

**A REPORT MADE TO THE CHURCH COUNCIL OF THE  
PROCEEDINGS OF THE SECOND LONDON DIOCESAN  
SYNOD HELD ON SATURDAY, FEBRUARY 27**

Most of the morning was given over to the discussion of the admission of women to the Order of Deacons. A long debate was held. Apart from one or two ecclesiastical heavyweights who were not in favour of anything, even the Bishop of Willesden was in favour of admitting women to the Order of Deacons. There was further discussion and disquiet about the present situation with regard to Deacons and the unsatisfactory state of that order of ministry, but when the vote came there was overwhelming support in favour of the resolution, the vote being 200 to 49.

As you all know, this resolution stemmed from the 1968 Lambeth Conference, together with discussions in the General Synod, and to some extent has been overshadowed in the recent meeting in East Africa of the Anglican Consultative Council which has now in fact voted in favour of admitting women to the Priesthood; although that in itself is a long way from saying that women will be admitted to the Priesthood in the Church of England, it is certainly a step in that direction.

The afternoon was devoted to a motion proposed by Bishop Sansbury endorsing the following resolutions passed by the Church Assembly in November 1969.

1. "The Christians' responsibility in this field, both individual and corporate, be expressed in definite commitment to increase the financial support of the Church for development projects and that the Church Commissioners be asked to reconsider their investment policy with a view to increasing them in developing countries overseas."
2. "That Christian men and women having demonstrated their own commitment, should use every opportunity available to them to impress upon Government and political parties the need to commit at least 1% of the country's gross national product to world development, over and above military aid and private investment and that as much as possible be in the form of grants."

There was a long and intense discussion of these motions and much quotation from the South American Radical Bishops to Chairman of the World Bank, Robert McNamara, and it would seem that even from a non-Christian point of view, from an enlightened self-interest aspect, that it is necessary and urgent that the problems of world development are tackled seriously by us.

There is no doubt that Governments such as ours in this country will only act when sufficient pressure is put upon them to do so in any particular direction and it was stressed time and again that this problem of world development is probably, with the problem of races living together, the greatest confrontation in the world at the moment, and from another aspect, unless

development of these countries is increased they will not be able to afford to buy manufactured goods from countries like Britain, whose survival depends upon exporting finished articles rather than producing raw materials.

There was much talk about paying the right price for raw materials and dealing fairly with the producers of these raw materials, but a lot, I felt, were missing the point to some extent on Britain's position in the world and her marketing competitiveness, but it all adds up to a picture that we must take this issue seriously as there is no doubt that ultimately this could produce tremendous revolutions and bloodshed from the "have-nots" against the "haves".

It seems to me that something we should take very seriously is the first part of the second resolution—" . . . having demonstrated their own commitment" and I think perhaps the PCC could give serious consideration as to whether we have done this or how we could do it in the future and perhaps also in what way we can impress upon the Government and political parties the very real need to assist the under-developed countries.

After the world development discussion there was a short discussion on the disposal of Church property that was brought to the Synod from a Church in North Camberwell. As a result of a routine insurance valuation it was discovered that some of their plate was so valuable that the insurance company would not insure it if it was to be kept in regular use, and so now the plate has to be kept in a locked vault in the bank, surely a most unsatisfactory condition, and they wanted more freedom to be able to sell items such as this when clearly they cannot be used in the church. There was a lot of discussion about this. Some people seemed to think that to get rid of this valuable plate and asset at this stage would be gross bad stewardship of this generation in destroying the Church's assets, but another section of the Synod thought that if the original donors realised that their gifts could no longer be used in the church they would undoubtedly want the Church to have the proceeds.

Alan Taylor.

### **NEED IN A TRAGIC SITUATION**

Southern Sudan is where the predominantly African Sudanese live; it is a vast area bordering on Congo, Uganda, and Ethiopia. The Nile flows through it, and some areas are fertile, but most of it is dry and life is hard. Christian Missions made their way there in the middle of the Nineteenth Century, but made little headway until the beginning of this century when the Church Missionary Society and the Verona and the Mill Hill Fathers went to the area in numbers and built churches, made converts, and started education and medical work.

The Northern Sudanese are people of Arab origin and are predominantly Muslim. The Southern Sudanese are African, some "pagan", but many Christian. The two peoples are entirely

different. Education and sophistication had come to the North first, and the Southerners were ill-prepared to take much share in self-rule when it came in 1953. Gradually the North assumed full power over the whole of the Sudan, and the Muslims began to take steps against the Christians in the South; to the followers of Islam it may well look like a "gihad", a holy war.

