

GETTING TO KNOW YOU 3

More thoughts from the Parish Quiet Day and Later Discussions

Many people go through life with a second-hand or an even more unsatisfactory relationship with God. They may seem not to want anything more. This again may be because they adopt a role before God and put him in one. So for instance — I am a miserable sinner : God is the angry judge; I am nothing, worthless, 'dust and ashes in thy sight' (hymn 317) : the more insignificant and crushed and small I am made to feel, the more the greatness of God is exalted. But this denigration of man does not redound to the glory of God. Then on the other hand we get — I am a good chap : God is my chum, my faithful and dependable helper.

Upton Sinclair, the famous American novelist, had a chapter in his autobiography entitled 'The Uses of God', and he detailed how useful God had been to him, especially in helping him to write his best-sellers and make lots of money. But the impression left was that his relationship with, and knowledge of, God, was really very superficial, and much more concerned with exploiting God rather than hallowing him. Some people come seriously near to regarding God in the same way as Aladdin regarded the genie of his lamp : someone who exists to provide all they need or want. 'The Lord is my spare tank : therefore I shall not conk out'. So God is regarded and used as a means to an end, mascot, stop-gap, problem-solver, friend in need — until we see the inadequacy or the falseness of roles such as these which we ascribe to him, no deep relationship can develop between ourselves and him. If we want to know God as he is we must be as true to ourselves as we can and let him be true to himself. So Karl Rahner, for instance, is particularly severe on this putting of God in the friend-in-need role — one ready to help us in the situations in which we find ourselves precisely as we would like — if we want to develop anything like a first-hand relationship with him. Of course God is and wants to be a Friend of man, but on his own terms; for man's own sake God must come first, and man must surrender himself to God and seek to serve his purposes, instead of calling on God to serve his.

I would now like us to explore a little more fully this key phrase 'God is simply given, not sought and found'. Let us think of a noble English family with a long tradition of service and leadership in Church and State behind it. Let us say the Cecils, the head of the house being the Marquis of Salisbury. In such a family the eldest son in particular will be expected to carry on the political and social work of his father. From the earliest days of the boy's life the father is *given*, he is there : when he is away, engaged on government business in London, he need not be sought and found : the whole family know where he is and how to contact him. The father is part of the given situation in which the boy grows up : it is a united family, and the father is in a real sense united to his son and his son is united to him. But the union has to grow and deepen between the boy and his father. Particularly perhaps when the father is away the son asks his mother or his nanny many questions about him. What is daddy doing in London? Serving the Queen. What does that mean? Will I serve her too when I am a man? He talks to the stable-boys and gardeners, and gets a sense of the deep respect which they have for his father. So he learns a great deal *about* him from what others say. He warms to this and it colours his relationship to his father when they are alone together. As the boy's mind and

understanding grow, he can appreciate more and more what his father does and stands for, what his guiding principles are, and what his father desires of him and hopes for him. These things come more and more into their conversations together. Knowledge *about* his father yes, but more and more direct first-hand knowledge *of* him as mind meets with mind and heart warms to noble ideals and enthusiasms. So the union between the two which had always been there becomes stronger and deeper, and the son begins to share his father's aims and outlook, he begins to concern himself with growing conviction and mature understanding with the great issues and causes and enterprises to which his father has set his hand.

So it is meant to be with us who have been brought into the Royal Household of God, made kings and priests and sons and daughters, no longer slaves or servants, but members of the Royal Family itself. It is sometimes brought up as an objection to traditional spirituality that it makes union with God a distant goal, as though God were a beleaguered fortress, which surrenders only after a grim struggle to those who climb its walls. I think that it is terminology rather than fact which is at fault here. That deep union with God which the mystics call Spiritual Marriage is a goal away ahead of us, but there are degrees of union, and God does not wait for us to press in on him, he presses in on us. He unites himself to us in Baptism, but this union begins to be meaningful to us only as we begin to respond to God's continuing initiative as the nobleman's son responded to his father's. So the union between God and ourselves which God initiates and sustains is meant to grow even deeper and stronger and more mature as the years go by.

