

ST. NICHOLAS CHURCH

MARSTON NEWS

No. 148

JUNE, 1970

Price 6d.

Pew talks back—Pew views and Pub
views on clergy and Church today—
a readers' number. You say.



ST. NICHOLAS CHURCH — OLD MARSTON

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

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion : 10 a.m. New Communion Service (followed by Coffee
in Church Hall.

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 5.15 p.m. (except on Saturdays). 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. 1st Sunday in month - Parish Communion.
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 : Alternate 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 1970

- June 2. Tuesday. Mothers' Union Service in Christ Church Cathedral, 2.30 p.m.
 „ 3. Wednesday. Holy Communion, 7.15 a.m.
 Young Wives Supper Outing in the evening.
 „ 4. Thursday. Prayer Group will meet in Church from 8 p.m. to 8.30 p.m.
 „ 6. Saturday. **MARSTON VILLAGE FETE**—Recreation Ground, 2.30.
 „ 7. **TRINITY II**
 8.00 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 Preacher: The Rev. Roger Hooker, Lecturer at the North India United
 Theological College in Bareilly, Uttar Pradesh in the Diocese of Luck-
 now.
 11.15 a.m. Children's Instruction.
 6.30 p.m. Evensong. Rev. Roger Hooker.
 „ 9. Tuesday. Visit of the **ARCHBISHOP OF CANTERBURY.**
 Meeting in the Town Hall, 8 p.m. See notice in Church Porch.
 „ 10. Wednesday. Holy Communion, 7.15 a.m.
 Young Wives will NOT be meeting this evening.
 „ 11. Thursday. St. Barnabas. Holy Communion, 7.15 a.m.
 Mothers' Union Prayer Group at 30 Oxford Road, 8 p.m.
 „ 14. **TRINITY III**
 8.00 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 11.15 a.m. Children's Instruction.
 3.0 p.m. Holy Baptism (after previous arrangement).
 6.30 p.m. Evensong.
 „ 16. Tuesday. 7.45 p.m. Los Picafcores—Town Hall (admission by free
 ticket only).
 „ 17. Wednesday. Holy Communion, 7.15 a.m.
 3.30 p.m. Christening Party.
 7.30 p.m. Inaugural Service and Meeting of Deanery Synod, All Saints,
 Highfield.
 „ 19. Friday. 10.30 a.m. Holy Communion with laying on of hands for the
 sick.
 „ 21. **TRINITY IV**
 8.00 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 11.15 a.m. Children's Instruction.
 6.30 p.m. Evensong.
 „ 22. Monday. Over 60's Outing to Brighton.
 „ 24. Wednesday. **Nativity of St. John Baptist**
 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives will meet in the Church Hall.
 „ 25. Thursday. Mothers' Union Service and A.G.M. “Summer Dishes.”
 „ 28. **TRINITY V**
 8.00 a.m. Holy Communion.
 10.0 a.m. **The Parish Communion.**
 11.15 a.m. Children's Instruction.
 3.0 p.m. Holy Baptism (after previous arrangement).
 6.30 p.m. Evensong.
 „ 29. Monday. **FESTIVAL OF ST. PETER**, Apos. and Martyr.
 7.15 p.m. Celebration of Holy Communion.
 Meeting of P.C.C. at 8 p.m.

HOLY BAPTISM

- Apr. 26. Monica Berry Cox, 2 Newlin Close, Rose Hill.
 Adrian Richard Ingham Stone, 11 Fane Road.
 Clive Withers, 13 Cromwell Close.
 „ 17. Polly Ellen Bakewell, 3 Upper Road, Kennington.
 Sophia Marie Haines, 250 Marston Road, Oxford.

Whitsunday

- May 24. Carol Ann Merritt, 23 Ouseley Close.
 Laurence Anthony, 29 Mill Lane.
 Charlotte Mary Whitaker, 30 Falstaff Drive, Eynsham.

HOLY MATRIMONY

- May 2. John Edward Searles and Marilyn Phillips.
" 9. Roger James Baker and Janet Elizabeth Weston.
" 16. Keith Anthony Edginton and Dorothy Anne Cooke.

ALTAR FLOWER ROTA

June 7th—Mrs. Starmer-Smith. June 14th—Miss E. Warburton.
June 21st—Miss L. Gardner. June 28th—Mrs. J. Rimmer.

VICAR'S LETTER

My Dear Friends,

I've often wished that it would be possible for us as a parish to hear the Archbishop of Canterbury speaking locally. This month we have an opportunity when His Grace makes a special visit to the Diocese. Members of the parish are invited to hear him speak at OXFORD TOWN HALL on Tuesday the 9th of June at 8 p.m. His subject will be: "God, Living and True."

Another big event is the launching of Synodical Government in the Church of England. This will give to the laity a far greater say in the organisation and effective running of the Church. There is also a change in emphasis. In the previous measure the function of the P.C.C. was to "assist the Incumbent." In the new measure: "It shall be the duty of the Incumbent and the P.C.C. to **consult together** on matters of general concern and importance to the parish." One of its precise duties is "**co-operation with the incumbent** in promoting in the parish the whole mission of the Church, pastoral, evangelistic, social and ecumenical." Of course we'll have to talk about heating, and hassocks, and roofing and Rentokil, but what a much wider vision is given to us here!

As I type this letter we have not yet had the Principal of Wycliffe Hall to visit us. I sincerely hope as a result of his meeting with us, we shall be thinking seriously about the Mission to the Parish in 1971. These are days of tremendous opportunity. The Gospel is as relevant as it has ever been.

