

## EDITORIAL NOTES

According to the Secretary of the London Diocesan Fund, Archdeacon Derek Hayward, the diocesan computer has worked out that there are only 62 parishes in the diocese (out of a total of 480) who are paying the full costs of their own Ministry. We do not have the services of a computer, but from the figures made available for us, it seems clear that we are one of these. Over and above the amount given which maintains our own parish Ministry, we also are assessed to give (and do give) the sum of £2025 per annum to the Diocesan Stipends Fund to support the Ministry in other parishes. A parish not far from us — Holy Trinity, Hounslow — is also one of the sixty-two, and may well be at the top of the list. Here after much prayer and thought a different line has been taken, and the system prevailing in the Episcopal Church of the USA adopted. In a letter sent to every parish priest and churchwarden in the diocese, the vicar explains in detail why they have taken this stand and in consequence do not meet in full their assessment for the diocesan Stipends Funds, thus appearing in the diocesan accounts as defaulters. We reprint the vicar's letter below, because we feel it merits a wider circulation, is full of interest and challenge, and reveals a scale of generous giving providing much food for thought and prayer.

We then go further afield, and the extracts we reprint from Raymond Draper's long Report to the Rotherham Council of Churches on the work of their Industrial Mission in 1979 reminds us of the grim realities of life in the north. The area in which Raymond and his team of industrial chaplains work is much in the news as we write because of the Steel Strike — and Raymond and his men are right in the thick of it and need all the prayerful support we can give them.

The small group of us who write and type, check, collate and proof-read, to keep this magazine going month by month are finding that we get less and less support, and the work is increasingly burdensome. The vicar in particular feels that he cannot meet the demands in time and effort now made by present circumstances if the job is to be done at all adequately without neglecting more pressing and important pastoral and administrative work. He has now worked out (but without the help of a computer) that he must have edited 510 monthly issues of parish magazines since the job was first thrust upon him as a young curate, and feels it time that someone else took over the editorship-in-chief of The Spire. Most parishes, he now finds, have non-clerical editors, and surely St. James's, rich in talent as it is, could provide one.

We now have to work to a tight schedule if this magazine is to be published on the agreed date — the Thursday before the second Sunday in the month. Our printer has been fairly lenient with us up till now, but as he is printing an increasing number of parish magazines, deadlines from now on will have to be strictly observed, and with our present resources this may mean that in some months our magazine may have to appear with several blank pages — unless some of you who read this rally round. Let us have more contributions, some frivolous, others serious and full of careful thought . . . more pungent 'Views from the Pew' — a feature which started promisingly, but soon fizzled out. These should reach us not later than the second Monday in the month.

Some items we had hoped to include in this issue have not yet come to hand : if they are still relevant we hope to include them in our next one. As we go to press we have just received another article giving us the latest information about the campaign to preserve the honoured name of Hampton Hill, and we hope that our printer will find room for it: if not, it will have to be held over.

We would remind everyone of some of the opportunities open to them in

Lent : the Quiet Day on February 16 as a preparation for much that might be developed in the new KIONONIA on Thursday evenings; the Deanery Course of Christian Studies fortnightly on Tuesdays — and on the other Tuesdays the Prayer Meeting and Study Group at 75 Burton's Road; the Mothers' Union Study Group in preparation for the World Day of Prayer, and the Day itself on March 7. Note that the March Welcome Service will be on the *third* Sunday at 16.30 instead of the second, so that we can observe Mothering Sunday (March 16) with a special form of service and we hope with some drama. On March 23 Evensong will return to its summer time of 18.30.

In closing these Notes in haste so that we may make an early start for Teddington in order to meet our deadline, we would send our hearty congratulations and best wishes to one of our much-loved members, Miss Dorothy Bland, so gracious and charming, hardly ever missing from her place at the Parish Communion every Sunday morning. She will just have had her ninetieth birthday — on February 2 — shortly before this magazine is due to appear.

P.S. A hopeful sign — a 'View from the Pew' has just been popped through the letter-box, and we will try to squeeze it in.

### HOW A NEIGHBOURING PARISH DOES IT: A Letter from the Vicar of Holy Trinity, Hounslow.

December 1979

My dear Brother in Christ,

NOT U-D-I!

May I ask you to bear with me for a moment while I seek to explain to you why it will appear in the Diocesan Accounts that we are failing in our responsibilities to the London Diocesan Fund. To be shown to be many thousands of pounds in the red does require some explanation!

