that in the sex act the man and the woman each contribute half of the chromosomes and genes which pattern the inherited characteristics of the new child. The possible characteristics and capabilities of human beings are distributed in rich variety between men and women. There are logical women and intuitive men! He may be a good cook and she may be a first-rate mathematician.

But we are also told that the development of men as men and women as women is more influenced by the characteristics and expectations of the society into which they are born than by their sexual inheritance. Margaret Mead, the anthropologist, has described a society discovered by her in which the understanding of being man and the behaviour of men were like those of women in our society while the women might have been men as we live and act in our country. As for the good and evil of sex, we realise that men and women are responsible severally and together for much of both. No one who has studied a little of

modern science and ancient superstitions now believes that the physical nature of the sexual life of women is defiling or has relation to ritual purity.

NEW SITUATION

So the new partnership of men and women in home and society and all our new knowledge of sex make a new situation. Of course, women still have two roles. They are the bearers and nurturers of children. They are learning to combine the responsibilities of home and family with those of occupation and public life. Wise and generous minded men are helping them to enter into the "world of men" because men realise the value and necessity of women's contribution. Society needs women as doctors and teachers, in office and factory. At times women may have to withdraw to care for children and the home. Nowadays marriages take place earlier, fewer children are the fashion, labour saving devices lighten housework, nursing, education, the production of food and clothing take place outside the home and women live longer so that they have time before and after the onerous demands of family life to go out to work. And eight million of them now do this.

Society needs and appreciates the new contribution of women. What of the Church? Many people feel that in this matter the Church has been dragging its feet. Surely, they say, the new situation reflects and has been influenced by the Christian understanding of women as persons. Let us now consider this.

CHRISTIAN OUTLOOK

Women were not full members of the Old Israel. But the Christian Church from the beginning baptised women into full membership. This was a decisive and revolutionary step in those days and still is. Can this insight have come from anyone but Jesus himself? Look again at the Gospels apart from the assumptions and prejudices of the past which I have described. Look at Jesus in his conversations with women. For example, Mary is to continue to take her place in the theological talk with the men while Martha is to produce the one thing needful.

St. Paul the Jew and the Pharisee quickly learned the lesson. In Christ Jesus neither race nor slavery nor sex are relevant, he writes. He had a hard battle to get the Gentiles into the Church and the Church still has to fight the battle of race discrimination in other forms. St. Paul could not tackle the systems of slavery in the ancient

world but he enunciated the principle and wrote the letter to Philemon about the treatment of Onesimus which started the movement which led in the last century to the abolition of slavery. But the Church still has to combat caste and class distinctions in her own life and in many societies. So with sex. The principle was established but the social conditions made action difficult. St. Paul could work with Priscilla as well as Aquila in the ministry and he writes of Phoebe, the deacon of the Church. Nevertheless the small early churches must avoid all scandal and to Corinth as elsewhere he wrote that women must not behave in ways which would detract from the spread of the Gospel.

TIME FOR ADVANCE

But now social conditions and knowledge have changed and the Church is clinging too long to traditional ways which are hindering the Gospel because instead of being in advance she is behind. She must then think and act quickly to make full use of the gifts and capabilities of all her members, including women. She needs them in her ministry.

What then is to be done? At the Lambeth Conference the Bishops considered this question seriously. See pages 38 to 40 of the Report. They said:

"The Conference requests every national and regional Church or province to give careful study to the question of the ordination of women to the priesthood.

"The Conference recommends that, in the meantime, national or regional Churches or provinces should be encouraged to make canonical provision where this does not exist, for duly qualified women to share in the conduct of liturgical worship, to preach, to baptise, to read the epistle and gospel at Holy Communion, and to help in the distribution of the elements."

Would it not be a good idea if you were to propose that there should be some study of these things in your parish? For indeed why should not women as well as men do some or all of the things which lay men do or might do in your parish? And why should not women as well as men be expected to respond to appeals for more clergy? They are persons, they are full members of the Church and they have the personal gifts and capabilities which are needed by the Church for a whole and representative ministry to which both men and women might contribute in responsible partnership.



After a Baptism



Administering the Chalice

Privileged

Of the small number of deaconesses serving in the Church of England, few have the privileged ministry allowed in two Birmingham parishes which includes preaching, baptisms, conducting funerals and administering the chalice. Donald Tytler, Rural Dean of Smethwick, where Deaconess Chatwin serves, says:

"I believe that women have special gifts they should be able to bring into the service of the Church at the highest level, both in the parish and the diocese.

"Barbara Chatwin has dealt efficiently and in depth with a great many problems which I, as a man, could only have dealt with superficially. In this respect she is more useful than any curate.