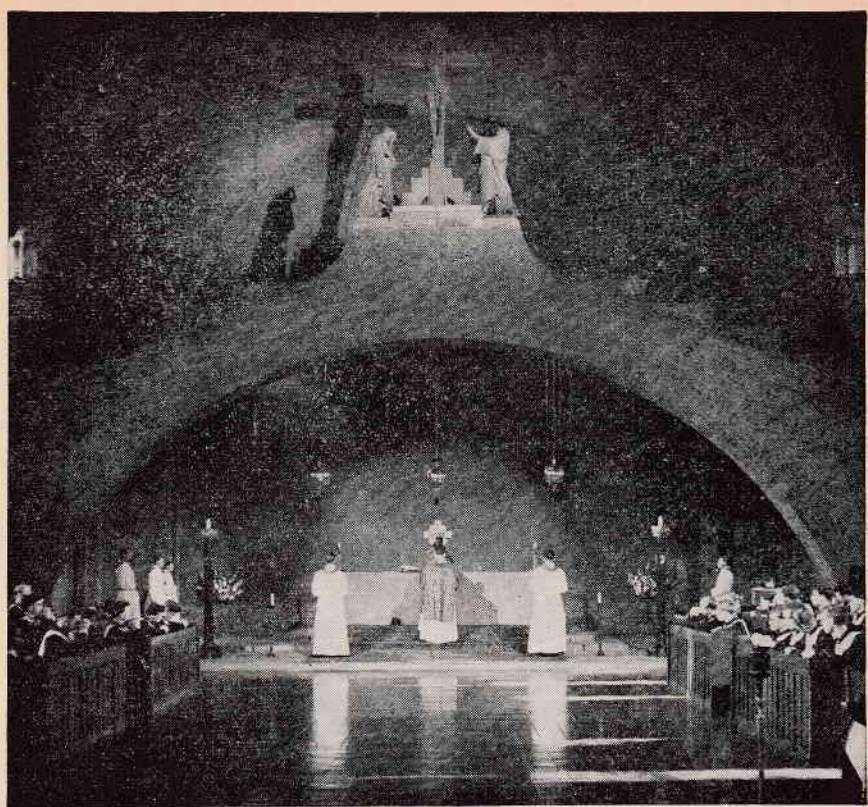
With the launching of the new Deanery Synod on June 17th, I hope that the Church in our area will come alive in a new way, as we work as a team, and begin to break down some of the parochial and denominational barriers which have so often hindered our corporate witness for Christ.



Vicar and Rural Dean.

SUNDAY. JUNE 7th. Visit of Rev. Roger Hooker

Amongst the many students from Wycliffe Hall who have come to Marston for their pastoral training, was Roger Hooker. At that time he was an ordinand. Now he returns after spending five years as a missionary in India. Recently he has been lecturing at the North India Theological College at Bareilly, a college which trains students for the United Church of Northern India (Presbyterian and Congregational), the Methodist Church of Southern Asia (American Methodist), and the Church of India, Pakistan, Burma and Ceylon (Anglican), and Baptists and Methodists of British connection.



Holy Communion, Kelham Chapel

The Ideal of Ministry

O *HOW* great and honorable is the office of priests, to whom it is given with sacred words to consecrate the Lord of Majesty; with their lips to bless, with their hands to hold, with their own mouth to receive, and also to administer to others!

O how clean ought those hands to be, how pure that mouth, how holy that body, how unspotted that heart, where the Author of Purity so often entereth!

Nothing but what is holy, no word but what is good and profitable, ought to proceed from the mouth of him who so often receiveth the sacrament of Christ's Body and Blood.

Simple and chaste should be those eyes that are wont to behold the Body of Christ; the hands should be pure and lifted up to heaven that touch the Creator of heaven and earth.

Unto the priest especially it is said in the law, "Be ye holy, for I the Lord God am holy."

The Imitation of Christ, St. Thomas a Kempis (1380-1471)

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.

CHURCH— or what?

Barbara Duncanson

"GOD IS LOVE".

"Persil washes Whiter".

In the spiritually chaotic state in which many of us find ourselves today, it is much easier to believe the second than the first . . . Yes, we non-churchgoers are in a muddle and no mistake. We desperately want something to cling to.

Where can one go to get one's ideas sorted out?

To Church? *Church?* Well, yes, that's the obvious place, isn't it? But if we do, what do we find?

To start with, look at the people. The other members of the congregation, I mean. There are the Sunday School kids, a few teenagers whispering and suppressing giggles, then comes a great, big gap in the age-groups and we come to all the old people, mainly women, you'll notice.

The immature and the over-ripe.

No virility, no vitality. No-one of our own age. No-one with any brains to speak of, except, perhaps, the parson.

AND HOW DOES HE USE THOSE brains? To preach long, long sermons. At least, they seem long, although if you time them by your watch they are only 15 minutes or so in length. Not so long if you are watching City play, or listening to the Archers.

Oh, why does he go on and on? We've heard it all before. Not in those exact words, perhaps, but really much

This issue of Church News is given to the opinion of men and women in the pew and outside the Church—this issue allows free statement, and does not necessarily correspond to the Editor's opinion or policy.

the same. And why must he keep repeating the same phrases over and over again? Does he think we're deaf—or daft?

And the things he wants us to do: doesn't he realise that it would be totally impracticable for most of us? "Total commitment . . ." what does that mean? Must we all rush off and be monks or nuns or something?

It's all so *unreal*. Can this be the same man who plays cricket with the lads and has a pretty wife and talks to you just like anyone else when he's not stuck up there in that night-shirt, and who even says "bloody" occasionally?

Concentrate. Must concentrate.

Oh, so only a Christian home is a real home, is it? What about the Cohens down the street? They're bringing up their kids better



BARNABAS

than any Christian family I know.

How I'd love to jump up and argue. But I can't. It's not done. Must sit here, fuming. A captive audience.

AND IT'S NOT ONLY THE SERMONS. Who was it coined the phrase, "hymn sandwich" to describe a church service? He ought to have the Nobel prize for literature! Confoundedly dry sandwich, too, with precious little meat in it.

Of course, the hymns are not so bad. Fine tunes, most of them, words are mostly quite good too, except for the occasional bit of peculiar theology.

But those psalms and Te Deums and things that we moan and mumble through so apologetically.

Should we shut up and let the choir get on with them? But you feel such a nana standing there with the book open in your hand.

The prayers? Well, there we go again: the set ones sound too much like those "vain repetitions" we were warned against, and it's utterly impossible to *mean* them every time. But if you go to one of the free churches what do you get? "Extemporaneous" prayers which are not prayers at all, but waffly, never-ending sermonettes.

Look at it this way: we believe in education, right? But this doesn't mean that once a week, wet or fine,

year in and year out, we troop into the same classroom and chant "twice one are two; twice two are four". We would feel utterly stupid; more than that, it would drive us round the twist! We feel the same about Church.

The irony is that while you cannot drag people into church, once the subject of religion is introduced into any gathering, debate is lively, vigorous and forthright. There is tremendous opportunity.

PERHAPS PART OF THE ANSWER is to have special church occasions, offering expertly-taught instruction in religious knowledge and doctrine, sessions of lectures and discussions, and study groups.