I have been Vicar of this parish for over seven years and for the first five of those years the parishes were being asked increasingly to take responsibility for their own ordained staff. As time went on, it looked to us as if, from the 1st April, 1978, the parishes were going to be asked to pay their clergy directly. In the event, you will remember, there had to be a sudden change of plan and the Diocese decided instead to pay all salaries centrally.

#### CLERGY STIPENDS

In the meantime, some significant things had been happening to us. In the autumn of 1977, the P.C.C. sent me to study the life of the Church in three key American parishes. At the Church of the Redeemer, Houston, Texas; in Christ Church, Denver, Colorado, and in St. Paul's Darien, Connecticut. In the Episcopal Church of America, like most other parts of the Anglican Communion, the clergy are paid by the people they serve. Our fears of being an employee of the P.C.C. were clearly not experienced over there. Indeed, the very opposite was true. The lay people had a great sense of responsibility for their clergy, and there was a mutual bond of love, openness and trust. There was also a totally different attitude in both clergy and laity towards giving in response to the love of God. In those churches where God was so obviously blessing, I found that the Biblical concept of tithing was the generally accepted norm. This was true of both the clergy and the laity and they had real fellowship and joy as they shared together in partnership.

When I returned before Christmas 1977, I found that many in the parish had also been thinking and praying along these lines following a teaching weekend conducted for us by Malcolm Widdicombe, the Vicar of the Church of S. Philip and S. Jacob, Bristol. We were conscious that if we were ever to do anything about it, we would have to do it on 1 April 1978 when the whole stipendiary structure was being revised.

As you know, London varies a great deal from one area to another. Holy

Trinity is set in a working class area of West London. It is an area with a multi-racial population, many single people in bed-sitters, and an area oppressed by the noise of the aircraft. The result is that socially it is an area from which you move if you can afford to do so. Our congregation is therefore not a wealthy one; it contains many old and many sick people, and a smattering of some seventy wage-earners.

#### INCREASED STIPEND

Our P.C.C. decided that Our Lord was calling us to put our trust in Him and to stand on our own feet and to take full responsibility for the expenses of our church, including the stipends of the clergy, and that we should do this with effect from 1st April 1978.

The P.C.C. also decided that if they were now going to be my employer, then they were not prepared to employ me at a wage-level equivalent to that of a school-leaver or a casual labourer. They then decided to tie my salary scale with the salary scale of a senior teacher paid on the Burnham Scale, and that it would be subject to the same allowances and increments as that provided for teachers in the London Borough of Hounslow. And they decided that the point in the scale that would be most appropriate would be that giving a salary in 1978 of £6021. Then, to take into account the free occupancy of the Vicarage, this nominal figure of £6021 was reduced by £1,000. This was to bring my disposable income into line with many of my age who would be paying that amount annually towards their mortgages. Also the P.C.C. took out an Endowment Policy under a Trust Deed to provide me with a capital sum on my retirement which, if I so desired, could be used for or towards the purchase of a home of my own.

This is not intended to be binding on me and I would be free to move if we felt that to be right. A similar opportunity would naturally be offered to my successor.

#### RISING COSTS

It was also decided to undertake full responsibility for the repair and maintenance of the large Vicarage and to employ a full-time secretary to assist my ministry and we decided to undertake other major improvements in our parish life. This meant that our budget for 1978 would need to be about £30,000 from what is really a small congregation. To meet this budget we called together those of us who were earning, and we discussed the whole question together. We had studied the relevant Scriptures during the previous weeks in church and there was a unanimous decision made by those of us present that the budget requirement of the church should be met by those of us who were wage-earners. Most of us then tithed our gross salaries and covenanted that amount to the church. This enabled us to see the extra coming from our older and younger members and from visitors as being above our basic requirements.

By the end of October, 1978, we had already received sufficient for the whole year's expenses, giving us two months' income over and above our requirements.

This made us ask — what was Our Lord teaching us in this unusual situation!

#### TURNING OUR IDEAS UPSIDE DOWN

In previous years, we had always felt it right to give away a percentage of our income — as we had received, so we gave away. Most years we endeavoured to give away 10% of our collections. But Our Lord said — "As you give, so shall you receive". By this time Our Lord had already shown us His faithfulness in regard to tithing, and we felt it right to trust Him also on this specific matter, even though it was exactly the opposite to everything we had ever done before. We therefore decided to give away to the Church outside our parish everything that we had allocated in our budget for missionary giving and also give away the whole of our anticipated income for the remaining two months. This enabled us to give some £10,000 to the wider work of the Church.