(To be continued)

RENEWAL

The guest speaker at the Deanery Synod on 30 April was the Rev. Michael Harper, a well-known member of the Anglican charismatic movement and co-editor of the popular songbook 'Sounds of Living Waters'. His subject was 'Renewal' – with reference to the Christian faith in Britain – and his audience was left in no doubt by the end that he felt time was running out, that the world-situation would soon be irredeemable, unless Christians faced the challenge of global crisis and renewed their spiritual life.

He began by quoting Psalm 11 v 3: "When foundations are undermined, what can the good man do?" We find ourselves at a frightening hour in human history. We are threatened on all sides by the population-explosion, the lack of food, the shortage of resources, pollution, nuclear abuse and advancing technology. What is needed to meet this hour? Why are churches in the developing world growing apace while ours in Britain are declining?

Michael Harper believed the situation in Britain today – high unemployment, the polarisation of political and social opinion – was a gift to the Church of England. It could show that there *was* a way out of our dilemmas by proclaiming Jesus Christ as Saviour. But he felt that the Church was tired, dejected and unable to agree on fundamental principles. In his opinion the Church of England had moved away from its message, had not held true to the faith of the Reformers, was no longer particular or definite about anything. He cited in this context the Church's divergent views on homosexuality and abortion. It was clear that he considered these two issues as crucially important since both, to his mind, were an affront to God and current

debate about them was symptomatic of the general malaise besetting the Church. He went on to criticise the gross bureaucracy of the Church and even suggested that 'demonic activity' was to be sensed in the General Synod.

How then is the spiritual life of the Church of England to be renewed? He believed the answer lay in the charismatic movement to which two million Anglicans already belong. Although we live in an age of fear, that fear ought not to paralyse us. God is still God of this world. He is infinitely greater than all the problems which man creates. Jesus Christ is still Lord. He promised to answer our prayers and provide us with what we need. According to Michael Harper, when Christ began to baptise the charismatic movement in the Spirit miracles started to happen, prayers were answered, church services were crowded out with people wanting to hear God's word. God has called us all to be evangelists, to bear witness to the saving power of Christ, and we must rouse ourselves to this work before it is too late.

The discussion which followed was wide-ranging. On the subject of economic problems, Michael Harper declared that our national sin was the absurd notion that we must increase our wealth. Rather we must learn to become poorer. The Pope had put his finger on the major problem in the western world when he had strongly attacked the consumer society in a recent speech in Turin. Christ was challenging the church over 'God or mammon?' It was imperative that we share our wealth with underdeveloped nations. We live in an economic world and must bring the Holy Spirit and God's word into economic systems.

"Is biblical authority in danger?" asked a member of the audience. Michael Harper again referred to the case of homosexuality. Homosexual practices are condemned in the Bible and the history of the church supports this teaching. Opinions in the church today are denying the authority of the Old Testament, New Testament and 2000 years of church history. In his view, these are criteria for determining ethical (and all other) problems which cannot simply be put to one side.

The Area Dean, the Rev. John Cotgrove, asked the speaker for ideas on how to 'renew' the deanery. He was told most forcefully that the crucial person was the individual clergyman. Renewal must begin with him. If the church is *not* renewed, the chief guilt lies at his door. Michael Harper considered that closer, more personal relations among the clergy were needed. Resources ought to be pooled; parishes should more readily combine to help each other; lay leadership should be built up.

The last comments of the evening were made by the Rev. John Gann of St. Mary's, Twickenham, who largely voiced my own sentiments. He put it to Michael Harper that things have *always* been black, that he was unduly dramatising the world-situation because renewal looks that much brighter against a black background. "We must be realists!" was the only reply forthcoming.