Perhaps, in time, churches as we know them will disappear in favour of small chapels and quiet rooms in factories, offices, schools, and other places, where people can go to think things out, and make whatever observance they feel appropriate.

Perhaps the full-time minister will become the worker-priest, living and working among the people, always on hand to share their experiences and to help and advise.

Perhaps plays, films, pageants and spectacles, performed by both amateur and professional actors, will take the place of regular services.

Where can we find these days spiritual help and inspiration? In some churches where there is clearly a spiritual and aesthetic sensitivity. But spiritual awareness and growth is not deeply achieved in companies, but "one by one and silently", and in an inner room. To this end of personal discovery and inspiration may I commend "The Soldier's Armoury" (Hodder and Stoughton 3/- per half year, January-June, July-December). A little unpretentious paperback with much pure gold in it for the digging. Its notes so apt, so honest and direct, so illuminating and helpful. Buy a copy and use it.

May I commend also "A Diary of Prayer", compiled by Elizabeth Goudge (Hodder and Stoughton 6/-) which I find the most perfect aid, day by day, along with "The Soldier's Armoury". Most of us know how sterile and stale praying in any form can become. This charming book offers through its prayers or verse a quiet warming means of lifting mind and heart to the glory in life and in God.



SURVIVAL OF THE CHURCH - Leonard M. Crowe

IN A SOCIETY OBSESSED BY TECHNOLOGICAL AND SCIENTIFIC ASPIRATIONS and in a climate of unrestrained desire for change at all costs and for its own sake, many of our established institutions are being subjected to vicious attacks from the so-called "progressives." And, it seems, those institutions are failing to respond to these onslaughts with the vigour and dedication which their founders had, and who provided the guiding principles upon which our very existence as a civilised people depend.

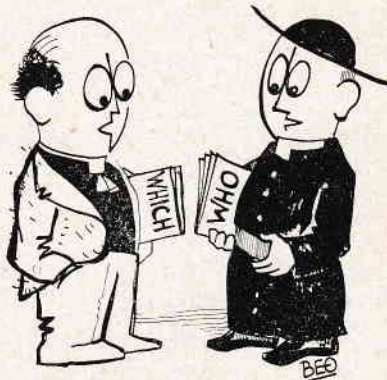
Regrettably, the Church appears to have become unsure of its real purpose and evinces grave doubts of the beliefs and practices which have been sources of spiritual inspiration to countless millions over the centuries.

need of dedication and power. All too frequently, the words of the preacher convey no sense of conviction or positive leadership.

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**CHURCH MUSIC, ONE OF THE GREATEST HERITAGES** of the English Church, is receiving the attention of the moderniser who, in the ostensible interests of the twentieth century congregation, seeks to bring it into line with present day "needs", frequently with results of singular vulgarity and with total disregard of the fitness of music which plays so important a part in our acts of worship. The primary function of these vandalistic pursuits is said to be the attraction of the younger element who, however, remain conspicuous by their absence.

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THE BOOK OF COMMON PRAYER, written in a particularly great period of the English language and used by successive generations of worshippers since its revision in 1662 has, over the past few years, suddenly come to be regarded as outmoded. Its language, crystal clear by virtue of its very simplicity and beauty, is alleged by the modern churchman to be obscure. We are adjured to address God as "You" and not "Thou" — precisely, in fact, as we would speak to a relative, a friend, or the milkman. Even with due regard to the apparent desirability of a classless existence I would venture to suggest that some distinction ought to be made between the Creator and His worshippers!

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**IN THE PULPIT, CAUTION IS THE WATCHWORD** of many preachers who seem to fear that some scientific discovery might, at any moment, disprove their theories or that their listeners might disapprove of being told in plain language that their lives, from the Christian point of view, were in



Are you one of "them" or one of "those"?

DOUBTS THAT OUR CATHEDRALS are playing a suitable part in a changing world are increasingly expressed by those who would utilise these glorious buildings for theatrical performances, gastronomical exercises and, in fact, any purpose other than that for which these incomparable edifices were designed and erected by men of unique dedication to the provision of centres worthy of their supreme purpose — the worship of God.

The present Dean of St. Paul's has

## Church and Cash *Brian G. Cooper*

**F**RANKLY, THE CHURCH IS pretty hopeless when it comes to money. I'm not referring to the supposed iniquities of the Church Commissioners. Nor thinking particularly about the very uneven response—in all denominations—to the One Day's Pay appeal for Third World aid.

Both are part of a deeper short-coming: the lack of any really coherent Christian philosophy about money and its responsible use on the part of most Christians and Church organisations.

Of course, a few people tithe. Many more are in stewardship, covenant or other schemes. And most of us give to worthy causes—at least, from time to time, when some ghastly famine or earthquake picture burns into our conscience and just won't go away. But if you're like me, you give spasmodically rather than regularly.

Perhaps you're even beginning to build up some sales resistance to the bulging-bellied child with the begging bowl—but of course you'd never admit it. I certainly wouldn't.

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CHURCH ORGANISATIONS FLUCTUATE between being skimping and wildly extravagant without admitting to either.

I know a number of young Christian folk singers who play from church to church. How they find enough vitamins I'll never know. Most tell a

been reported as having said: "What must they think when they see us processing in our robes?" The answer to this muddled thinking of the present time, is simple: to the churchman this is a perfectly normal ecclesiastical activity and an aid to worship; to the casual onlooker the phenomenon is no more remarkable than the sight of a butcher serving his customers, attired in a striped apron, or a man engaged upon the painting of a house, wearing the customary white overalls.

similar story—that often they will travel fifty miles to pour their hearts out in meaningful song and then be lucky to get a sixpenny bus ticket and a cup of tea. Of course they don't do it only for the money, but they do need reasonable expenses and fees. Churches trading upon the vocation of the young to have new worship experiments on the cheap are nothing but a disgrace.

At the other end of the spectrum wanton extravagance can be found. I went into an out-of-the-way mediaeval parish church recently, and was probably one of half-a-dozen visitors at the most that day. Yet a row of expensive fan heaters was whirring away warming empty pews. I could just see the kilowatt-hours clicking up on the electric bill—for whose benefit? And as for umpteen-thousand pound organs, and barometer appeals to save towers and spires of no historical value and little aesthetic appeal . . .!

Visiting preachers are often embarrassed by the pre-1939 approach to economics on the part of some church treasurers. A couple of guineas is supposed to meet a return train ticket, meals on route and a preaching fee! Woe unto those who think that to live by faith means that others should live on air.