"I don't regard her as a mere assistant but as a professional partner, and I know the Church Council feels the same."



Taking a funeral

Photos: Courtesy Birmingham Post

One of the problems Deaconess Chatwin deals with is that of bereavement. A local funeral director told me: "I was afraid at first that people might resent a woman conducting a funeral, but I need not have worried.

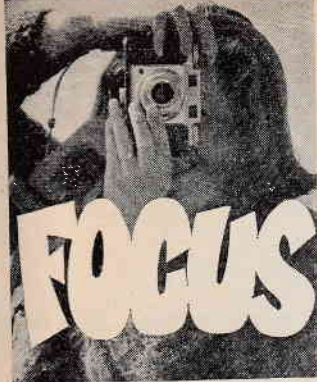
"On the contrary, when the deaconess visits and talks to the family there seems to be a special atmosphere of sympathy and understanding, which in my experience few men can create."

The congregation approve, and there are those who have joined St. Mark's simply because they feel deeply this is what the Church's ministry should be in our day.

.....
 A NEW REPORT out urges that deaconesses should be permitted to fulfil all the functions now open to deacons. It also recommends that deaconesses should "share in the consultative and decision-making processes of the Church at the appropriate levels" and that their conditions of appointment, tenure, pay and pensions should be reviewed.



OH, VERY VATICAN II, SISTER!



You will be glad to know . . .

TO ATTRACT the many new families in its new housing areas Harold Wood Parish Church has started a "Families Service" called Focus. A 4-page leaflet bearing that

name was produced—cover as shown—containing most readable details of this service and arrangements and aims, and some details of other activities. Also hundreds of similar posters appeared all over the parish.

NEWS FROM CHRISTIAN AID is that 1967-68 saw the largest increase in giving in any single year, to a total of £1,900,000, and the cost of raising and administering fell from 16.6% to 14.9%.

Most of its distribution and use overseas is done by the Churches overseas. "Their service is so self-sacrificing that the money's worth is amplified often tenfold."

THE NOMINATION OF THE REV.

CHURCH ASSEMBLY IVO WEBB

A week by no means wasted—starting with an unofficial Liturgical Conference to consider suggestions for replanning the Church's Lectionary and Calendar—A "theme" for each Sunday with short and easier readings fitting in.

The Assembly proper started with Approval for the Synodical Government Measure, which has now gone to Parliament. Consideration was given of draft Standing Orders for Diocesan and Ruri-Decanal Synods—very needful if Synodical Government in 1971 is to work efficiently.

The longest debate was on the booklet "A Supporting Ministry". It is argued that there should be auxiliary Priests continuing in their ordinary employment, but helping in either specified parishes or in a particular area. Such men could be of value to the Church; yet questions arise about their training, which must be effective as well

DAVID SHEPPARD, Warden of the Mayflower Family Centre since 1958 and erstwhile famed English cricketer, to succeed Dr. John Robinson as Bishop of Woolwich has been widely welcomed as an imaginative choice. His 11 years in Canning Town have shown a splendid ability and devotion in a very demanding task.

Dr. Robinson after 10 years as Bishop of Woolwich is returning to Cambridge as Dean and Fellow of Trinity College, where Lord Butler is Master, who says, "The college is delighted to be getting such a distinguished preacher and thinker."

UNDER THE 1967 CRIMINAL JUSTICE ACT far more prisoners are being allowed out on parole. This has met, says Lord Stonham, the responsible Government Minister, with an "extraordinarily encouraging start". It is he says "one of the really outstanding contributions we have made in the field of penal reform". Of 1,427 released only 36 have had to have their licences revoked.

as being fitted in with their continuing occupations; what their status if they wish at a future date to become Beneficed Clergy; would such men be looked on as second class Priests?

The Bishop of Durham introduced the "Assent to the Thirty-nine Articles Report." In future they will not be required to be read publicly as at present, and the Declaration of Assent will be altered.

In the postponed debate on "Repair of Parsonage Houses" the proposal that ownership should be transferred to Diocesan Authorities was rejected, as was a similar proposal for transfer of Glebe.

Finance appeared as ever, with the forecast of future expenditure rather unknown concerning Synodical Government, and also the perennial problem from rising costs.

The last big debate was on the Report called "The Church and the Social Services", ably presented by the Dean of Liverpool. It is a wide and valuable survey, well worth reading by us all. It costs 2/6d.

TOMORROW'S

PARSONS

Canon J. C. Churchill

MANY PEOPLE ARE NOT AWARE of the big changes going on in the theological colleges so that tomorrow's parsons are already beginning to think and act differently.

It was the Principal of one of the most traditional colleges, Cuddesdon, who said two years ago that the Church is moving into an age when "Mission is going to matter more than maintenance; partnership more than leadership; service more than status." That is something to say about a Church generally regarded as concerned with buildings, authority, status!