Secondly, John Gann felt that if Jesus were alive today, He would not be found on a platform pontificating about rules but would rather be talking and ministering to those such as homosexuals and women facing abortion. Michael Harper countered that Christ not only had a personal ministry but also a public one. This was quite clear from the Sermon on the Mount which 'laid it on the line' for us. We must remember that God is righteous, although His righteous standards are clothed with love. *He does not condemn sinners, but we must understand the truth of original sin if we are to appreciate fully the meaning of grace.*

It was an interesting and provocative evening on many counts. I personally was disappointed to find that a man whose church noticeboard proclaims 'Hosanna in the High Street' should have such a bleak view of our present condition. Indeed, he seemed utterly wearied by it all. The greater part of his talk bore marked similarities to the doom-laden messages of Jehovah's Witnesses. The way to renewal through Jesus Christ was not loudly or vigorously enough declaimed. Where I had expected fiery enthusiasm bringing hope and encouragement, there was none. Yet it was undoubtedly beneficial to the members of the Synod to be challenged with global, instead of parochial, issues, if only to bring home the necessity for a Christian to have both a social and personal morality.

Lesley Mortimer

IMPRESSIONS OF THE A.P.C.M.

As a curtain-raiser to the first A.P.C.M. of the eighties, we were treated to a review of the seventies, as seen, not so much from the pew, as from the bench (not *the* Bench, but the one in the churchyard). In fact, the curtain was already up when most of us arrived — to be greeted with delightful refreshments provided by the ladies of the P.C.C. — and the scene was already set by a splendid backcloth, depicting our lovely church, erected and landscaped by a well-known local builder and his artistic assistants.

Tony was our compère as the other two responsible for the evening's arrangements, Hilde and Ann, heavily disguised as Mesdames Daisy Chayne and Ivy Leeg, discussed some of the happenings in the parish, the latter generally appreciative of the work that goes on, for example in the churchyard, and the former seemingly ignorant of such things and disapproving of such disgraceful occurrences as pop music in church, the can-can in the parish hall and the Vicar's allowing himself to be photographed as a rather merry tramp. It was a useful reminder that what some regard as progress, others may see in a different light. We were also reminded of the hard work put in by the Social Committee over the years as Margery, with Debbie's help, went through its "properties-box", recalling some of the events it had arranged; and slides of these and other events (such as one of Parish Weekends at Hildenborough Hall) were shown later as people puzzled to identify scenes and characters from the past.

The "entertainment" was thoughtfully related more closely to our faith by the playing of a recording of the Folk Passion performed in church by students some years ago, and of music from "Godspell" which we went to see in 1972. This led us into the formal part of the evening. Thank you, arrangers, and all who helped them.

In his report, Rupert (or should I, for Daisy's benefit, say "the Vicar"?) spoke of the changing role of the P.C.C. with the growing importance of the various committees, and of a new move in our Diocesan Area towards a shared ministry in which we would all "man the boat" — a concept which Rupert has for long been developing in our parish. How sad we all feel that he will not be able to continue working with us as we (hopefully) progress. The meeting also provided an opportunity for many of those who work hard as officers of the church to be thanked for the skill and effort they devote to their tasks.

As is usually the case, the election of the new P.C.C. caused problems. This is something over which those arranging the evening can have very little control. How can we avoid last-minute confusion and pressurisation? The new

P.C.C. has already given some thought to this: but it is surely up to us all, during the weeks preceding an A.P.C.M., to co-operate in finding out who are willing and able to serve so that an adequate list of nominations is available in good time. And, one last thought, perhaps, as this evening is the one occasion when all members of the congregation can air their views, the P.C.C. should arrange that more of a feature should be made of, and more time allowed for, that rather anonymous item on the agenda — Any Other Business. Ron Bridges

ALL FAITHS INVOLVED IN DECISIONS TO WORK FOR PEACE

An important Committee Meeting of the European Section of the World Conference of Religions for Peace, (WCRP International), was held at Damascus House Conference Centre, Mill Hill, from April 29 — May 2, and was chaired by Dr. Maria Lückner from West Germany, Secretary of the European Section and a Vice-President of WCRP International.