This year we have continued to proceed in exactly the same way, the only

difference being that we have also given away the accidental opening balances and also a special contribution to Tear Fund of £2000 for Cambodian Refugees. This is above our anticipated income and so for that we shall trust to receive an additional £1400 at Midnight Mass this Christmas.

#### WHERE DO WE GO FROM HERE?

For 1980 we know that our expenses are going to be about £44,000 but we have decided that we shall no longer draw up an attempted budget in regard to income, but together we are going to believe that Our Lord will enable us to do whatever He requires of us.

We have, in these last two years, paid in full our contribution to the general expenses of the life of the Diocese, paid the salaries as outlined above, and dealt with major expenditure on the Vicarage, but we recognise that we have also taken a lonely stand with regard to the Diocesan Stipends and Parsonage Fund, and that this may be distressing to some of our brethren, and we would like to say first, that we are sorry for any distress that it may have caused, and secondly, that we have done it because we believe it to be right. We believe that we are better able to understand the position of the rest of the Anglican Church outside this country, and we have found that this determination to stand on our own feet has been of tremendous encouragement to our people. We write to you to make our apologies and at the same time to encourage you in the Lord.

I hope that this will help to explain our position and perhaps you will be able to give thanks to God with us for His boundless love and faithfulness.

May God greatly bless you and encourage you in 1980.

Yours very sincerely,

JOHN BARTER.

P.S. We are delighted to be able to tell you that the offering at Midnight Mass was just over £2,500. Praise the Lord.

### EXTRACTS FROM RAYMOND DRAPER'S REPORT

(Rotherham September 1979)

Groups likely to suffer from unemployment in the future

The prospects for young people over the next few years are bleak. With increasing mechanisation and sophistication there are fewer and fewer places for the unskilled in local industry. It is this group, young and old, who will be particularly vulnerable. The lack of job opportunities for women – young and old – is also likely to persist, and those living in the outlying districts of the Borough are likely to continue to find it hard to obtain employment. The rejection of the South Yorkshire structure plan to encourage investment in those outlying areas will not make this situation any easier.

A New Tourist Industry for the Borough?

Tourism in Britain last year earned £2,323 million. Increasing leisure time is expected in Northern Europe in the next twenty years. Would it be possible to develop a Tourist industry in the Borough to assist with local unemployment? What would be the possibility of developing the Industrial Archaeology of the Area (Glass, Iron and Steel, Coal, Canals, Engineering, etc.) the Roman, Medieval and nineteenth century remains, not to mention the local countryside and great houses? Would it be possible to develop music, drama and art and craft industries around such a tourist trade? Would this be one way of helping the young unemployed especially in the outlying areas of the Borough? Those concerned with Employment and Unemployment in the Borough

The local Council has actively sought to diversify the industrial base of the area for many years. The Lord Mayor this year has made unemployed young people his special concern. The local Chambers of Commerce and Trade, and the Trades Council along with local firms and local unions are clearly

concerned, as are the following agencies — the Careers Service, the Employer Exchange, Local Planners, the Industrial Promotion Unit, M.S.C., and local groups employing young people like R.O.M.A.C.

What contribution does Local Industry make to the Community?

It is not uncommon to find a disdain, even contempt for Industry amongst the general population. For this reason I believe it important to highlight the great positive and beneficial contribution which Industry makes to the community's life. Industry exists to produce the goods and services which we need. Dreaming about a simple life may be very pleasant — but we wouldn't get very far without Steel, Coal, Glass and the Engineering products on which Rotherham's economy has been based. Which housewife would swap her washing machine for a copper and mangle? Then local industry does still provide an opportunity to develop human creativity and a sense of community with ones fellow workers. Job satisfaction and the support of ones workmates enrich a person's life. Then the wages earned in local industry are used not only to create other jobs in the area, and beyond it, but they provide revenue for national expenditure through income tax. The taxes which a company pays on its profits and its Industrial Rates — materially and financially support national and local government expenditure. Finally Local Industries, and Industrial groups, like the Junior Chamber of Commerce, financially support a large number of activities within the community on a voluntary basis, and without cutbacks in local and national government expenditure we can expect to see these financial links growing in the next few years. Last year a local school for autistic children received a £500 grant from an Industrial Trust, and Mr. Robert Price, the Chairman and Managing Director of Vauxhall Motors, has recently appealed to Industry to become more directly involved in community ventures. His own firm runs a scheme to help the elderly and aims to raise £40,000 for the Age Action Organisation.