This is the outlook men are being trained to have.

AT WELLS, IN SOMERSET THERE IS A Vicars' Court, a lovely set of little mediaeval houses. They have housed a theological college for many years. Now the college has turned the groups in which they live in these houses into working groups for study and worship. Men hear one lecture a day and the rest is done in small seminars. The Principal, Tom Baker, says that in the past theological colleges were run by powerful fatherlike figures training clergy to undertake sole and supreme responsibility for a Christian congregation in a defined geographical area, with an established role to fulfil and a respected status to uphold—now the colleges are training men for mission, partnership, service—quite different. "The fact that we live in a number of separate houses, eight or nine men round each dining table, enables these house groups to learn about social maturity, to adjust one's actions to those of others, to come to terms with those hidden compulsions—holding aloof or dominating—fatal to any kind of co-operative effort or partnership."

AT SALISBURY—ANOTHER CATHEDRAL Close—this approach is systematically pursued under its Principal, Canon Wilson. As secretary of the Church of England Adult Education Council he had introduced the Church of England to group dynamics, drawing on experience in the United States. Much thought is given to help ordinands

with largely a technical training to grasp today's meaning in and of theology. The college has a link with a parish near the Elephant & Castle, South London, where men spend short periods for study. The old college buildings in the close have been imaginatively used: cellars turned into the college's own printing press; and another part into its own television room to give practice in using T.V. and for men to see and hear themselves in tele-recordings. Another part of the cellars has been converted by the students into a coffee bar and youth club premises. Sixth form religious education of the neighbouring grammar school has been taken over by the college.

IN THE NEW COURSE AT LICHFIELD there is effort to create a real relationship with the working world. Men spend one year of a three year training partly in industry, then in social work, then in parish work. Their theological training is then built up around these experiences to see in what ways life can be truly illuminated by Christian faith.

OTHER FIELDS OF EXPLORATION—hospital work and particularly the world of psychiatry. Littlemore Hospital, Oxford, provides a place for studies for four theological colleges around Oxford. There is also the field of ecumenical co-operation, exchanges for short periods with Non-conformist and Roman Catholic colleges.

The Principal of Queen's College, Birmingham, Dr. Habgood, writes, "Tomorrow's ministers must understand and sympathise with the revolution which has taken place in attitudes towards authority and tradition; but they must be sufficiently responsible and disciplined themselves not to use this permissive climate as an excuse for slackness, indifference and idiosyncrasy. They must be prepared to work in teams. They must be aware of the ordained ministry as one part of a much larger caring ministry, exercised both inside and outside the churches; and they ought to take ecumenical co-operation for granted."

Clergy on the move; are you?

see for yourself

JOHN V. TAYLOR

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THE FALL OF A MISSION

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

This Month: Brendan O'Reilly, Divine Word Missionaries



WHEN European traders and later British administration reached what is now ill fated Biafra, they found a people receptive to progress. The social pattern of the Ibo tribe was much less developed than that of the Hausas in the north or the Yoruba chiefdoms in the west. Hence the less conservative tradition of the Ibos disposed them to grasp the opportunities offered by English education. What the traders found to their advantage for material gain, missionaries explored in the interest of the Christian message.

Beginnings

Portuguese missionaries reached the territory around the Niger estuary in the 16th century. But their coming coincided with the beginning of the slave trade. Little wonder that no trace of their effort survives. Capuchin missionaries tried again in the 17th century, but the trading ships were still loading human cargo. In 1885 the Missionary Congregation of the Holy Ghost sent four men beyond the coast to Onitsha, to the heart of Ibo land. From here a great missionary movement began. In 1903 another centre was opened in Calabar. When secession took place in 1967 Biafra had 8 Roman Catholic dioceses with a Roman Catholic population of 1,680,000.

How it Happened

When Mgr. Joseph Shanahan, an Irish Holy Ghost priest, was nominated Prefect Apostolic of Southern Nigeria in 1905, he found himself at the head of a little flock of 1,800 catholics. In the two years that had elapsed since his arrival he became convinced that the future lay with the young and with education. Whenever he spoke to the old about Christianity he got the same answer. "We are too old. Take the children. We cannot change."