There were 20 European delegates and included in this number were Bishop Eamonn Casey from Galway, Prof. Mohammed Arkoun from Paris, Prof. Camps from Holland, the Mufti of Cyprus, Prof. Anna Ebertova from Czechoslovakia, and our UK Chairman, the Rev. Gordon Wilson from Crewe. There was good participation of representatives of all faiths from London, in fact 20 of our own WCRP members attended and made valuable contributions. We had Buddhists, Christians, Hindus, Muslims, Sikhs with us and a Zoroastrian. Sadly our Jewish friends could not come. 14 nations were represented.

At the session on Disarmament, Mr. Karlheinz Koppe from Germany, in a masterly survey, emphasized the disparity between the thousands of experts involved in preparations for war and the small number concerned with disarmament and peace research. There must be a general dismantling of fear. It was important to have empathy with the fears of their security held by other nations. Also in this session Mgr. Bruce Kent, Gen. Sec. of the Campaign for Nuclear Disarmament, spoke of the vital importance of urging the churches to implement action for peace and human rights. The churches are handicapped by anti-Communist feeling, and by profound nationalism — at variance with Christian teaching.

One of the results of this meeting was the forming of an "Initiative for Active Hope". Convinced that even in this world-situation peace is possible, this initiative was suggested and outlined with enthusiasm by Prof. Jean Barrea from Louvain in Belgium. Groups will welcome signs of hope for peace wherever they emerge; they will encourage them by making them known to a wide public. Hope is a traditional spiritual value and part of the prophetic mission of religious people. Strong spiritual support should be given to these signs of hope. An example is that a "Youth Wing" has already started in Japan, which will be extended to Europe. An international Youth Congress on the subject of non-violence is being planned.

At the beginning of June the Governing Body of WCRP International will assemble in Bangkok; this new initiative and other suggestions will be submitted. World attention to WCRP is indicated by the fact that we had an observer from the Vatican with us at Mill Hill.

During the Committee we had a welcome afternoon "off" when we had an excursion into London; this included being received by Lord Fenner Brockway at the House of Lords; this was followed by Evensong and a reception at Westminster Abbey, and then a Sikh act of worship with a meal to follow was

given by our Vice-Chairman, Prof. Harmindar Singh in his home in Sudbury; this gathering was also attended by the Indian High Commissioner and Mrs Singh his wife.

The meeting provided a most hopeful and enjoyable opportunity for the exchange of religious opinions held by all the major religious faiths and their hopes for peace.

Hannah Stanton

GOOD NEWS

"What's good news?" Alan asked the Guides and Scouts during the last Parade Service. Not, apparently, what you read in newspapers or see on T.V. Well, how about this: there is not a single known case of smallpox in the world today and no longer is it necessary to have smallpox jabs, although a few centres, the U.K. is one, will keep supplies — just in case! (and I actually *did* read this in a newspaper!).

How did this victory over smallpox come about?

It was the work of the World Health Organisation.

The WHO?

Yes, that's right.

How was it done?

By a great deal of specialist skill, hard work and co-operation of all the countries of the world.

W.H.O. is a department of the United Nations Organisation and the smallpox-job was just one of many that it undertakes for the good of the human race. We and 149 other nations share the cost of it. A child may ask "If the United Nations can wipe out smallpox, why can't they wipe out war?" and I suppose the most optimistic adult would say "these things take time, my child" though a more honest answer might be that for some reason people are more prepared to put up with war than they are to put up with smallpox. (Well, we can be pretty silly, can't we?).

St. James's Church is now an affiliated member of the Twickenham Branch of the United Nations' Association. This means that the P.C.C. will send a representative to the Branch committee meetings and Church members have the right to attend meetings and take part in activities arranged.

