

### THE IMPORTANCE OF THE CONGREGATION

Dr. Jurgen Moltmann, a Professor of Theology in the University of Tübingen, has had a much wider experience of life than many other modern theologians. As a prisoner of war in Scotland, he formed many strong links with the local miners with whom he worked on construction sites, and since then he has travelled extensively in Africa, Asia and Latin America, and has joined in the life of persecuted churches and deprived and poverty-stricken communities. He has seen the power of the Spirit at work in many strange places, and because of this is full of hope for the future of the Church. But in this future he is convinced that the local congregation has a far more important part to play than most Christians yet realise. Though he thinks in terms of 'a gathered congregation' where we Anglicans would normally think of 'the parish', it is not in terms of a 'closed shop', an exclusive body, but of an open-ended, welcoming community, yet one making its own decisions and not relying on outside authorities and organisations: it is 'a church of the people' - not a kind of spiritual supermarket, 'a church for the people', where people pick and choose the divine wares and ceremonies which they think will be most beneficial to them, but have nothing to do with the business itself. People do not feel like responsible subjects in this kind of church, which exists only to take care of them and supply what they imagine to be their needs. In the 'church for the people' the people appear only as objects. But there is hope: 'the church for the people' can become 'the church of the people' as people become aware of their status and calling within the messianic community. As this begins to happen, there will be changes in the patterns of congregational worship.

For instance, in many churches today, Moltmann says, worship services are still too clerically and pastorally organised. They are events for the congregation, not yet events of the congregation. This situation can change:

- when the Lord's Supper again becomes the centre of the worship service,
- when time is made available for spontaneous expressions,
- when all people in the congregation mutually greet one another,
- when everyone can be together in genuine fellowship happenings,
- when not only the minister but also the congregation prays and speaks,
- when the process of transposition from hearing to speaking the gospel can take place already in the gathering of the congregation itself
- when we more frequently arrange festive gatherings of the whole congregation.

So in place of a religious ceremony for the people each Sunday there can be a feast of the congregation. Then people will no longer think of themselves as 'attenders' or 'churchgoers', but actually feel 'at home' in the congregation - not just visitors but real participants, members of the family, wholly committed to the concerns which they share with their friends.

So the learned and loving German professor throws down this and many other challenges to the local church, some of which we have already been facing up to here. And he concludes his latest book ('The Open Church : An Invitation to a Messianic Life-Style') with these words:

'The individual who comes to church alone and returns home alone is powerless. He or she suffers from inner doubt and remains a pawn in the hands of first this and then that power. Only in the gathered congregation does the

believer become ready for action and capable of resistance. Hope in the midst of the conflicts of our society is embodied not just in the individual Christian or the large church structures which exist to care for the people. Hope is embodied in the congregation which exists in the friendship of Christ and can accept each person in his or her own integrity. The congregation is the lively hope because it is the experienced hope, the hope which has the power to enliven us in the midst of death. Therefore make the congregation strong!

As a footnote, to this, we might add that accepting the importance of the congregation and its gatherings for worship and fellowship does not mean that the individual Christian is to pray only when with his friends. A modern French Christian provides the corrective here :

'This new birth of groups and communities and congregations involves its own ambiguities. What distinguishes a community from a gang, a club, a sect or a ghetto is that its members are capable of asceticism, poverty, silence, solitude. You must know how to be alone with God if you want to create a community. It is like a forest which is beautiful if each tree is healthy and has firm roots; these roots are solitary . . . . .'

## THE ORDINATION OF WOMEN

### Some Reflections and Guidelines from the Bishop

There is no doubt that the decision before the General Synod in November this year, following the Lambeth Conference, whether or not to remove the barriers to the Ordination of women to the priesthood, is causing a great deal of heart-searching and fear as well as hope and expectancy amongst clergy and laity alike.