With great energy the young Superior threw his full weight into a school programme. By 1912 between fifty and sixty schools were functioning staffed by 150

teachers. In 1921 there were 355 schools and 927 teachers. Nearly all the school children were boys. To the Ibos, educating girls did not offer equal hopes of a sure financial return. Bishop Shanahan was troubled by this situation. A congregation of missionary sisters was needed. After seeking help from various sources, the bishop began to see that if he were to have sisters he must himself found an order. He engaged the help of some Dominican Sisters and so the congregation of the Sisters of the Holy Rosary began. Besides engaging in school work they would manage and staff hospitals. In the education programme generous co-operation was available from the British administration. One success followed another. Gradually the northern territory began to be opened up. Jobs became available and educated Ibos were ready to move in. All went well as long as British rule kept control, but with independence in sight the Hausas saw that power would pass to the Ibos who had the grip on administration and commerce. This began the scheming which led to a military coup in 1966 and a second a year later. Most of the Ibos from the north were driven back to the eastern region in fear and the rest withdrew voluntarily later. With a well established education programme and rich oil resources the eastern region broke away and a civil war began.

What Next?

A very uncertain future lies ahead of the Ibo people and what has been a flourishing Christian mission. At the time of writing they are still holding out, served spiritually by a skeleton staff of missionaries. Many have had to leave. Broken hearted, they are to be found with temporary assignments throughout Great Britain and across the United States. A territory that held pride of place in recent missionary history seems about to fall. Was it in part the education which the mission provided that led to this debacle?

CHURCH NEWS—INTER-CHURCH TRAVEL

IN 1949 we ran the first *Church News* House Party in Switzerland; that was a memorable and delightful occasion. The following year saw three parties to Oberammergau, some 130 persons joined us. Ever since, year by year, with very few years missed, we have been happy to take readers on holiday on the Continent.

I have felt for some considerable time that we should develop this service to our readers. And particularly at this time with the Oberammergau Passion Play coming next year. The Rev. A. E. Payton, head of Inter-Church Travel, a subsidiary of Thomas Cook Ltd., has expressed his complete willingness and co-operation in this effort. Through them there will be three *Church News* holidays to Oberammergau; two for fifteen days, leaving May 16th and August 29th, costing about £62, and one for eight days leaving June 14th, costing about £43. All are by direct flight to Munich and then by coach to the particular Austrian resort where each party will stay.

I am sure that every reader of *Church News* would love to visit Oberammergau for the Passion Play, which is given only every tenth year, in this delightful village in the Bavarian Alps.

Do join us. Please write in as soon as possible. I am told that the demand for tickets is quite enormous.

We hope also for February 1970, through Inter-Church Travel, a small party to Hammamet, Tunisia. If you have never had a holiday in winter away from the rain and cold into the warmth of the sun, you have a wonderful treat in store. If you are interested would you please write and let me know?

Inter-Church Travel have a range of pilgrimages and holidays and if you wrote to Inter-Church Travel, 125 Pall Mall, London, S.W.1, they would quickly let you have their brochure. In writing do mention *Church News*.

Write to CHURCH NEWS HOLIDAYS, CATHEDRAL OFFICE, Bury St. Edmunds, Suffolk.

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A Christian Voluntary Society registered under the National Assistance Act 1948:

WHY NOT



BE ORDAINED? DAVID ATTFIELD

Trinity Sunday Ordination

THIS MONTH WE THINK OF Christians who are girls. If you are a confirmed communicant and a girl, not yet set on your career, have you ever thought about serving the Church? Perhaps you have considered service to the Christian community and are wondering what you can do?

All Christians serve the Church as laymen or women—by being themselves. Their ministry is to be Christians and good workers of all kinds, good wives and mothers, good friends and citizens. As members of a congregation they do whatever they can for the Church as an organisation and give of their best to its life and worship.

You are called by God to do all this anyhow and maybe for most of us this is enough. To be a good member of the Church is challenge enough for any saint. But some people are ordained. What is their job?

In addition to being Christians like all the rest, ordained ministers lead in worship and symbolise God and Christ to the congregation. Some people think that only men can properly do this, because we picture God as male, as a father, and Jesus is a man.

Usually, ordained Christians are paid to be full-time Church workers, so they can spend much of their week in prayer and study. They are trained in theology, so they can teach our Faith and preach. In what time remains, they run the Church as an organisation and help people in personal difficulties.

Most of this is open to girls. You can give yourself full-time to prayer and worship; why not become a nun? You can study theology at college and teach it in schools. You can help in parish activity as a parish worker or deaconess: and in

some cases you can preach. You can minister to individuals as a professional social worker . . . as a probation or children's officer or psychiatric social worker. The ministry of many women lies in these areas. Much of what ordained men can do, girls already do equally well.

But to be a priest . . . to celebrate Holy Communion and to pronounce God's forgiveness, to preach with the full authority of the Church, and behind all this to have the special gift of God that we believe is given in ordination?

At present girls are excluded. Why? Because of prejudice; conservatism; the masculinity of God, Father and Son; so as not to make reunion harder with the Roman Catholic Church. Are these objections reasonable? What do you think?