At the May meeting Mr. Evan Luard, sometime U.K. delegate to the United Nations and twice Under-Secretary of State at the Foreign Office, pointed out that we were now experiencing the longest period of peace in Europe that has ever been known and that although there are in fact wars and threats of war in many parts of the world, many had been forestalled over the last 35 years by the work of the Security Council. In his opinion the Organisation could be more effective in this area of its work if a permanent U.N. Peacekeeping Force could be kept in being instead of, as now, member nations sending in personnel and equipment from their own armed forces.

At this meeting we were given a lot of information about the working of the U.N.O. and suggestions of how it could be improved and all this will be considered by the Twickenham Association, one of whose jobs is to let the Government know through our elected M.P. what our views are on these matters. Mr. Toby Jessell is himself a member of the Association. Older readers who remember the agonies of the old League of Nations may be interested to make comparison with those days when learning that none of the 150 member nations

of U.N.O. has ever reneged over its subscription or withdrawn its membership!
Notices of U.N.A. affairs will be in church and a recent copy of its newspaper "One World" will be around.

C.H.B.

THE SUNDAY SCHOOL ANNUAL REPORT 79 - 80

The two sections of the Sunday School — infants up to 7 years and juniors over 8 years — have continued to meet at Wayside at 9.20 a.m. each Sunday, apart from the first Sunday in each month, when the Parade Service is held. We have 40 children on the register, many of whom attend very regularly (and some not so regularly). Bird Watching, Swimming, Horse-riding and Football are only some of the Sunday morning activities with which we have to compete!

The linking of the Junior and Infants' Sunday Schools, which we did two years ago, has proved beneficial. Not only has it made it easier for parents to bring their children to Sunday School on their way to Church, but it helps each group not to feel so isolated. Although we meet under the same roof at the same time, we have found it convenient to keep the two sections quite separate. In this way we are better able to cater for the needs of children of different ages. (Infants' Sunday School: see separate report below.)

During the past year we have used a book entitled "Live, Learn and Worship" which provides a flexible Christian educational course, based on twelve seasonal themes. Each theme contains four sessions of lively material for older and younger children, young people, and adults if needed! At the end of our session, which usually lasts about fifty minutes, we join the adults in Church at the time of the offertory procession.

Being a Christian is not a lonely activity. It is something which happens in company with others. The linking of the groups and joining in the worship at the Parish Communion demonstrates that we are all part of God's family, learning, growing and developing together.

At Christmas and on Good Friday and Easter Day, we have enjoyed services arranged by ourselves, in which many of the children have taken part. We particularly enjoy acting and are always much encouraged by the parents and friends who join us on these occasions.

B.S.

The Infants' Sunday School

The Infants' Sunday School has flourished and over the past year our numbers have increased to an average of 16 per week. Using the "Live, Learn and Worship" programme over the last few months has meant that we have had to provide many of our own ideas and resources. This has proved stimulating both for teachers and children, but because of the time and expense involved in purchasing suitable equipment it has been decided that the Infants' Sunday School will now use the Activity Leaflets.

Our thanks are given to Sarah Childs who has willingly helped us over the year.

If any one knows of a child aged 4 - 7 approximately who would like to come along please contact Prill Smith (979 0528) or Gill Gostling (941 4634). (The Sunday School also needs more teachers, mainly due to the increase in numbers. If anyone would like to help please contact Miss B. Stewart, 71 Ormond Drive, Hampton for further information.)

P.S. & G.G.

THE GUIDE COMPANY

We are sorry to have to record that Mrs. Jill Fraser is having to resign from the captaincy of the Company in July, but glad for the reason — she is expecting to have a baby in December. She has been an inspiring and resourceful leader for four years, and the group has thrived under her direction. We hope that a new captain may be found to carry on the good work when the new season begins after the summer holidays in September.