How are we to react to this? Is there any guidance that one can offer? How is God's will for the Church in this matter to be made known to us? It certainly cannot be made known by the Bishops and clergy doing what is right in their own eyes - by Bishops, for example, saying "I will ordain women whatever the Church decides", or by the clergy saying "I will leave the Church if it does not do what I want or think is right".

The Church is the body of Christ, and it has seemed clear to me that the Holy Spirit has always, from the first days of Pentecost, spoken in matters of faith and order to the Church as a body gathered before him rather than as separate individuals who belong to it. We rightly believe that God has spoken to us in the Scriptures but because the Holy Spirit is a present, living, contemporary guide and comforter, we also rightly believe that the voice of the Holy Spirit has spoken in other ways in, for example, the great Councils of the Church that produced our creeds and formularies. But we also rightly believe that just because the Holy Spirit is this present guide and comforter, he has spoken through the reformed Church of England in the Prayer Book, the Ordinal and the English Bible and in the preservation of the Catholic order of Bishops, priests and deacons. He has spoken also, surely, in the reformed Church of Rome and in the growth of the Methodist and other Communion made necessary, perhaps, because of our failure to pay proper attention to catholic truth.

How is he now to speak in this issue before us? What is his will in the matter? I cannot believe that so many of the arguments being put forward by individuals and groups on both sides are really the authentic voice of the Holy Spirit. For example, there is the argument of some on both sides based more

on emotion than reason, that they just feel, or do not feel, that it is right to ordain women. Others will argue from expediency - the ordained manpower is falling; the ordination of women will redress this balance; therefore, we should go forward. Others will argue from the evidence of our social order - no positions of leadership are now withheld from women; surely the Church must follow suit? Even the argument from Scripture is dangerous because both the Christian free thinker and the Christian fundamentalist can prove to his satisfaction his own particular case from the interpretation he places on the words he reads. The argument from unity, though very important, can ultimately be an escape from responsibility, for if our actions are to be determined only by our desire not to upset others or not to do what others have not yet done, we may never move forward at all. We can be thankful that the sixteenth century reformers who gave direction to our Church of England never thought in this way. The argument from vocation, however, is a very strong one. During the course of fourteen years as Bishop, I have interviewed a great number of men who have sincerely believed that God has been calling them to the sacred ministry of the Church; but this call has had to be submitted to the Church and the Church has had to recommend whether it believed the call to be genuine or not. It has not just been left to the individuals concerned, however strong the sense of vocation may appear to be. The final responsibility of decision placed on the Bishop is a heavy one. There are now women coming forward with an equally strong sense of vocation and it could be that the Church is being called to decide whether there can be in the purposes of God any validity in such a sense of call to the priesthood. But how are these decisions to be reached? There is a very real sense in which the Church of England is a conciliar Church. We may at times find synodical government irksome, but in our recovery of it we are nearer the pattern of the primitive Church and more in accord with many other parts of the Anglican Communion. The General Synod is that Council of the Church of England in our day and it is in a real sense the successor of the Councils of the past. It must all the time be moving forward, as the Councils of the Church in the past have done, to new expressions of faith and order if it is to remain the dynamic body it claims to be.

The Church of England has already declared that it believes that there are no theological objections to the Ordination of women. The Bishops, because asked, have decided that the time following the Lambeth Conference is the time to decide whether the present barriers shall be removed.

As a member of the Church of England, I have my own personal views but I believe in the synodical government of the Church. "It seemed good to the Holy Spirit and to us." Whatever the Synod decides, I shall abide by and promote because I believe that the Synod is the channel through which the Holy Spirit can in our day still speak to us.

In the meantime, what are we to do? Let me just suggest two things. There are ten proctors in Convocation and nine lay representatives. I append their names below. On their consciences will lie the decision to vote on behalf of the rest of us. My advice, there, is:-

1. Invite one or two of these representatives to your Synod or Parochial Church Council so that you can discuss with them the issues as you see them and as they see them, so that they are enabled to act responsibly and representatively when the time comes.
2. Have these representatives in your prayer list and pray for them individually every day that they may have your support when the time

comes and be deeply conscious of that support.