Suppose a girl believes God wishes her to be ordained and that nothing else will satisfy. That the Church will not ordain her is not necessarily proof she is wrong or that her determination is a presumptuous mistake. So what should she do?

Why not go to a bishop and ask him to ordain you? If he agrees, a breakthrough! If the bishop refuses because you are a girl, maybe he is acting in accordance with his conscience or maybe he is unwilling to step out of line with his fellow-bishops. Facts of life have to be faced.

There is one other approach. Several of the Free Churches now ordain women. Why not enter their Ministry? But if you are certain that Anglicans are right, that bishops are vital, then should you not accept their judgement on Ordination? And that of many other Christians, women included? Or you could go where your conscience may be leading.



My path through life—
In sun or shade may be;
But seeking the Light,
In all things I shall see
Thy wisdom
Curbing my headstrong ways,
Thy beauty
Filling my heart with praise!

Photo and Verse: Peggy Bridges

Mary Andere writes this month on

PRAYER CELLS

DESPITE WHAT MIGHT SEEM evidences to the contrary, there is a widespread desire abroad today, amongst young and old, to pray. Perhaps, even more than that, to be guided and taught how to pray. There is a sense in which prayer is simple, and even the smallest child may pray the perfect prayer. "Father, Thy Will be done . . ." But, for most of us, who are perhaps less child-like than our Lord would wish us to be, behind that simple prayer lies the stern struggle of disciplining the will and the heart to desire the Will of God . . .

At the same time, men and women of all age groups and from all walks of life often feel the need for fellowship in prayer, for the knowledge that one is truly praying for the right things. It is easier than we often realise to be like the Pharisee "who stood and prayed . . . with himself . . ." Dom van Zeller gives a salutary reminder of this danger in his little book, 'Praying While you Work': "Certainly let us speak to God in our own way and using our own ideas about Him, but let us make quite sure that we are not doing so for our own entertainment instead of for His!"

Those who really long to climb God's mountain of prayer will be glad to hear of 'Prayer Cells', a fellowship of prayer started in the autumn of 1967. One of the most refreshing things about it, and indica-

tive that it is truly led by the Holy Spirit, is that (unlike most bodies) it has no detailed rules! "... the aim is to deepen and develop the prayer-life so that, like Brother Lawrence, we learn to live hourly in the Presence of God."

The Council of Prayer Cells, composed of Anglicans and Roman Catholics, defines the purpose of the Fellowship as three-fold: to know and love God more and more through prayer; to share Him with others in our daily lives; to further Christian unity.

In Prayer Cells there are four types of Cells: Lone Cells; Church Cells, attached to individual churches and comprising members and non-members of the congregations; Work Cells, where Christians start a Cell in their place of business; and Ecumenical Cells. The latter are formed by two in a Church Cell who, inspired by the Holy Spirit, go forward together to further His great prayer 'that all may be one.' They call on priests and ministers in their district, explain Cells and ask to be put in touch with likely members. A meeting follows and either an Ecumenical Cell is formed, or newcomers join in existing Church Cells. Each Prayer Cell is meant to meet at least once a month, preferably in the home like the early Christians did, under the lead of the Servitor, so that a form of corporate fellowship is realised. Twelve members are



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In sun or shade may be;
But seeking the Light,
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sufficient for any Cell, and as numbers grow, new Cells are formed. Prayer Cells aims at being not an organisation, but a living, growing, vital organism.

Each member receives a monthly Guidance to help growth in private prayer life, and containing 'Between Cells', news of mutual interest, book reviews, etc.



Knowing God. This month we think of God who forgives.

Week 1 **Worship** God who looked at his creation and saw that it was good.

Picture how awry things are in God's world.

Remember God's deep concern.

Thank God who is able to overcome evil, wrong, sin, and death.

Week 2 **Worship** God who desires man's conquest of evil.

Picture Jesus experiencing the full

I understand many write to the Council saying how helpful and stimulating they find the monthly Guidance, so if you feel Prayer Cells are what you have been seeking, contact the Secretary, John Creswell, 16 Victoria Mansions, Eastbourne, Sussex, who will gladly send an introductory leaflet.

effect of sin and evil at the hands of men.

Remember the prayer for forgiveness uttered on the Cross.

Thank God that Jesus spells the forgiveness of sin.

Week 3 **Worship** God: able to free us from sin.

Picture the scene, week by week, when as a family at worship we are assured of God's forgiveness.

Remember the results of our selfishness in the world: power politics, road casualties, the loneliness of the aged.

Thank God that we are able to feel free in God's service through sin forgiven.

Week 4 **Worship** God who has created man to enjoy his presence.