The ex-patriate missionaries were accused of being "foreign advisers" to the Southern Sudanese, and in 1962 all ex-patriate Christian missionaries were expelled from the South; since then under military rule life has become more and more rigorous. Stimulated by these difficulties, the Southern Sudanese have formed two main political groups, one prepared to work in with the Northerners to maintain a united Sudan, and the other group wanting independence for the South; this latter group is backed by the rebel army, the Amya-Nya. There has been unrest and guerilla fighting in the South for years now, and this is being met by a large military force of Sudanese Government troops, assisted by Egyptian units, plus Russian advisers—according to the Press a few weeks ago. I do not know about the Russians; I have seen and talked to some of the Egyptians myself.

Massacres of many tens of thousands of civilians, some put the figure as high as half a million, were carried out in 1965; their homes destroyed, the people fled into the bush; the bush was set alight and thousands became refugees and crossed the borders of the Central African Republic, Congo and Uganda. There are large refugee camps in all these areas now. Uganda, itself a poor country, took them in. Near Kampala there was a small camp of secondary schoolboys: the students at the University organised themselves to give some teaching. They had no schooling for four years.. Areas of the South are now heavily fought over, and this is making things very hard for the inhabitants. Villagers are starving. I saw a pathetic little group in Juba in April 1970. They had nothing. The rebel army had taken their crops; the Government troops had told them to come to the peace camp in the town, but there was nothing there to eat. They were going back to their village to die.

The following is a description of an incident which occurred in January 1971. Near Magwi, Southern Sudan, there was a recently built forty-five-bed hospital, run by an experienced medical assistant. At 8 a.m. on January 25 four planes of the Sudan Air Force bombed the hospital, severely damaging it. Shortly afterwards a Sudan Army patrol arrived and seized the medicines and the hospital equipment. The staff escaped into the bush. They have now re-assembled in an entirely different area and are in the process of rebuilding their centre. Money with which to re-equip the centre is urgently needed. This could either be given to someone at St. James's Church or to the Southern Sudan Association, Room 19, 29 Ludgate Hill, London, E.C.4. This is one way in which we can help in this desperate situation.

H.S.

(At the next meeting of the Church Council a proposal will be made that the Whitsun offerings should be given for this—Ed.)

### **HAMPTON HILL OLD PEOPLE'S WELFARE COMMITTEE**

We are taking 38 Old Age Pensioners on our holiday this year in September to Broadstairs for two weeks, as last year—a week seems so short! Those who hope to go are saving each week towards their part of the cost. If you would like (or know anyone who would like) to go, let me know as soon as possible, not later than June 6 (party date). The full cost of the holiday is £18—of this the holiday-makers will pay £12, or more if they wish to. So get in touch with Mrs. L. Mills, 40 Oldfield Road, Hampton, without delay.

**Coming Events.** We have a large programme for the next few months. At the time of going to press the "Forget-me-not" Club looks forward to going, on Monday, March 29, to the British Thermostat (Sunbury) Drama Group show, "The White Horse Inn". We are given a number of tickets, so this is quite a cheap evening out, and their show last year, "Pirates of Penzance", was very enjoyable and friendly. Next April 27 "The Mikado"! Also Old People's concession day at Wimbledon Theatre, and a day trip to Eastbourne on May 26 calling at Merrydowns for wine tasting (for those who like that sort of thing!).

The main Welfare Committee have a day trip to Southsea on June 8, and on July 7, as we were unable to book before, we are having our Christmas outing, which, instead of our usual Pantomime, is "The Great Waltz" at Drury Lane Theatre.

Money making efforts are—the Dog Show at the Fulwell Bus Depot Sports Ground, on June 12, and Violet Day, July 3, preceded by a house-to-house collection. All money collected in Hampton Hill goes into our Hampton Hill Committee funds.

Autumn Fair September 4. We need much help for this. We try to make life a little more pleasant for our elderly friends—please help us as generously as you can.

The Forget-me-not Club meets every Thursday, 2.30 p.m. Congregational Hall, and the Welfare Committee Party is the first Saturday monthly in St. James's Hall 3.00 p.m.—all Hampton Hill Old Age Pensioners welcome.

L.M.

### **THE MOTHERS' UNION**

"From quiet homes and first beginnings  
Out to the undiscovered end."

—Hilaire Belloc.

The vision and energy of one woman, Mary Sumner, was the means by which this world-wide organisation was launched and, on Sunday, March 21, its history portrayed in the pageant-service became, also, a most meaningful act of worship.