We are in the hands of God. It is his Church. It is his will that we seek to discover and obey. We must hope and pray that it will be so.

### **Proctors in Convocation**

- The Reverend F.J. Arrowsmith, The Lodge, 125 Kingsway, London WC2B 6NH.  
The Reverend R.J. Avent, St. Augustine's Clergy House, Kilburn Park Road, NW6 5XB.  
The Reverend M.A. Baughan, 12 Weymouth Street, W1N 3FB.  
The Reverend J.C. Broadhurst, St. Augustine's Vicarage, Forty Avenue, Wembley Park, Middx  
The Reverend D.E.D. Churchman, Chalk Lane, Cockfosters, Barnet.  
The Venerable J.D.R. Hayward, 30 Causton Street, London SW1P 4AU.  
The Reverend B.J. Masters, Holy Trinity Vicarage, 3 Bletchley Street, N1 7QG.  
The Reverend Prebendary F.A. Piachaud, 27 Tite Street, London SW3 4JR.  
The Reverend M. Saward, St. Matthew's Vicarage, 2 Clancarty Road, London SW6 3AB.  
The Reverend P. Wheatley, 12 Park View Court, Fulham High Street, London S.W.6.

### **Lay Representative.**

- Keith Alsop, 33 St. Mary's Avenue, Northwood.  
Professor Sir Norman Anderson, 9 Larchfield, Gough Way, Cambridge.  
Deaconess T. Barton, 8 Maple Avenue, South Harrow, Middlesex HA2 8DG.  
Ivor Bulmer-Thomas, 12 Edwardes Square, London W.8.  
Mrs. Joyce Coombs, 2 Victoria Avenue, London N.3.  
C. Peter Dixon, 35 St. Stephen's Road, Ealing W13 8HJ.  
Roger K. Godwin, 90 Powerscroft Road, London E.5.  
Sir Timothy Hoare, 10 Belitha Villas, London N1 1PD.  
Louis A. Lewis, Flat 1, Stanbury Court, 99 Haverstock Hill, London N.W.3.

Your friend and Bishop,

Ronald Kensington

(Before we received this letter from the Bishop, we had already made arrangements to consider this important matter further here. On May 21, which is Trinity Sunday - one of the great days for Ordination throughout the Church before it was recently replaced by 'Petertide' - sermons will be preached at the Parish Communion and at Evensong on the meaning and significance of Priesthood. The preacher at Evensong will be our Archdeacon, and he will stay with us for the discussion afterwards, which will concern itself with Priesthood in general and its place in the Church's ministry, but mainly with the question whether women should be ordained to this office. There has been so much emotion lately, sometimes hardly to be distinguished from hysteria, that we want to come to the issue calmly, thoughtfully, prayerfully. - Ed)

### **A PARISH FAMILY WEEK-END**

I was invited to share in this week-end at St. Mary's Church in Addington, Croydon, during the week-end of the 8th and 9th of April.

About 60 parishioners joined in, of all ages; I think they ranged from three to seventy, and were divided into six groups: one for children under 9, one for the 9-12 age group, one for teenagers and three adult groups.

This family weekend had been arranged as a successor to a youth weekend which took place last autumn. It was planned to cater for the parents as well as the young people (there were also single people belonging to the family of the Church), and family-relationships were to be an important theme within its framework. Group sessions which could be attended were:

Worship Workshop	Family and Personal Ethics.
Christian Believing	Christians at work.
The Third World	Prayer.

The Rev. Dick Norburn, an old friend from South Africa, has two curates; the senior, Michael Perham, ran the weekend. In addition, there were two other priests, an ordinand and myself. I had been asked to make a contribution on the Third World.