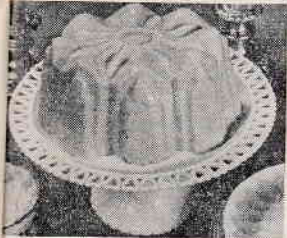
Picture how we can become more like God's ideal characterised in Jesus.

Remember God's Holy Spirit within us, leading and bringing us to perfection.

Thank God that we are free to approach him without a sense of shame, guilt, or uncleanness.

RECIPE

A delicately flavoured, light and airy pudding to serve at the end of a festive meal, and especially good on hot summer evenings. For special "extras" try it with whipped cream, or sliced pears, laced with brandy!



HONEY COFFEE MOUSSE

3 eggs, separated; 2 tablespoons honey; 2 tablespoons coffee essence; 3 oz. caster sugar; 1 oz. gelatine; 6 tablespoons water; 1 large can evaporated milk ($\frac{1}{4}$ pint).

Whisk egg yolks, honey, coffee essence and 2 oz. of the caster sugar together over hot water, until thick and creamy. Remove from heat and continue whisking until cool. Dissolve gelatine in water over a low heat and stir in with evaporated milk. When coffee and egg mixture is on the point of setting, whisk egg whites until stiff, then whisk in remaining 1 oz. sugar. Slowly

whisk coffee and egg mixture into egg whites. Pour into a wet $2\frac{1}{2}$ pint mould or 8 individual glass dishes. Leave until completely set. To turn out mould stand it in hot water for a few seconds then invert on serving plate. Serve with whipped cream or sliced pears. Serves 6 to 8 persons.

If you want some really special Coffee Recipes for desserts, drinks, cakes, etc., do write to Benson Public Relations Ltd., Miss Betty Jakens, Windsor House, 83 Kingsway, London, W.C.2, asking for their latest Camp Recipe Leaflet entitled "Camp Today's Coffee" and mentioning Church News! It has some really excellent and exciting recipes in it which I know you would not like to miss!



Your Letters...

Czechoslovakia

Dear Canon Rhodes,
This article by Paul Oestreicher whitewashes the Communists who supported Dubcek while reviling the Russian Communists and their supporters in Czechoslovakia as being perverted Communists. It is a thoroughly dangerous doctrine to try and justify the heirs and successors of the very people who destroyed the democratic way of life in Czechoslovakia, and, almost certainly, murdered Jan Masaryk after the war. Even if these people are less dedicated to Communism it is no use at all to pretend that the Communist leopard can change his spots.

Yours faithfully,
G. V. M. Bird.

I believe the Communist States overwhelmed Czechoslovakia just because they feared his spots were washing off—Ed.

Dear Canon Rhodes,

Paul Oestreicher's comment that "The Czech struggle is not against Communism, but for the fulfilment of the very ideals which the Soviet leaders have betrayed," is completely inaccurate: Communist strategy may change, but its ideals remain the same—the Servile World State without God.

Yours faithfully,
J. Andrews.

Any deep knowledge of what was the aim in Czechoslovakia supports Paul Oestreicher's statement—Ed.

Church in Geneva

Dear Canon Rhodes,
We were delighted and proud to see that you featured our Church with a full-page article in the March edition of your excellent magazine. Several of my friends have sent me copies from all parts of the country. While thanking you for your interest, I must add how greatly I should have appreciated the opportunity of being allowed to assist in the compiling of the article. I should have wished to give a somewhat different point of view.

We do not think of ourselves as a "little Church", unable to pay our own way, and of interest only because of our slightly curious historical associations. Judged by any of to-day's standards our congregation must be described as a large one. And it is to-day and to-morrow which interest us most, not yesterday.

Yours faithfully,
The Rev P. M. Duplock,
Chaplain,
Holy Trinity Church, Geneva

Unity

Dear Canon Rhodes,
I was very sorry to read the letter from C. Lee regarding Roman Catholics and Unity. There are, unfortunately, many matters where we are in disagreement, the fact remains that we all worship the same God, and seek to follow the same Saviour. We are baptised in the name of the Holy Trinity. The least we can do is to try to get to know one another better.

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

Chiswick.

Unity and Baptism

Dear Canon Rhodes,
Unity will come gradually, and should not be hurried. People cannot change views and habits of a lifetime in a few years, and we may not see eventual fulfilment of unity until the next generation in spite of the enormous progress that has been made. Baptists will never be reconciled to the relinquishment of adult baptism. Could not the rites of baptism (really a sacrament) and confirmation be reversed?

The laying on of hands could be imparted to babies in arms, duly taken up to the Altar. Our Lord took little children in His arms and blessed them.

Baptism, at a special occasion, would come later, performed after due preparation, and would be "new" Baptism and Confirmation in one stage. As for godparents, would it not be possible for the child's own parents to make the promises. Most parents rightly resent interference by an outsider.