MAGAZINE ADVERTISEMENTS

As a result of an appeal in the magazine Leslie Dowse took on the job of advertisement manager in 1978 and carried it out very successfully for two years. Unfortunately, he has now had to give it up and we take this opportunity of thanking him for his good work.

At the P.C.C. meeting in May we were able to obtain volunteers willing to visit all our advertisers at short notice and as a result the renewals for the current year are well under way. Thank you to them and also to all those who advertise in the Magazine. I hope all our readers will patronise them whenever possible.

H.E.S.

AN IMPORTANT SUMMER FETE

On Saturday, 21 June 1980, commencing at 2.00 pm, the BISHOP WAND CHURCH OF ENGLAND SECONDARY SCHOOL will be holding its Summer Fete in the school grounds at Layton's Lane, Sunbury-on-Thames. As many readers will know, the school draws its pupils from a very wide area, covering some 30 parishes, including our own. Needless to say, funds are urgently needed for the provision of facilities and equipment which are not financed by Church, State or Local Authority and all profits will be used for such purposes.

Please come and enjoy yourselves on this occasion and at the same time contribute to a very worthwhile cause. Admission is by programme, price 10p, which can be obtained from members of the school, or at the gate on 21 June. Car parking will be available in the grounds.

"A WORLD—WIDE BROTHERHOOD"

As Christian Aid is again being brought to our notice I thought you might like to hear how the project started last year by The Scout Organisation is progressing.

You may remember how some of our Cub Scouts in conjunction with boys all over the country worked hard in order to raise money to be sent to their brother Scouts in Nepal. This project was called "Seeds for Self Sufficiency". Much work has to be done to teach the people of Nepal how to grow new plants to supplement their traditional staple crops of rice, wheat and maize. This is the task that the Nepalese Cub Scouts and Scouts have taken on with the assistance of the money raised by their British brothers. To date over £140,000 has been raised, half of which will go to "Seeds for Self Sufficiency" and half to Princess Anne for Save the Children Fund Clinics in Nepal. Every penny raised goes directly to Nepal, nothing is deducted for administration or anything else.

Thousands of Cub Scouts now have a better understanding of the problems of the developing countries, and they have actually helped to make one part of The Third World a better place for the future.

D.E.C.

CANCER RESEARCH

The Tuesday Keep Fit Group are holding an open afternoon at 2.30 pm on Tuesday, July 1 in aid of the above fund. They will give a short demonstration and there will be a bring and buy stall and a raffle. Any donations for these stalls would be gratefully received by Pat and Eila. Admission, including the cost of tea, will 30p. The class hope you would like to join them, and have an enjoyable afternoon, whilst aiding this cause. Any further information – 979-1954 or 979-5629.

THE KOINONIA

The successful Lent meetings on various aspects of Prayer were continued by popular request for the period up to Pentecost, with different themes including Forgiveness and Healing.

It is now proposed to extend the period for a further six weeks in June and July.

For a little joy, better understanding of the Christian way of life and the support of others in practising what we preach – come and join us. Thursday evenings, 8 – 9.30 pm, everyone welcome in love and fellowship.

Tony Lawrance

PARISH PICNIC

The Social Committee is arranging to hold a Parish Picnic at Ranmore Common near Dorking on Saturday July 12. Families and folk of all ages will be welcome and we are sure that they will enjoy this outing. As he did for our trip to Holmbury St. Mary last year, Roger Bucknell will provide a route guide laced with clues for the wise owls in the parish to interpret en route. Others – like me – may find the quiz too difficult! We can then just head straight for the charms of Ranmore Common.

The ladies of the Social Committee are kindly supplying the tea, and to cover the cost a charge of 40p for an adult and 20p. for a child will be made. The ticket will also be the route guide. Tickets will be available when this magazine is published from members of the Committee.

We shall leave from the church or from our homes at 14.30 and return by 18.30 in good time for all to attend the barbecue being held in Hannah Stanton's garden (63 Park Road) in support of the Community Care Group that evening.