The Worship Workshop worked out their own ideas for the services, and there was much participation particularly from among the young people. The Gospel reading of the Prodigal Son was read by 5 people, taking the various parts. This parable also figured in one of the final activities, a session on family relationships taken part in by all the groups: a role play and discussion of a modern family, father, mother and two sons, the elder a punk rocker, and the other a conventional type.

The small children, to their great joy, made bread (under supervision), and stuck cocktail-sticks into little pieces of smoked mackerel. This was worked in with the gospel account of the resurrection appearance by the Sea of Galilee when Jesus prepared a breakfast of bread and fish for the disciples on the lake shore, and formed the theme of the Saturday morning Eucharist. This was to have been out of doors, but it was too cold.

My theme of the Third World enabled me to talk of Africa, and to discuss the pros and cons of the extended family; respect for the aged and the young in African society; the customs of ready hospitality; the warmth in many families which are deprived of much in the way of material well-being. We also discussed hostility between tribes and nations; the fact that the Third World and the First World exist simultaneously in South Africa, also in Britain where there are deprived areas. We also touched on racial problems in this country.

We had a picnic on the Saturday afternoon at Downe Park and visited Downe Church, and in the evening went to 'Star Wars' at the Odeon in Croydon. 'Star Wars' was reminiscent of C.S.Lewis's 'The Silent Planet', and theologically was completely accurate!!

A great time was had by all.

Hannah Stanton.

### **SOWING AND REAPING**

'As you sow, so shall he reap'. That is the message on the Christian Aid Week poster this year. It shows gifts going into a collecting-tin, and the tin is emblazoned with a picture of an Indian peasant farmer with a sickle.

Some Christians may be irritated by the slogan. It seems near to two texts, one from Galatians and the other from St John's gospel. Isn't twisting texts rather reprehensible?

But one of the texts is in fact a proverb that was around in Jesus' own day, and he boldly took it and stood it on its head. He was talking to his disciples after his encounter with the women at the well in Samaria. He said to them in effect 'You have a saying "One sows and another reaps"'. It is true in exactly the opposite way to how you cynically use it. I sent you to reap a crop for which you have not worked. Others worked and you have come for the harvest of their work'.

We can follow the boldness of Jesus today. Self-pityingly we are a bit apt to feel we have put in all the slog and others reap the benefit. The fact is that the affluence of our society is based on the appallingly hard work of many throughout the world who don't know anything of affluence or even sufficiency themselves. Many know only hunger and poverty. (How true that is of workers, say, on tea plantations).

So this year's slogan is an invitation to put the process in reverse. There is nothing 'paternalistic' about it. It means that we who have received so rich a harvest from other people's work try to do a bit of sowing in repayment. Whatever we sow will bring an abundant harvest, for it will be multiplied by solid work by the poor in their struggle for a better life for their children and themselves. In Christian Aid Week (15 - 20 May) not only our own gifts but our work as collectors will do the necessary sowing. God will give the increase. The harvest will be a harvest of happiness.

#### REPORTS:

##### (8) The Tuesday Club

The last Annual General Meeting of the St. James's Women's Tuesday Club was held on 31 May, 1977, when new officers were elected to serve on the Committee in accordance with the Constitution of the Club.

Appointed Chairman	Miss I. Wills
Secretary	Miss V. Phillips
Treasurer	Mrs. D. Weston

During the past year the programme for the Club meetings has provided a variety of entertainment for the members, ranging from the knowledgeable to the amusing, and has been agreeably received by all those attending.

It may be appropriate to mention at this stage that attendances at meetings during the winter months have not been as fully supported as one would wish, but this we think is due possibly to the inclement weather and illness, and sad to say, the present day tendencies that make some members feel unsafe on the roads during the dark evenings.

We have however increased our membership during the past year, and hope this will continue in the months to come.

One of the highlights of our meetings was the Jubilee Supper held on July 26 1977, which was well attended. It was a very enjoyable evening, and thanks must go to the efforts of the previous Committee members, and those of the Sub-Committee elected to help on this occasion, for providing such fine fare and generally dealing with all that went towards making this a real Jubilee celebration. In fact so successful that it has been decided to hold something similar on the last meeting of this present session.