It is only in the light of this appreciation of the important role which Industry plays within the community that we can correctly evaluate its negative effects. These negative effects and results call for reform, not contempt or abolition. The most serious of these effects is Industrial accidents. The community has paid a heavy price for its involvement with heavy industry. And this is part of the hidden cost of Steel, Coal, and Engineering products, which is unknown to those who have the beneficial use of these products. Even with the latests statutes — the Health and Safety at Work Act — accidents still happen. And of course the danger is not only for those at work; accidents and pollution can affect the health of those living in the area. New legislation has helped immensely but every new piece of technology brings with it a potential health hazard. Then a person's work may well be depressing and dehumanising. There are some dull boring jobs which no-one could ever call creative, and there are some very 'creative' jobs which lead to exhaustion and frustration. Finally we cannot avoid the question of class. One does not need to be Marxist to recognise that the job a man does will affect his housing, his children's education, his health, and his leisure. Class barriers still exist in local industry, indeed local industry can create and reinforce them; the differences in terms and conditions between staff and other workers, or the careful heirarchical grading of dining facilities all point in this direction.

#### CHURCH AND INDUSTRY IN ROTHERHAM

What response should the Christian Church make to the Industrial life of this area? How best can the Church fulfil its Mission to Industrial Society? No doubt there will be many answers to that question — lived out in the lives of Christian men and women in their various places of employment. How can we support them in this work? Perhaps by recognising that:-

- 1) The Christian Church should offer its positive support to those engaged

in the Industrial Life of this area. We should offer our support to individuals and groups. The basis of such support is our belief that in our work, God offers to mankind a share in his plan for the redemption of the world. The Church is the guardian of and witness to that plan, and it is within the worship of the church that His plan is discovered, focussed and sustained.

2) The Christain Church should also offer to this Industrial Community a critical evaluation of its life in the light of the Christian Gospel. We should seek to encourage all those who are working for the redemption of this area of life and hold up to the whole community what we understand as the goal of all human activity. We should particularly support those practical steps which will allow movement towards this goal – within the Industrial setting. Thus – to take one pressing area – unemployment – William Temple's words still stand, "We are challenged to find a social order which provides employment, steadily and generally, and our consciences should be restive until we succeed." (Christianity and the Social Order).

Some questions for the Church

1. How can we help Christians to discover and strengthen their own vocation within their places of employment?
2. What can local churches do to help the young unemployed?
3. How best can the Church support those groups and agencies working to improve the life of this Industrial Area?

## THE CHURCHYARD

I hope the PCC will take vigorous action to stop the nuisance caused by dogs which was raised by MJC in last month's Spire.

As I walked through the churchyard, to look at the progress of Spring today, I noticed that someone had dumped dozens of Littlewoods envelopes in the recently tidied holly hedge in Park Road. No doubt someone paid to distribute these envelopes had decided it was easier to dispose of them in the churchyard. Local Littlewoods organiser take note!

Is the churchyard to be continually used by the public as a convenient place to exercise their dogs and a dumping ground for unwanted goods and not kept as a clean and pleasant garden of rest for past generations where people can take a quiet stroll?

D.E.N.

## RETIREMENTS

It is an undisputable fact that only those behind the scenes at any event or concern can appreciate the work that is involved. I have been in such a position for the last few years and know at first hand the enormous contribution of time and effort Eila and Hal Severn have made to the social events at St. James's.

I find it difficult to convey my admiration for the skill and tenacity of these two "old campaigners" (I use 'old' reservedly), the attention to detail, reliability and anticipation of requirements – largely gained, no doubt, by their "length of service".

Their "retirement" is really well earned; those who remain on the Social Committee have a tremendous task to carry on where they have left off. Hal and Eila have generously agreed to act as "advisors", if required, whilst they take, what we hope, is just a "breather".

The Social Committee motto "They also serve who only do what Eila tells them" will now have to be shelved – we hope just temporarily!

Our thanks to them both.