Not that I want the Church run by cost accountants and computers. Heaven forbid—quite literally! But any one who

moves around and hears so many hair-raising stories about the Church and money knows these things just have to be said, in the hope the situation may improve.

IT MAY BE A CLICHE EVEN TO MENTION IT, but the salaries of the clergy are hardly a good advertisement for the Church as a responsible community. No man goes into the Church to make money, but why should the parson and his family have to live usually at a considerably lower standard of living than the average member of his parish (which he is likely to, unless all his parishioners are old-age pensioners or low-wage immigrants)?

A vow of celibacy makes a degree of holy poverty feasible, but no congregation has the right to expect a married

man to take vows of poverty on behalf of a wife and three children. In the present state of affairs, no parish should complain if the parson does a part-time job to raise some extra cash, and if his wife does so, too.

Perhaps the day is not far away when clergy will go on strike for higher stipends. Is it so unthinkable? Who would have thought, ten years ago, that nurses and teachers, those twin pillars of vocation and low salaries, would take to striking and demonstrating. Perhaps a spell of militant trade unionism among the clergy would bring us lazy, inconsiderate laity to our senses on this touchy question of money.

Of course, if we thought of the Church more in terms of people and less of bricks and mortar, we would soon solve the problem . . .

## Lay people and the Church

I wish we had many more pages of *Church News* in which to give more articles by lay people on how they see the life of the Church, what they believe is wrong, what should happen. Here I can only give a few extracts from other contributors—The need to take TV and radio more seriously and use the time allotted more imaginatively and effectively; to make more use of all Festivals; to allow the congregation to have far more participation in services; to allow far more places for laymen and laywomen in forming policy in the parishes and in using them in services; the need for older persons who have held office long to surrender it gladly and encourage young people, as sidesmen and women, servers, choir, bell-ringers; the need to go out in service to the aged and lonely and those needing help; the use of drama for special occasions and services; the need for cheerful and friendly faces greeting people who come to church; well kept church grounds and attractive notice boards.

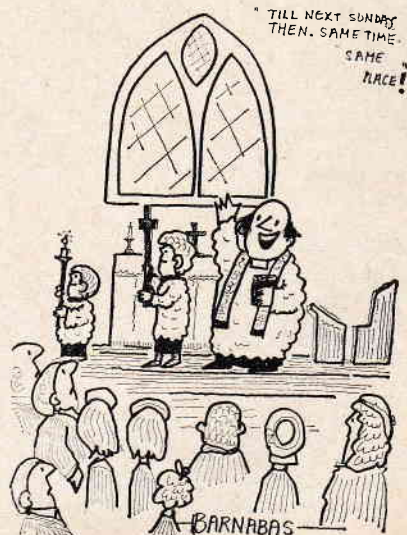
It strikes me that there is an abundance of goodwill and willingness to help and to offer suggestions—if only clergy and church officers would look out for these people and give them opportunity to serve.

"We believe that it is in the renewal of

the ministry of the laity that the greatest spiritual and human resources of the ministry of the whole Church reside."

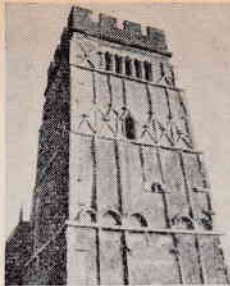
U.S. Episcopalian

We are grateful to Barnabas for providing cartoons for *Church News*—his latest book "*Even More Barnabas*" by Brother Graham (Wolfe Publishing Co. 5/-) is fun, not just for funny's sake, but because most of the cartoons are saying something of value.





Lord Rank, Oral Roberts and Maurice Barnett



Earls Barton



Cliff Richards and Cliff Barrow

### Courageous Mission

There is to be a one-week mission in the Central Hall, Westminster, from June 16-21. It will be conducted by Dr. Oral Roberts, a U.S. Methodist minister, who is one of those tremendous persons which only America can produce in our time. President of Oral Roberts Liberal Arts University, Tulsa, U.S.A.; Director of the Oral Roberts Evangelistic Association, which has offices in Canada, England, South Africa, New Zealand, Australia and has distributed a 100 million pieces of literature over the past year and maintains a regular weekly radio programme, he also has two regular TV programmes! The mission has the support of leading Methodists, including Lord Rank and the Minister of the Central Hall, Dr. Maurice Barnett, here seen together recently.

### Millennium of Famous Tower

An ambitious programme of music, drama, services and preachers throughout the summer has been arranged at Earls Barton, Northamptonshire, where the world-famous Saxon tower of All Saints' has stood for a 1,000 years. "Our aim", says the vicar of Earls Barton, "is not only to commemorate a historic building, but to give expression to a living community". The full programme, if you are interested, can be had from him: The Rev. N. Abbott, The Vicarage, Earls Barton, Northampton.

### Mothers' Union

"Today no-one would advocate the M.U.'s demise, but to be a useful ally in the fight for Christian values it needs to rethink its ideas radically. It is the total image that is at fault, not any individual aim. It needs above all to become an inclusive and not an exclusive group; its membership must be open to all". There is a need "to accept the first object (sanctity of marriage) as a clear and strong statement, but not as a rule for admission".

Modern Churchman 1970

### New Film

Cliff Richard and Cliff Barrow feature in a new film of the Holy Land, "His Land", just released by World-Wide Films, telling the story of Israel from early times till today. Through song and scripture and reflection and rich colour photography (so I am informed) a splendid film has been created. It can be hired for parish shows from World-Wide Films, 27 Camden Road, London, N.W.1, at £15 per showing.

### Women Priests?

The Anglican Consultative Council has been asked for advice on the recent decision of the Hong Kong Diocesan Synod approving of the ordination of women to the priesthood in principle. The vote was 67 to 25 in favour.

Church Times

### Experiment in Unity

An Anglican-Methodist ecumenical experiment has been planned for the Newton Hall area of Durham, using the Methodist Church as the centre for worship and services. A course for confirmation is being drawn up jointly by the Bishop of Durham and the Chairman of the Methodist district. Anglican clergy and Methodist ministers will celebrate Holy Communion together, though permission may be given for either to celebrate, and members of both congregations communicate together. The administration will be from one chalice, with provision for conscience sake of use of individual glasses. Laity will be asked to share in reading the lessons, providing and presenting the elements of Holy Communion, leading or participating in prayers and intercessions, and by permission of the bishop administering the chalice. After a short period for financial replanning, the whole income and expenses will come under a single budget, with provision for payment to the Diocese, Methodist Central Fund and Missionary Societies. The experiment will be reviewed after five years.