In November last year the Women's Club of All Saints' Hampton challenged us to a Joint Quiz, and we can proudly say that we did not let the side down, our team being the winners.

Members have attended some of the Royal Albert Hall "Classics for Pleasure" Concerts, and thoroughly enjoyed the wonderful musical performances given by the famous London Philharmonic Orchestra and distinguished guest-conductors.

The Committee endeavours to give members as varied a programme as possible, and in a few weeks this will include a Mystery Coach Tour, which we are hoping will be widely supported by the Club.

Our next Annual General Meeting will be held at 8.00 p.m. on 30 May 1978 at Wayside.

V.M.P.

### (9) 3rd HAMPTON HILL BROWNIES

The Pack continues to grow. Badges were worked hard for and won. We attend Church Parade as often as we can.

We had a lovely day at the Hampton Hill Jubilee Festivities. How hard some of our parents and friends worked on our float, but what a thrill to find we had been placed 2nd - we did enjoy our chocolates and lollies'.

Christmas found us at the District Carol Service where several Brownies took parts in the story. The rest of us joined in all our favourite carols.

The Division held our Thinking Day Service in February at St. Mary's College Chapel, Strawberry Hill. Maria of the Pack wrote a prayer for this and also read it. Our Pennant was carried very smartly by Jane.

We were all very pleased to hear that Sarah Fuller, who was at one time a member of our Brownies, had won her Queen's Guide Award; we all congratulate Sarah.

Our Easter Competition was model rabbits - what a task to choose the ones we liked best, but everyone had a little prize.

We would like to say thank you to everyone who has helped us in any way, and also to St. James's Church for the continued use of the Hall each week.

B.M. Oliver Brown Owl

E. Elia Tawny Owl

### HOLY WEEK AND EASTER

A number of people have been moved to write about various events and aspects of this period, and we reproduce here, sometimes in summarised form, some of the contributions we have received:

**The Maundy Thursday Commemoration and Agape.** - This year the Eucharist offered in thanksgiving for the institution of the Lord's Supper was not preceded by a passion play, but dramatic readings covering some of the significant events of this night were introduced in place of the sermon and I for one found them very moving and leading me to a deeper depth of devotion and worship. After the service the usual Agape of hot-cross buns and coffee took place, during which we were able to talk quietly to our friends, including those from the United Reformed Church whom we are so glad to have with us : and it was then that young Christopher Taylor with a very solemn face approached several of us with his tease-question 'What do you get if you pour boiling water down a rabbit-hole?' None of us knew. 'Hot, cross bunnies!' The timing of this joke could not have been bettered!

**The Austerity Lunch.** - This year, to keep it more strictly within the limits of its title, there was no choice of menu - so only one kind of cheese (but this was delicious!), and the bread was very good too - and especially the loaf baked by our churchwarden Mr. Rockliffe which two tables were privileged to share (in response to many demands, a recipe for this will appear in our next issue). After expenses were paid, the contributions of the lunchers made it possible for £25 to be sent to Christian Aid.

**The Good Friday Devotion.** - For some years now the Three Hours have been divided into six half-hour periods, each led by a different person developing different aspects of the common theme which has been the subject of the Lent study-groups. But this year there was no common theme, but each of the three groups in our parish took its own particular line. All proved very rewarding. One group got to grips with the famous work of D. S. Cairns - 'The

Faith that Rebels'. Another group tackled the Epistle to the Galatians with the aid of three different modern commentaries; the third found much stimulus and challenge in trying to explore the depths of some basic Biblical passages under the guidance of Michael Ramsey's recent book 'Holy Spirit'. But though there might seem much disparity here, a uniting theme emerged - 'Faith, Freedom and The Spirit' - and this was expounded by members of the staff, Lesley Mortimer, and Harry Dodd of the Methodist Church. It was not expected that everyone would be able to stay for the whole period, and although many did so, there was a regular quiet change-over at the end of each half-hour. The standard of preaching was of course at the high level which we have come to expect at St. James's, and the occasion provided a period of quiet contemplation enabling us to come a little nearer to Jesus as in faith and trust in God he faced death that we might have faith, freedom and victory in the power of the Spirit.