Margaret Lawrance

## LENT 1980

"One of Paul's great words is that which is variously translated 'Communion' or 'Fellowship', the Greek word is *Koinonia*, which was originally a commercial term implying co-partnership or common possession. Thus in the Gospels the sons of Zebedee and of John are said to have been 'koinonia' or partners in a kind of joint stock company owning fishing boats. This word seemed to the early Christians the most appropriate term to describe their relations to one another. They were partners in a great estate — the splendid spiritual heritage in which they were 'joint heirs with Christ', the ground of their corporate life was what they called 'partnership of the Spirit'. Here as Paul saw was in actual being that holy commonwealth of God for which the ages waited. Here was a community created not by geographical accident or by natural heredity, not based on conquest, or wealth, or government but coming into existence by the spontaneous outburst of a common life in a multitude of persons. The free, joyous experience of the Sons of God had created a family of God, inseparably one in Him; 'one person in Christ Jesus.'" (C.H. Dodds: *The Meaning of Paul for Today*).

This Lent we are hoping to further this 'partnership of the Spirit' as the basis of our Christian lives together. We are proposing to do this through meeting and praying together, talking about our prayer life; what it means to us and how we can make it more effective in bringing into our daily life the reality of the power of God. Helping each other experience the power of God in everything we do.

The meetings will be weekly on Thursday evenings at 8.00pm in the South Aisle of the church, or the vestry, commencing February 21. Please bring your Bibles.  
Alan Taylor

## TRAMPS' SUPPER

The word got around. Food, drink and an evenings warmth, both physical and mental, with the result that 'tramps' from all directions rushed out of the cold night into the church hall on Saturday January 12.

Fortunately, none of those present had had the ill-fortune to have spent the previous night on the Embankment or in Bushy Park after a meagre supper from a soup kitchen, but they were wrapped against the cold and wet in a wonderful collection of old macs, newspaper and string — and all entered into the spirit of the evening.

With a grand Tramps' Parade, various competitions and dancing, the time passed quickly to a well-organised fish-and-chips supper washed down by wine or beer. Digestion was then assisted by a Sing-Song with printed sheets of words for all. I left soon after that while people of almost all ages were still being very active.

I understand that the party was "under entirely new management", the 'younger' element of the Social Committee, so I take this opportunity to thank them for their hard work on their first venture and to wish them great success in the future.  
Alison Thompson

## CHEMISTS' ADDITIONAL DUTY ROTA

### February

- 10 Boots, 66 Broad Street, Teddington
- 17 D.R. Thomas, 113 Stanley Road, Teddington
- 24 H. Hall, 62 High Street, Hampton Hill

### March

- 2 E. Moss, 14 Broad Street, Teddington
- 9 G.E. Martin, 28B Priory Road, Hampton
- 16 D.G. Manley, 122 High Street, Teddington

## A TRAMPS' EYE VIEW

I enjoyed the Tramps' Party on the whole although when prizes were given to the splendid male tramp and the juvenile tramp I would have liked a prize to have been available for a really splendidly disreputable lady tramp near to me — but alas no prizes for lady tramps! I feel that the old custom of no prizes, just the fun of dressing up, was perhaps the better alternative. I enjoyed the wall games because I knew the answers! Children and adults much enjoyed the mutual musical chairs and I enjoyed my fish-and-chips because I am very fond of fish-and-chips. One gentleman near me who is allergic to fish came off rather badly. I enjoyed my glass of beer and then I wanted to dance (perhaps it was the beer but I don't think so because I always want to dance) but I found the music quite "undanceable". Perhaps it was Mod and I am elderly TRAD but finally 'Waterloo' was put on and old hat as it is nevertheless it undoubtedly brought people on to the floor to dance and got the youngest amongst us up off the floor, where they had been aimably wrestling, to dance as well.

I'm grateful to the people who worked so hard and strove to find new ideas and methods of presentation but I like the team games with the children and I believe they like them too — some of us must appear very staid to them and some of us almost in our dotage but in shared games the ages seem to even out. I too, like the central tables of food where we chat as we select the goodies — it gets us all together — but then I admit I'm getting old and not very with it.

## WORLD DAY OF PRAYER 1980

It was in 1972 that we last had the Women's World Day of Prayer in St. James's Church. In that year it had been proposed by the UK part of the organisation that the word 'Women' be dropped from the title and I duly advised you of the fact in this magazine! However, during the next 12 months other countries, notably those where women were still in some sort of purdah, asked us to reconsider, and the change lapsed. Now there has been a turn-about: at the Conference in November we heard that all the other countries consider that the 'Day' should no longer be solely for women and the inference was that it was Britain who was holding the clock back! So now, once again I tell you, with some trepidation this time, that we shall be celebrating the WORLD DAY OF PRAYER in St. James's Church at 2.30 and 8.00pm. on Friday March 7. (You will, of course, be seeing posters with the old title; that is because they all had to be printed long before the final decision was made in November).