Church Times



# GIRL GUIDES

IN THE 70's



*Outdoor activities, Glenbrook*

## Joan Gunning

**WORKING WITH YOUNG PEOPLE** is exciting, tough: bright and shy, outgoing, contradictory and idealistic, young people are awake and taking an honest look at their world.

**G**UIDES are no exception; in the United Kingdom nearly three quarters of a million Brownies, Guides and Rangers meet regularly, week by week, gradually developing a more sophisticated outlook towards many aspects of the out-of-doors, of home making, and of the creative arts.

Through a Unit programme which Guides devise and carry out for themselves, with adult support, girls of all ages are learning about the challenges of life; they are encouraged to share their views and attitudes, and leaders welcome frank and open talk on every subject, not excluding a faith in God.

### A Religious Enterprise

"Aiming as it does to lead each individual towards a growing awareness of God and of His demands upon her, Guiding is essentially a religious enterprise." (Guiders' Handbook).

This fundamental principle is as old as the Movement, for Lord Baden Powell expected from young people and their leaders a willingness to search for a meaningful belief in God. "No man is much good", he wrote, "unless he believes in God and obeys His laws". But the Founder of Scouting was a practical man; he was fully aware that "duty to God" would mean different things to different people. He felt that the Movement must be hospitable to all

religions to which members might conceivably belong and therefore he made it clear that, "all who honestly feel that they can take the Promise to 'do their best to do their duty to God' are welcome in our Movement."

### Change on the Way

This is where Guiding stands at the threshold of the 70's, but how long will this approach be relevant for the New Generation? Have lasting cultural changes resulted from hippies, flower children and student unrest? Can Guiding still be part of the establishment and speak to young people and how "now" must adult leaders be to keep pace?

Already there are signs in the Movement that the society in which we live is having real impact on the lives of young people; they are vocal and active about many issues of the day. Fortunately many of them are honest and vocal about their faith or lack of it, and Guiding tries to meet their uncertainty with sensitivity and understanding.

### Sensitive Leadership Needed

Ranger Guides are encouraged to take a full and active part in their Unit programme before they renew or take the Guide Promise, in order that they may think objectively about the meaning the promise can have for them. Leaders in every section are

aware that even though a girl may be thinking about a meaningful faith, it can more easily be caught than taught in an atmosphere of commitment and assured trust.

Leaders who are confident of their position in regard to the Promise and faithful to the standards which their own beliefs impose, can give real service. They are lucky to be working in a youth movement where there is no division between programme and Promise.

There is no point at which religion begins and ends, for every part of Guiding activity has a purpose which is basically religious. So much that happens in Guiding, whether it is physically energetic or mentally stimulating, will give those who take part an opportunity to discuss purposefully, serve usefully and pray relevantly.

If one believes that God has something to say *now* to the generation who are such an important part of God's developing creation, their leaders must share Dag Hammarskjold's thinking. He said in "Markings":

"To love life and men as God loves them — for the sake of their infinite possibilities, to wait like Him to judge like Him, without passing judgement

. . . then He can use you — then perhaps, he will use you — and if He doesn't use you — what matter, in His hand, every moment has its meaning, its greatness, its glory, its peace."

A leader with a lively approach and an ability to use the openings given to her — an enabler, may, through Guiding, help some guides to have a faith to follow.

# JOHN GROOM'S care for the disabled

by providing training, employment, a home. Do you care?

The Edgware homes are being modernised and flatlets are being built for working disabled in North London.

**Please send a gift to John Groom's (Dept. 45),  
Edgware Way, Edgware, Middx.**

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



The Rev. Alan Booth

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## FREE CHURCH COMMENT & NEWS

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The Rev. Kenneth Slack, City Temple, London

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### CHRISTIAN AID DIRECTOR

An Irishman is to be the next Director of Christian Aid, the Churches' arm for service of the refugee and the hungry. He is the Reverend Alan R. Booth, a Methodist minister who has been serving as London Secretary of the Commission of the Churches on International Affairs.

Alan Booth has received enough of the gifts of the blarney stone to cajole from the Christian and the wider public the large sums needed to maintain and develop the work. (In the past year over two million pounds was raised). He also has great ecumenical experience.

He trained as a solicitor before hearing the call to the ministry, and even before going to theological college went to Liverpool University as the secretary of the Student Christian Movement. After the war he succeeded William Greer (another Irishman), who has just retired from the Bishopric of Manchester, as General Secretary of the S.C.M.

### FREE CHURCH MODERATOR

Dr. John Marsh, Principal of Mansfield College, Oxford, will retire this summer. His retirement at first will be nominal! Just inducted as Moderator of the National Free Church Council he will have a heavy programme for the succeeding twelve months as the official representative of the Free Churches on many important occasions, and in visiting local Free Church Councils.

These are now, with central encouragement, finding their places as 'Free Church committees' within more widely based local Councils of Churches. Dr. Marsh supports the scaling down of specifically Free Church organisations wherever wider Christian co-operation is possible in these ecumenical days.

Dr. George Caird, one of his present colleagues, succeeds him as Principal. Dr. Caird, who is 52, after a brief ministry in his native London, taught theology in Canadian universities for sixteen years before returning to Mansfield, where he was originally trained for the Congregational ministry.

Dr. Caird has played a large part in translating the Apocrypha for the New English Bible, and had the privilege of reading the lection from it when the new Bible was presented to the Churches at Westminster Abbey.

### MERGER

*New Christian*, the fortnightly journal of radical Christian opinion founded almost five years ago by Timothy Beaumont (now Lord Beaumont of Whitley), merged in May with *The Christian Century*, a much older weekly journal, based in Chicago with much the same approach to ecclesiastical and theological matters. *The Christian Century* is now seeking to become an international Christian paper for English-speaking people. Continuity is ensured by the appointment of that journal's editor, Trevor Beeson (an Anglican priest), as European editor of the newly expanded weekly.

### INTERESTING APPOINTMENT

*New Christian's* assistant editor, Stephen Whittle, a young Roman Catholic layman, moves to an interesting appointment at the World Council of Churches as Information Officer of the Division of Inter-Church Aid.

Mr. Whittle's appointment enlarges the group of Roman Catholics serving on the Council's staff, though the R. C. Church is not a member church of the World Council, but since 1960 it has developed increasingly close ties with it.