The congregation's attention was held, as the sequence of events unfolded to show how wide is the sphere of influence of the Mothers' Union and, beginning with the humble parents of

Our Lord Himself, we were given glimpses from the whole range of a mother's experience and influence, not only in this country, but also in many other parts of the world.

What a pleasure it was to be able to hear every word which was spoken, even at the back of the church! One felt, too, helped by the sympathetic presentation, that the members of the congregation were not mere spectators, but were truly taking part in the service and that most people would go away much more keenly aware of the real potential, for good family relationships, of a loving and believing Christian mother.

We must all feel greatly indebted to Mrs. Rockliffe for the untiring work which achieved such worthwhile results.

H.J.W.

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Our Pageant having been successfully presented, the time has come to express thanks to many people who helped us. First to the Vicar for allowing us to take over Evensong on Mothering Sunday, to Mr. Dafforne and members of the Choir who gave such valuable assistance with the music, to the Y.P.F. Choir also, to Mr. Bridges, our photographer, and to my husband for typing and duplicating scripts and service sheets. Mrs. Lambert, Diocesan Overseas Chairman, put the idea of the pageant to us and provided costumes for Mrs. Gloyns (Ghana), Mrs. Lewis (Eastern Nigeria), Mrs. Casey (Sierra Leone). Miss Stanton loaned Ugandan dress to Mrs. Edmonds, Indian to Mrs. Harries, Ghanaian to Miss Girling. I am indebted to Miss Young of the Korean Mission for the loan of a Korean garment, to Mrs. Krishna for her help about the correct way to wear a sari. Special thanks are due to all non-members of the M.U. who took part, to our bride and groom in particular: and to Mrs. Brunt for allowing us to use the Vicarage as a "Green Room".

I.V.R.

### **SOCIAL COMMITTEE**

On Saturday, May 22, there will be a buffet-type dinner in the parish hall, followed by the showing of interesting slides of events in this parish over about the past 10 to 15 years. Tickets are available at 40p each from members of the Social Committee.

### **TUESDAY CLUB**

On March 9 we had a return visit of Mrs. Parncutt; she gave us a most interesting account of her time spent at the Royal School of Needlework. We saw samples of her needlework done there, and very beautiful they were, exquisitely done. Mrs. Parncutt and her husband are setting out on a seven-month world sight-seeing tour in August, and we are hoping that she will be coming back again to tell us of her experiences.

### **NEWCOMERS TO HAMPTON HILL**

We are arranging another Newcomers' Party for Thursday

April 29. If you are interested or know of anyone who would like to come you would be most welcome to hear a talk on the History of Hampton Hill which will be illustrated by colour slides. Please ring Mrs. Leatherdale on 979 6999 for further information.

### SOME DATES TO NOTE

April

- 23 2.00 p.m. Weekly Keep-Fit sessions begin again (Hall).  
27 10.30 a.m. Editorial Board (63 Park Road); 7.00 p.m. Junior Confirmation Group: weekly meetings begin again (Vestry); 8.00 p.m. Committee of the Hampton Council of Churches (St. Mary's, Hampton).  
29 7.45 p.m. Newcomers' Party—by invitation (Hall).

May

- 1 10.30 a.m.—4.00 p.m. Annual Diocesan Stewardship Conference (Baden-Powell House); 3.00 p.m. Old People's Party, with items of entertainment from St. James's Edwardian Evening (Hall).  
3 8.15 p.m. Properties Committee (36 St. James's Road).  
4 8.00 p.m. Tuesday Club: Speaker—The Borough Librarian (W).  
5 8.00 p.m. Stewardship Committee (106 Park Road).  
10 8.00 p.m. Service for all Christian Aid workers (St. Mary's, Twickenham).  
17 CHRISTIAN AID WEEK begins.  
18 8.00 p.m. Tuesday Club (W).  
20 ASCENSION DAY: Holy Communion at 8.30 a.m. (St. Anne's Chapel, L.E.H.S.) and 10.00 a.m. (Church).  
22 8.00 p.m. "Super-Supper" and Slides (Hall).  
24 8.00 p.m. Deanery Synod (Hall of SS. Peter and Paul, Teddington).

N.B. Two meetings to follow-up Sister Audrey's Lent Course are being arranged for May: dates will be notified to those who attended.

### BAPTISMS

March

- 28 Adam Marcus Paul Kemmis, 36 Westbank Road.  
Samantha Louise Zimmer, 169 Uxbridge Road.

### BURIAL

March

- 25 Henry Archer Leaver, 12 Lawrence Road, aged 67 years (at Teddington Cemetery).