Yours faithfully,
Vera Saunders (Miss).

Parents now normally make the promises.—Ed

Fateful Decision

An aged correspondent writes that the Revised Prayer Book of 1927-1928 was bitterly opposed by Evangelical and Anglo-Catholic clergy and laity—and it was rejected by Parliament. But the tide was for revision—its rejection helped towards the decay of a togetherness and integrity in the Church. The Bishops agreed to its use in spite of Parliament. What now will happen, if once again, because Evangelical and Anglo-Catholic contrive to prevent Anglican-Methodist Union going forward? Not a prevention—the tide flows—it will probably mean a disorderly breakdown of discipline—combining in one parish, rejecting in the next. The responsibility for allowing this to happen must be a heavy load on the minds of all who oppose this union.

Letter from Stanley Smith,
Stretton, Burton-on-Trent

Diocesan Magazine

Dear Canon Rhodes, Rathdrum, Co. Wicklow.
I am very pleased to say the new magazine has been well accepted in the Diocese. Despite the 50 per cent increase in price on our previous magazine the circulation has not gone down, but has increased. I am having an additional 50 copies printed as from this month.

Yours,
James Farran

South Croydon.

The Editor gratefully acknowledges letters from S. F. Wood, Norwich; J. G. Gater, Exeter, on Unity. From J. Jackson on Czechoslovakia and regrets shortage of space prevents their use. Other letters are held for publication next month. All letters are edited and usually condensed. In writing please be as brief and as pointed as possible.

MUSINGS :

Its happened at last ! At the Annual Church Meeting Mrs. Maund and Miss Baker were elected as " Sidesmen "—the first in the history of St. Nicholas. So now, on certain Sundays of the month, you can expect to have your prayer book handed to you by a lady. There's no guarantee that they'll be dressed in the liturgical colours of the season, but its an interesting idea, anyway.

The congregational singing is said to be improving after last month's comments. However the chancel screen still " blankets " the sound when the choir process from the nave to the chancel. It would seem that some simple form of sound augmentation is a **must** for the church, if the efforts of the choir are to be appreciated.

We are always interested to hear of parishioners engaging in new ventures. Mr. Albert Sidebottom, one of our P.C.C. members and deputy organist, is now Manager of " Office Overload," above Barratt's in Queen Street. Although very well-known in Canada, where it has over 1500 branches, this is the first of its kind in the provinces in the U.K. Any ladies of the parish who want to do some part-time secretarial or office work of any kind, should ring 46298 and see what opportunities are available.

Colin Hayle, one of our most faithful Scouters and Rovers has now launched out on his own in the plumbing trade. So for anything to do with plumbing ring : " A. C. Hayles—Registered Plumber : Wheatley 554."

And talking of Rovers, the Rover Crew who often joined us for Even-song have now got their own H.Q. at Boars Hill, which was opened on May 11th.

Walking through Cutteslowe Park the other day, one could have seen a spirited football match, watched by an enthusiastic crowd. There's nothing unusual about this, except that both footballers and the crowd were **all** Chinese ! Imagining a Communist " takeover," a bystander was asked what the Chinese inscription said on the red touchline banner. He replied with a broad grin : " Oxford Chinese Team ! " What a wonderfully happy crowd these people were.

Some members of the parish may have seen a brave young man re-fixing the halliard to the flag-pole on the church tower. So now, despite the demotion promulgated by the Pope, **St. George's** flag was able to fly on **St. Nicholas'** Church on Ascension Day. (It is a pity that more of the parish—especially our menfolk—were not at the early service to see it).

The Vicar informs us that he received a letter from an ecclesiastical dignitary which began : " Dear Paul (VII?) ". He also had another letter which was addressed to " The Rev. Paul N. Rimmer, M.P. " " Paul for R.D. "—an established fact ! " Paul for Pope ! "—an impossible conjecture ! But " Paul for M.P. ! "—the mind boggles ! !

BELL-RINGERS' NOTES

The ringers, together with ringers and friends from North Hinksey, Faringdon, Cowley, St. Giles, Radley and St. Aldate's and members of Radley and North Hinksey congregations enjoyed a very pleasant outing to Maidenhead and Windsor on Saturday, 19th April. During the afternoon most of the party visited Windsor Castle, Home Park and Eton College whilst 12 of of the ringers visited Old Windsor and Horton.

Other towers visited were Hitcham, Burnham, Farnham, Dorney and Clewer. One ringer should have cause to remember Burnham—1 broken stay! A visit was made to Warwickshire and Northamptonshire on Saturday, 10th May.