# Do we need

## Clergy? - DAVID ATTFIELD

### THIS MONTH CHURCH NEWS

asks for its readers' views on what they think of the clergy. What are parsons for? What are they supposed to do? How are they seen by pew and pub, by the man in the street who goes to church and by his brother who does not?

However, to provoke you, here are my ideas on the subject, as one who does happen to be in Holy Orders. How is a parson different from other people? First he is a Christian and can do in life any job that is proper. Second, like any other Christian, he will pray; and he will worship in the local church and support its work.

But third, a clergyman is an ordained Christian. He is specially set aside for certain roles in public worship. He is appointed to preach, baptise and celebrate Holy Communion. This is laid down in the Ordinal and is backed by Christian tradition. A priest does what have been distinctive Christian activities since the N.T.. His work has been the particular job of apostles, bishops, their successors and helpers, since the early centuries of the Church. If you question these tasks you challenge basic Christian practice, following God's will as shown in tradition, and not pleasing ourselves.

Yet what else should a priest do? For an ordained man's special work is in practice a part-time job, normally not taking up more than a third of the week. The popular view that a clergyman only does his special work on Sundays is not so very wide of the mark. Add in an hour for daily services and a couple of



Student being "professed" at Kelham

mornings to prepare sermons and the priest's work is done. So how does the parson fill up the rest of his time?

By tradition and custom, he is the full-time servant and leader of the local church, a male parish worker with a dog-collar. He sees to the church building with the verger; fills in diocesan forms; visits the congregation and the sick; attends choir practice, the clubs, P.C.C. and endless meetings.

Now I question whether all this is necessary. As things are, the local Church would probably collapse without the clergy, because for centuries Christians have never learnt to stand on their own feet. But how much better if they did!

Most of what parsons do as full-time parish organisers could be done by lay people, if they had the chance. A team of people, each contributing to the whole, could be even more productive than the vicar trying to do everything by himself. If priests ceased to run parishes but ministered as and when congregations required, what could they do to earn a living? Where is a man trained in prayer and the study of Christianity, as priests are, most usefully employed? Anywhere in God's world is my view. And I would like to know yours.

# Trying to Care

Mary Andere



"THAT'S BEING HYPOCRITICAL!" said my friend. "You don't like him. No-one wants him there. So don't invite him."

We were discussing a family celebration. My friend, who fluctuates between agnosticism and atheism, knew Uncle Zeb was a thorn in our souls and oftenwise to the whole family clan. His morals were dubious; he usually arrived rather intoxicated, would then behave abominably and leave, having to be assisted out by four strong men and true. He was always argumentative, often insulting and deliberately provocative.

Set against that . . . he was getting old; he had moments (which I'd witnessed) of acute misery, when the naked soul looked out of his bleared, watery eyes, broken with grief and the humiliation of self-knowledge and condemnation. And more than anything else, he loved the great-niece in whose honour the celebration would be. That one love was like a candle in a dark place. And . . . oh, yes, I'd almost forgotten . . . he was "*thy brother, for whom Christ died* . . ."

He got his invitation and I stood revealed "a hypocrite"!

The word "hypocrite" stung. "One who acts a part" is the translated definition . . . "One who puts on a mask". But by the definition, it's Uncle Zeb who isn't a hypocrite! He never pretends, never acts — just does and is exactly what he wants! In contrast, much of my own life is acting (as most of ours are): appearing patient and considerate when I want to scream with tiredness or irritation; listening to problems on which I haven't time to spare or want to declaim my

own far, far worse ones! Looking delighted with the importunate caller who snatches the precious half-hour needed for sorting my muddled accounts . . . a hundred "acts" masking the real feeling underneath . . . a hundred daily hypocrisies . . . !

Yet how to equate it with Jesus' teachings? Those bits about "loving enemies" . . . "be ye angry and sin not"; gentleness, joy, meekness, forbearance, humility . . .

God doesn't force us. He asks us to be *co-workers*. We have to make the act of will. Because of our "acting", one day it will be the real thing—here or hereafter!

Oh, I nearly forgot! Zeb did come. And didn't behave too badly! He was inebriated, but not insulting. At the end he moved out unsteadily on a wavering path across the room and implanted a whisky-laden kiss on my cheek. "Thank you, m'dear", he intoned graciously, "ver' happy for for you all . . . God blesch you, m'dear . . . God blesch you . . . !" My friend was watching, cynically, across the room. I took myself in hand and planted a firm kiss on Zeb's cheek.

"Goodbye, Uncle. I'm so glad you were able to come."

And, suddenly, I realised I *meant it!* Just for once I'd "grown into the part" and it was the real me! Perhaps one day it will be like that all the time . . . !



# Marriage Problems

are many who hope and pray that there will soon be some changing of the 1957 position.

## Waiting too long

The Anglican Church has too long been awaiting a statement promised on the Christian doctrine of marriage. Since the Convocations accepted in 1957 during the Primacy of Lord Fisher the position that no divorced person, innocent or guilty, may be remarried in an Anglican Church, except by permission of the diocesan bishop—and few bishops seem to have granted it—not a few clergy have known the violation of their own consciences in observing it in the face of the need of cruelly wronged persons seeking compassion and help. And there have been those who believe that this measure not only prevented deserving divorced people receiving a Christian marriage and renewal, but that it increased the divorce of Church and nation—because many sensitive people resented the Church's attitude as lacking a living Christian compassion and forgiveness and bitterly high-lighted what is an emotional tragedy into almost the unforgivable sin. It placed a harsh burden on diocesan bishops to decide—few overloaded dioceses could go effectively into the complicated matrimonial tangles of an unknown parishioner miles away—while parish clergy were deprived of their responsibility and judgment in a deep human affair. There

## Wedding present

I've just heard of a good way of solving the Wedding Present (and other!) problem and all the packing and posting involved. There is a new idea out for giving fine art prints by famous Old Masters or contemporary modern artists!

You select your 'picture token' from a range of special occasion designs, decide how much you want to spend (minimum £1). Special stamps to this value are then affixed to the 'token' card, and apart from writing in your own personal greeting, the gift is ready for posting by overnight mail. The recipient has no problems either... He or she receives your luxury greeting card, with its gold silk cord and tassels for added glamour; also the token card showing the value of the gift and a "Print Schemer" illustrating in full colour eighty-five of Royle's most popular fine art prints by a wide variety of artists. The gift picture is then chosen at leisure at home and the token card filled in and posted to Royle's, who despatch the picture by return, free of charge. This lavish 'gift token' presentation is available from most department stores, stationers, and quality shops stocking the Royle Publications' Picture Token Scheme. It is worth bearing in mind!