**The Easter Vigil.** - On Easter Even (or Holy Saturday as it is sometimes called) a number of us - as last year - joined members of the catechumenate for their usual weekly celebration of the Liturgy, but on this occasion of course with many paschal rites and ceremonies added. We sat round the flower-decked table/altar in a semi-circle. The traditional lessons were read and commented on: the great theme of Creation and Fall, Exodus, Suffering and Redemption were expounded, the great Paschal Candle was lit. The haunting and beautiful songs of the Catechumenate led us on to the celebration of the first joyful Eucharist of Easter. It was a moving and lovely time of devotion and preparation.

**Easter Day.** - Large numbers of communicants, a great feeling of joy in a beautifully decorated church, and a lively sense of belonging to a family of people who really loved God and one another.

**Children's Services** - The children were there early - in church on Good Friday morning at 10 a.m. Some with parents, grandparents or friends. As each child arrived they were given a paper bag full of surprises and a well set-out Service Sheet. As the short service progressed various items were drawn out of the bags - a piece of greenery to help decorate the Easter Garden, two pieces of twig and some wool to make a cross, a candle to be lit to remind us of Jesus - the light of the World - and Easter card to colour and last of all a real Easter egg - to be eaten! At the end of the Service in which everyone joined enthusiastically, some children coloured their cards while others helped with flowers they had brought and turf which they had grown themselves at home for the past few weeks, to recreate the garden and tomb where Jesus died and was buried.

We were all back again on Easter morning, only more of us, perhaps 50 or 60 all told, to hear the Good News of Christ's return. This took the form of a play "The Road to Emmaus" - one small criticism here, the action needs to be slower and the words much louder if everyone is to hear clearly, but well acted and well understood by the children themselves. This story formed the Gospel reading the following Sunday when we were on holiday in Devon and there was much nudging and whispering among our own children when they recognised the reading.

Betty Steward, Dawn and all the other people who helped to make these Services enjoyable deserve wider recognition of their work and worth. Above all they try to make the children realise that what Christ said and did is for NOW IN HAMPTON HILL, not just about something that happened in a far away country 2000 years ago, and that is a message for all of us.



## **YOUNG FAMILIES' KEEP FIT**

We started this new term with a very poor attendance, having been well supported throughout the winter months.

Do you know of anybody, or would you like to come along, on Friday afternoons from 2.15 to 3.15 at the Parish Hall?

If we don't find enough people to keep the class going throughout the summer, we will inevitably lose the hall for good - and this would be a great pity since there are no other facilities for a class such as this where a mother can attend with her children (and we have found the majority thoroughly enjoy dancing around and with us).

We charge a very small amount to cover the expense of the hall since the two trained leaders give their time voluntarily. Please support them if they are good enough to turn up every week for our benefit.

By the way, not all our members are young mothers and you do not need to belong to Young Families' Group. Membership is open to anybody. If none of this applies to you, perhaps you can mention it to somebody who might be interested, since one of our problems could well be that we are not widely enough advertised. Many thanks.

## **AROUND THE SPIRE**

We didn't get around to mentioning in the last magazine what an excellent musical evening we had recently when the Richmond Brass Band came to play at our church. It was the final concert in their season and was a well attended function. We were served afterwards with light refreshments, organised by members of the Social Committee, and this offered another pleasant opportunity for us all to get together.

It might interest older members of the church to know that news was recently heard of Lt. Col. Jack Ford - who lived in Park Road with his family who were very active within our community. He is now living near Midhurst in Sussex and has been appointed secretary of his local church council.