A quarter peal was rung on Sunday, 11th May by S. Buck, R. Jones, H. Page, A. Gammon and L. Porter.

ANNUAL JUMBLE SALE IN AID OF SIXTH BELL : SATURDAY, 7th JUNE in the CHURCH HALL at 3 p.m. Please sign notice in the porch if you have any jumble to be collected.

Congratulations to Tower Captain Roy Jones on being only the 2nd Marston ringer to ring 50 peals on 5 bells. Editor.

MARSTON VILLAGE HALL COMMITTEE

Annual Public Meeting was held on Monday, 28th April under the chairmanship of Mr. G. Tasker. The following were elected to the Committee: Mr. G. Tasker (Chairman), Mr. R. Jones (Secretary), Mr. C. Haynes, Mr. & Mrs. R. Horsington, Mr. M. Howard, Mrs. Brennan, Mrs. E. Turner, Mrs. J. Turner, Mr. F. Rumbold and Mrs. P. Smith (rep. the Parish Council).

Anyone wishing to hire the Hall should contact Mr. Tasker, 35 Mill Lane. Organizations wishing to send a representative to the meetings should contact Mr. R. Jones at 118 Oxford Road. Any village organisation is entitled to send a representative. Individuals interested in the work of the Committee should get in touch with Mr. R. Jones.

YOUNG WIVES

Meetings resumed after Lent with some hints and advice from Mr. Bowen, Marston Allotments Association. Plants and bulbs generously given by Mr. Bowen were sold and the money raised was added to the proceeds of the Coffee morning and Bring and Buy Sale on 17th April. Our grateful thanks go to Mr. Bowen and all who supported this effort when £12 was made.

Two small parties of Young Wives visited the Telephone Exchange early in May which was a real "eye-opener" for all who attended. We hope to send a small donation to one of the personal funds or charities of the Exchange.

MOTHERS' UNION

Our April meeting was enjoyed by all members present when Mrs. Raymond Vernede showed us her colour slides and described her journey and experiences in Arabia.

CONGRATULATIONS TO :

Robert Prescott, David Sheppard, Timothy Sparrowhawk, Keith Tong, Judith Allen, Jane Carrington, Maureen Brown, Rosemary Dallaway, Marilyn Harris, Susan Henman, June Madew, Carol Masters, Glynis Reason and Jacqueline Wood who were confirmed by the Bishop of Dorchester on the 29th May. We welcome them into full membership of Christ's Church.

Linda Jackman who was away at the time will be confirmed on June 3rd at St. Margaret's, Summertown.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies : Brownie Guiders : Mrs. Tong, 9 Gordon Close and
Mrs. Darling, 11 Gordon Close.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs : Cub Scout Leader : Mr. E. R. Roberts, 72 Cherwell Drive.
Girl Guides. Guide Guider :
Parish Magazine : Sec. : Mr. & Mrs. Finch, "Stanmore," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. R. Vernede, The Manor
House, Old Marston.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House,
Oxford Road.
Scouts. Scout Leader : Mr. N. Lankford, 55 Crotch Crescent, New
Marston.
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage,
Old Marston.
Young Wives : Group Leader : Mrs. P. Prescott, 22 Ashlong Road.
Secretary : Mrs. R. B. Wells, 14 Raymund Road.

LOCAL

- 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, 81 Woodstock Close, Woodstock Rd.
Over 60's Club. Sec. : Mrs. J. Yates.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. A. Gammon, 50 Oxford Road.
Parent-Teacher Association. St. Nicholas County Primary School :
Mrs. M. Smith, Appletree House, Boults Lane.
Teacher/Parent Association : Harlow School : Mr. W. G. King.
23 Nicholas Avenue.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417.
Health Visitor : Miss E. McDermott. Phone KIDLINGTON 3502.
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Monday and Wednesday — Closed.
Tuesday — 2 p.m. to 5 p.m. 5.30 to 7.30 p.m.
Thursday — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.
Friday — 10 a.m. to 12.30 p.m. 2 p.m. to 5 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. Tasker, 35 Mill Lane, Old Marston.
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss
O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :— The Village Hall during school
hours.

DIRECTORY

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

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**
"Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
North, 5 Salford Road, Old MarstonTel. 41451
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd, Old Marston...Tel. 43177
- Caterers — Buffets & Wedding Receptions :**
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**
B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**
57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**
Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
Job's—The Family Dairy, Pony Road, Horspath Road,
Cowley Tel. 77341/2
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
"Lionel" School of Motoring, R.A.C., I.A.M., 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 Botley 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 Kote" Delivery Service :**
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
Ladies' & Children's :
"Karenlee," 9 Salford Road.....Tel. 41632
(late night : Friday until 7.30 p.m.)
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**
L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**
Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- 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