Please come along and enjoy yourselves.

Alwyne Loyd

CHEMISTS' ADDITIONAL DUTY ROTA

June

- 15 H. Hall, 62 High Street, Hampton Hill
- 22 E. Moss, 14 Broad Street, Teddington
- 29 G.E. Martin, 28B Priory Road, Hampton

July

- 6 D.G. Manley, 122 High Street, Teddington
- 13 F.G. Martin, 3 Station Approach, Hampton
- 20 E. & R. Kirby, 53 High Street, Teddington

SOME DATES TO NOTE

June

- 10 20.00 Prayer Meeting & Study Group (75 Burton's Road): Tuesday Club AGM (W)
11 SAINT BARNABAS: Community Care Group Day at 63 Park Road: 10.00-12.00
Coffee and Bring & Buy Sale; 12.00-14.00 Ploughman's Lunch; 14.00-16.00
Afternoon Tea B & B; 19.15 Holy Communion
12 19.45 Good Neighbourhood party in the Parish Hall (all those in the area of the
parish covered will receive invitations, but newcomers and those who have been
unable to accept previous invitations will be very welcome);
20.00 Koinonia (in south aisle of church)
16 10.30 Editorial Board (75 St. James's Avenue)
18 Mental Health Day in Vicarage Garden (All proceeds for MIND): 10.30 - 12.00
Morning Coffee; 15.30 - 17.00 Afternoon Tea
19 10.30 Young Families' Group: Film shown by National Childbirth Trust (W);
19.15 Holy Communion; 20.00 Koinonia
20 St. James's prayed for in St. Paul's Cathedral at 08.00 and 17.00
21 14.00 Bishop Wand School: Summer Fete
24 SAINT JOHN BAPTIST; 19.15 Holy Communion; 20.00 Prayer Meeting & Study
Group (75 Burton's Road); Tuesday Club - 'The Talking Newspaper' (W)
25 20.00 Parochial Church Council (W)
29 SAINT PETER'S DAY: Sunday arrangements as usual

July

- 1 14.30 Keep Fit: Open Afternoon in Parish Hall (in aid of Cancer Research);
Area Synod, and Meeting of all Clergy with Bishop (All Hallows, Twickenham);
20.00 Social Committee (75 St. James's Ave.); Liturgical Committee (19 St.
James's Rd)
2 14.30 Mothers' Union; Service and Enrolment (in church)
3 10.30 Young Families' Group: Picnic in Bushy Park;
19.15 Holy Communion; 20.00 Koinonia
8 20.00 Committee of Hampton Council of Churches (United Reformed Church);
Prayer Meeting & Study Group (75 Burton's Rd); Tuesday Club - Open Evening(W)
10 08.45 Holy Communion (St. Anne's Chapel, LEHS);
19.15 Holy Communion; 20.00 Koinonia
12 09.00 Paper Collection (W); 14.30 Parish Picnic; 19.30 CCG Barbecue (63 Park Rd)
13 16.30 Special Sea Sunday Welcome Service

BAPTISMS

May

- 11 Marisa Anne Downham, 81 Uxbridge Road
Jessica Jane Treherne, 35 Burton's Road

MARRIAGE

May

- 17 Richard Steven Price to Yasmin Louise Glazier

BURIALS AND CREMATIONS

May

- 2 Josephine Mary Louise Sheppee, 16 Laurel Road, aged 81 years
(in Teddington Cemetery)
8 Frederick Dell, 32 Uxbridge Road, aged 32 years
(at South-West Middlesex Crematorium)
16 Edward Herbert Osborne, 38 Rectory Grove, aged 66 years
(at South-West Middlesex Crematorium)
22 George Crispin Casey, 45 Windmill Road, aged 78 years
(interment of ashes in Garden of Rest)
23 William Harold Tolfree, 128 Hanworth Road, aged 85 years
(at South-West Middlesex Crematorium)