We hope that Daphne Dafforne will soon be well rested and able to join us all again after her recent spell in hospital.

Don't forget the Scout Group Fete at Laurel Dene on May 27 - fun for all the family!

The church is now looking resplendent after the hours of spring-cleaning, polishing and sealing that have been given by many people during the past month. To keep it like this we need more volunteers who are prepared to give two hours on one Friday a month. If you can help, please contact Dawn Harris, 979 3163. We are much indebted to Peter Moorey, who has kept the brass bright and shining for the past year, and are very sorry that he has had to give up this work which he loves because of ill-health.

The Series 3 Marriage Service was used for the first time in our church for the wedding of Roland Bridges and Linda Berry. It made a great impact, and the whole occasion was a most joyful one, with many friends of the two families from the wider family of St. James's sharing in the happiness.

Many thanks to all those who supported the Coffee Morning for MIND (the National Association for Mental Health) Though widely advertised, the only people who came were friends from St. James's, but because of their generosity £10.50 was raised. Also thanks to all who made the Mothers' Union Jumble Sale so great a success - the result being that £82 has been raised for the Mothers' Union and its charitable work.

## SOME DATES TO NOTE

May

- 13 10.30 - 19.30 ST. JAMES'S OPEN DAY  
14 WHITSUNDAY : Sunday Services as usual, with Welcome Service at 16.30. instead of Evensong.  
15 - 20 CHRISTIAN AID WEEK  
15 WHITSUN MONDAY : 07.30 Holy Communion ; 10.30 Editorial Board (75, St. James's Avenue)  
16 WHITSUN TUESDAY : 19.15 Holy Communion;  
20.00 Tuesday Club : Film Show given by Miss Bowden (W); Lecture - 'Personal Ethics in Secular Society' (St. Mary's Parish Hall, Hampton)  
17 20.00 Community Care Group : AGM (Church Hall of St. Francis de Sales)  
18 10.30 Young Families' Group : 'Children and Television' (W)  
21 TRINITY SUNDAY: Services as usual. The Preacher at Evensong will be the Archdeacon of Middlesex, and at 19.40 there will be a discussion on the subject of the Ordination of Women.  
23 20.00 Stewardship Steering Committee (106, Park Road)  
25 CORPUS CHRISTI : 19.15 Holy Communion  
27 14.30 Scout Group Fete at Laurel Dene  
28 17.15 Members of the congregation lead the service at Laurel Dene  
30 20.00 Tuesday Club : AGM (W); Properties Committee (5, Sanders Close)  
31 07.30 Holy Communion
- June
- 7 07.30 Holy Communion  
13 SAINT BARNABAS : 19.15 Holy Communion; 20.00 Tuesday Club : Mystery Coach Tour; Lecture - 'The Care of the Sick and Dying' (St. Mary's Parish Hall, Hampton)  
15 10.30 Young Families' Group : 'Child Nutrition' (W)  
N.B. Young People's Groups, Prayer Meetings and the Celebrations of the Catechumenate continue as arranged.

## BAPTISMS

March

26 Matthew Nisbet Dowie, 48, Bishop's Grove

April

23 Tracie Joanne and Jason Peter Leslie Eldridge, 27, Bishop's Grove  
Dean Leslie Edwards, 26, Nelson Road, Norwich

## MARRIAGES

April

8 Michael James Roberts to Susan Jane Flanagan  
15 Robert Louis Bridges to Linda Berry

## CREMATION AND INTERMENTS

April

5 May Elizabeth Holmes, 15, Lynton Close, Chessington, aged 74 years  
(at Kingston Crematorium)  
18 Catherine Victoria Huddy, 62, Hollybush Lane, aged 81 years  
(burial in family grave)  
22 Nellie Elizabeth Hirsch, 43, St. James's Avenue, aged 73 years  
(interment of ashes in Garden of Rest)