## Recipe

# Rabbit & Rider Casserole

Serves 4

### Ingredients

- 1 pint of Bulmer's Strongbow Cider (mixed with 2 tbsp. of French mustard)
- 2 oz. fresh streaky bacon cut into strips
- 1 rabbit cut in pieces, salt & pepper
- 2 small onions (cooked & souped)
- 1 lb. rabbit, fresh



Look, Liz, the parson's dropped another clanger

## Your Letters . .

### FORWARD

Worle, Somerset

"We are having an all-out drive to treble, at least, the circulation of our parish magazine. The aim is 900-1,000 monthly. We hope to achieve this by the June issue . . ."

Our best wishes  
—Ed.

Oxbridge.

### PROGRESS

"I am not a Christian. I call myself an agnostic, and as a Socialist I am an avowed, declared, and implacable enemy of the Established Church which, I assume, is your denomination."

—From a letter just received—with pleasure. For when parish magazines are sufficiently attractive to be picked up and read by such persons we are making progress.

### CLERGY—A DEPARTING COMPANY?

Sir,

As a priest who has left the parochial ministry within the last year I find your comments offer little hope for the future, until the last paragraph is reached where you hint that we need to find a new pattern of church life and ministry.

It is true that clergy are in the main underpaid—especially assistant clergy with families to support, but appeals to church people to pay more towards clergy stipends will continue to fall on deaf ears.

This may be, as you say, that meanness is not unknown amongst church people and from mistaken ideas that the clergy have enough "perks" and spiritual resources as not to need quite as much to live on as others. The major reason is, I believe, that the role of parochial clergy is becoming increasingly uncertain. The clergy themselves feel this, and an increasing number take on another job, but the laity feel it, too. The right emphasis is "the clergyman's job is to train the laity to be the Church" comes over to the laymen as "the clergyman is getting out of at least some of his job." Is it any wonder that the layman is unwilling to take the finances of the clergy seriously?

Ultimately, perhaps, being a "professional" Christian just doesn't work for the Kingdom of God. The man in the street suspects that the clergyman is paid to say what he says, and the church member believes that the clergyman is paid to speak and act **instead** of him.

Yours sincerely,

Rev. R. C. Knight.

\* This well-known and much quoted view can well be seen as mere ecclesiastical arrogance. The clergyman's task is surely to seek himself to be Christian in thought and word and deed—no mean exercise; to do his work professionally, i.e., with ability, diligence and dedication; to love and serve his people. They might then in time catch something of

Christ and of his Kingdom and seek to apply it to their own lives.—Ed.

Sir,

Oxford

I was shocked and dismayed by your article in the March "Church News." As one who feels a call to ordination, I found disconcerting your assertion that poverty "makes it impossible for the clergyman to be a respected leader among his people". This is tantamount to saying that the Power of the Holy Spirit and the message of the Gospel are ineffective without money to support them. Was Christ concerned to gain respect among the middle classes by attaining social equality with them? Remember that he died on an outcast's Cross, not in an expensive armchair. Yet you seem to deny His refusal to live a comfortable, respected life.

I believe that one of the greatest failings of the Church of England in the last decade has been its contamination with materialism and the failure of the clergy to solve this problem.

Yours,

Philip West.

Sir,

Ringmer.

For years I have enjoyed reading your broad-minded magazine with its stimulating articles with which I have been in general agreement, but your own contribution in the March issue which might have been entitled "Keeping up with the Dockers" has shocked me into attempting a reply. The clergy profession has always been a closed shop, so why not advocate further trade union practices such as strikes?

I do not recollect that Jesus or the Apostles were ever concerned about prestige, yet you say that "young and competent men will give up the idea of ordination because it does not spell a post of respect among the community". This is a blatant acceptance of worldly standards. It is my opinion that the clergy who are, in fact, most respected and listened to are those content to accept grinding poverty in an affluent society.

Your attempted defence of the Church Commissioners and their vast investments makes sad reading compared with the injunctions of Jesus to His apostles and His warning about the dangers of riches, which applies to organisations as well as individuals.

The really hopeful part of your article is the last paragraph in which you say that the present mean attitude of the laity may lead us to discover a new pattern of Church life and Ministry. God grant it may come soon!

Yours sincerely,

Clarence E. Tritton.

Is not the separation of Clergy from Christian lay people in matters of behaviour and standards of living both false and dangerous? Should there not be an equal sharing? Prestige—an attempted importance—is something surely which clergy shun. The Church at large owes not only gratitude to the Church Commissioners—she almost owes her life. Most dioceses would have to dispense with probably 80 per cent. of their clergy without the Commissioners' help. I agree it is deplorable. The remedy, preached for years in the Church—is a spirit of Christian Stewardship. A parish church, supported by say 50 families giving at the level of 5 per cent. of their incomes, could support their own incumbent at their own level—2 per cent.; their buildings and administration 1 per cent.; charities, missions, diocesan needs 2 per cent.—and be rid of all dependance on the Church Commissioners.—Ed.

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. June 1970

Mr. Hooker has written a Hindi commentary on the book of Amos, and has also made friends with the head of the local Muslim mosque, with whom he has had most stimulating and fascinating discussions.

Mrs. Hooker is a daughter of Canon M. A. C. Warren, the former Secretary of the C.M.S., and Mr. Hooker is a relation of Mrs. Dorothy Carter in our own parish. He will be preaching at the 10 a.m. Parish Communion (and also at 6.30 Evensong) on Sunday, June 7th.

#### **CONFIRMATION GROUP (Sunday, June 7th)**

All young people (13 and over) who wish to be prepared for Confirmation are asked to attend Parish Communion on Sunday, June 7th at 10 a.m., and to stay behind afterwards for an initial meeting in the Church Hall. (Application forms available in Church).

#### **VISIT OF LOS PICAFLORES**

Those who heard Los Picaflores—the Humming Birds—as the lively family of Archdeacon Tony Barrett of the South American Missionary Society call themselves—will be delighted to know that they will be appearing at the Town Hall on Tuesday, 16th June at 7.45 p.m. Admission is by free ticket, and a collection to cover expenses will be taken.