This year the theme is 'RESPONSIBLE FREEDOM' and the draft of service has been prepared by a group of Christian women in Thailand, a country predominantly Buddhist. I find it very interesting that in this far-Eastern country people should have chosen this question as so vital as, also, do we in the West. Perhaps I can best make this point by quoting from their introduction to the Bible Study preparation for the Day:— "Freedom — Salvation — Liberation — New Life — Redemption: within these words and the ideas they symbolize are found some of the greatest challenges and deepest hopes of human life in any age. These words touch us in every aspect of experience. Great wars have been fought for freedom. Great sacrifices have been made for liberation. Heroic martyrdoms have been the price of redemption. There is perhaps no greater social, economic, political or religious issue facing our world than that of freedom.

"Nor is freedom only a Christian concern. The Buddhism of our neighbours here in Thailand is a religion that seeks to free the individual from the illusions of the world so that each person may know himself or herself and have inner peace . . . . .

"Slavery is the condition of being without freedom. We are all slaves to something within us or around us . . . . .



## SOME DATES TO NOTE

### February

- 9 09.00 Waste Paper Collection (W)
- 10 16.30 Welcome Service : Theme – 'Should Lent be abolished?'
- 11 10.30 Editorial Board (75 St. James's Ave.); 14.30 Ladies Choir (Vestry)
- 12 19.40 for 20.00 : Second session in Deanery Course of Christian Studies – 'Living by the Truth' (St. Mary's Hall, Twickenham)
- 14 19.15 Holy Communion (in vestry if cold); 20.00 Liturgical Committee (63 Park Road)
- 16 10.00 for 10.30 (finishing with tea at 16.00) PARISH QUIET DAY : those who have enrolled will be given full details
- 18 19.45 NEIGHBOURHOOD GATHERING in the Parish Hall, School Rd. All those in the specific area of the parish will receive an invitation, but newcomers who prefer to come to this rather than wait until it is the turn of their own area will be warmly welcomed.
- 19 20.00 Prayer Meeting (75 Burton's Road) ; Tuesday Club (W) – 'What it is like being Mayor and Mayoress of Twickenham' (Cllr. and Mrs Kenton)
- 20 ASH WEDNESDAY : 19.15 Holy Communion; 20.00 Discussion on Counselling (63 Park Road)
- 21 10.30 Young Families' Group : 'Back Pain and how to avoid it' (W); 20.00 Koinonia (in church or vestry)
- 25 14.30 Ladies' Choir (in vestry)
- 26 20.00 Deanery Course 'Christian Living' (Twickenham)
- 28 19.15 Holy Communion; 20.00 Koinonia; Deanery Synod

### March

- 4 20.00 Prayer Meeting and Study Group (75 Burton's Rd.); Tuesday Club – Dr. J. Wills shows slides of USA (W)
- 5 14.30 Mothers' Union Branch and Open Meeting : Helen Taylor – 'Welcare' (W); 20.00 Stewardship Committee (106 Park Road)
- 6 10.30 Young Families' Group : Pram Service (in church); 19.15 Holy Communion; 20.00 Koinonia
- 7 WORLD DAY OF PRAYER : Services in St. James's at 14.30 and 20.00
- 10 10.30 Editorial Board (75 St. James's Ave.); 14.30 Ladies Choir (vestry); 19.30 First meeting of the Kensington Area Synod (St. Mary Abbots)
- 11 20.00 Deanery Course : 'Christian Prayer' (Twickenham); Games evening arranged by the Social Committee (W)
- 16 16.30 Mothering Sunday Welcome Service
- 23 From this Sunday onwards until the autumn, Evensong will be at 18.30

### April

- 30 19.30 ANNUAL PAROCHIAL CHURCH MEETING

## CREMATIONS AT SOUTH-WEST MIDDLESEX CREMATORIUM

### January

- 7 Albert Edward Doe, 26 Fairlight, aged 75 years  
George Edward Fleet, 8 Cross Street, aged 79 years
- 18 Edward Charles Ernest Brewster, 29 Cranmer Road, aged 68 years
- 21 Roy Wilson Howard, 12 Seymour Road, aged 73 years
- 22 Gladys McAllister, 26 Pigeon Lane, aged 78 years
- 29 William Randell, Laurel Dene, aged 88 years

## BURIAL IN THE CHURCHYARD

### January

- 25 Alice Maud Bachelor, 5 Orme Road, Kingston, aged 77 years