#### **MISS O. J. LODGE ASSISTS AT HOLY COMMUNION**

At the unanimous request of the P.C.C., the Bishop of Oxford has given his permission for Miss Lodge, our Parish Worker, to assist with the administration of Holy Communion, when numbers so demand this, and no priest is available. Miss Lodge did this on Whit Sunday, and many expressions of appreciation have been made.

Miss Lodge also took the service and preached at Marston Road Congregational Church on May 10th on the occasion of their Annual Women's Service.

In these days when so much is being talked about the Ministry of Women, we are glad that St. Nicholas', Marston is pioneering the way.

#### **ST. NICHOLAS CHURCH CHOIR**

The parish may indeed be proud of its choir which upholds a high standard of work. Recently on Trinity Sunday, and in honour of the Vicar's twenty years in the ministry, the choir sang an anthem based on the Trinity theme, and composed especially for the occasion by the Vicar's Warden, Mr. A. W. Sidebottom. Although there is a waiting list for the choir, we have need of one or two tenors. They should be able to read music, and be prepared to attend regularly the choir practice which is held on Friday evenings.

#### **CHRISTIAN AID WEEK**

The splendid sum of £150 was raised during the recent house to house collection and Jumble Sale. We are grateful to all who gave of their time and energy and those who worked for the Jumble Sale and a special word of thanks to Miss Margaret Cahill who organised this week, to the House-group and to all who assisted her, and to the M.U. who ran the Cake Stall.

#### **BELLRINGERS' NOTES**

During April the ringers were pleased to welcome several people into the tower to see what ringing was all about. Two have started to learn to ring. Two more may learn. We would be pleased to welcome ANYONE who would like to discover more about ringing.

Together with ringers from other Oxford towers, the St. Nicholas' ringers enjoyed an outing to Bath. Two quarter-peals have been rung and one peal was rung to mark the Vicar's 20 years in the ministry.

### YOUNG WIVES

Mrs. S. J. Gardner, Children's Librarian at the City Library came to advise the Young Wives on books for their children. She brought a large selection of books from "Tots" to "Teens." Several members spent many happy hours reading some of the books themselves.

Two well-known residents gave us an evening of their time. Mrs. Bette Jones spoke on the work done in re-housing the homeless by "Shelter" while Mr. Alun Jones successfully manipulated the projector for the film. 36/- was taken at the meeting which was made up to £5 for "Shelter" Organisation. Many members were grateful to Mr. C. Dunsby, Headmaster of the Harlow School when he came to speak to the Group and explained his methods and ideas for the education and discipline of the 11-14 year olds. We hope to follow up his most interesting talk by a visit to the school.

### MOTHERS' UNION

Service in Christ Church Cathedral on June 2nd at 2.30 p.m. (ticket only—1 per branch). Preacher: The Lord Bishop of Oxford who will afterwards be blessing and handing over the Land Rover to the M.U. Worker for Korea — Miss J. Roberts. This will be in Christ Church Meadow when anyone will be welcome.

### CHILDREN OF THE CHURCH

Lent Savings amounted to £19. £4 of this was sent to the Church of England Children's Society and the remaining £15 to the United Society for the Propagation of the Gospel ear-marked for special ophthalmic work in the Mission Hospitals. Well done Children of St. Nicholas' Church: You have kept up the splendid target.

### ACCOMMODATION

If there is anyone who would be able to give accommodation to a young clergyman and his wife and 3 children from the 24th July for a week, would they get in touch with Mrs. G. A. Hine, 21 Raymond Road. Tel. No. 40482. The Rev. and Mrs. Rupert Hine used to live in Haynes Road and they would be extremely grateful for any help in this way.

### MXDITATION ON A TYPXWRITXR

Xvxn though my typxwritxr is prxty ancixnt, it works quitx wxll xxxcpt for onx of the kxys. I'vx wishxd many timxs that it workxd prxfxctly. It is trux that thxrx arx forty-six kxys that function wxll xnough, but onx kxy not working can makx a big diffxrxncx.

Somx timxs it sxxms to mx that the parish is somxthing likx my typxwritxr—not all the kxy pxoplx arx working propxrlxy! You say to yoursxlf: "Thxrx arx plxnty of pxoplx to hxlp with the Churchyard. Thxrx's always anothxr sidxsman on duty. Thxrx arx all the othxr mxm-bxrs of thx choir. I won't bx missxd." But it doxs makx a diffxrxncx whxn you arx not thxrx. So whxn you'rx txmptxd to think your xfforts arx not nxxdxd or apprxciatxd, just think of this old typxwrtxer. You arx a kxy pxrson and vxry much nxxdxd!

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

### CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Brownies :** Brownie Guider : Miss I. Read, 6 Cotswold Crescent -  
Tel. 47370  
**Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.  
**Cubs :** Cub Scout Leader : Mr. E. R. Roberts, 72 Cherwell Drive.  
**Girl Guides.** Guide Guider : Miss C. Crawley, 91 Lytton Road, Cowley,  
Tel. 79011  
**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. D. Hall, 98 Oxford Road. Tel. 42352.

### 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.  
**Marston Residents' Association :** Secretary : Mr. G. A. Hine,  
21 Raymond Road. Tel. 40482.  
**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 Marston . . . . .Tel. 41451
- Butcher (High Class) :**  
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 43177
- Caterers — Buffets & Wedding Receptions :**  
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**  
B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**  
57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**  
Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**  
Job's—The Family Dairy, Pony Road, Horspath Road.  
Cowley .....Tel. 77341/2  
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**  
"Lionel" School of Motoring, R.A.C., I.A.M., M.O.T. Approved,  
12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Green Groceries 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 Kole" Delivery Service :**  
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
Ladies' & Gent's :  
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
Ladies' & Children's :  
"Karenlee," 9 Salford Road.....Tel. 41632  
(late night : Friday until 7.30 p.m.)  
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**  
Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Newsagents, Tobacconists, Confectioners and Stationers :**  
Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123  
and 22 Cherwell Drive.  
G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**  
S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Radio and Television, Rental, Sales and Service :**  
W. R. Hammond & Son Ltd., 404 Marston Road, Oxford...Tel. 47706
- Taxi — Car Hire (Long or Short Journeys) :**  
Marston Taxi Service, Mr. & Mrs. Leach,  
2 Cavendish Drive, Old Marston.....Tel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**  
W. & A. G. Foote, Salford Stores, 15 Salford Road.....Tel. 43174

Oliver & Son (Oxford) Ltd., 73 George Street, Oxford.