

THE ANNUAL PAROCHIAL CHURCH MEETING (Continued)

A summary of the concluding section of the Vicar's Report follows:

The *poor in the world* now have a bigger place on our balance-sheet than the poor on our own doorstep — as can be seen by our donations to Christian Aid (£150), Project Nail (£30), and Help the Aged (£10).

Housing: As is well known, our first vicar used his wealth lavishly in developing first-rate housing schemes within the parish, and it was not long before the former disgraceful slum and shanty-town had been transformed into a self-respecting community living in a village of well-built cottages and gentry-houses. Though the Church still has to keep a watchful eye on undesirable building-developments, most parishioners have adequate accommodation, and the fight has now to be waged outside our own boundaries. So we support organisations like Shelter in their efforts to rescue people who still live in homes that have been described as little hells.

Drunkenness is now not so obvious and widespread as it once was, but there is the growing insidious evil of alcoholism, and there are other forms of social and individual ills to-day, more subtle and not so easily detected as were the more open vices of our Victorian forbears. We do not as yet, like many parishes, have a large immigrant population, with all the challenges, tensions and opportunities such a situation brings. But we have other problems: boredom, depression, loneliness, purposelessness. Many people, often with plenty of money, but trying to live as though God did not exist — and this does not really work out. Most people, if they have not the true God, have to find a God-substitute — and often this lets them down very badly, or can even turn out to be a devil in disguise, sucking all life and joy out of them, as is obvious in the case of drugs, and less obvious but still true with other forms of addiction and escape. So in our parish to-day, we do not now very often find — as they did in 1884 — homes made wretched by poverty and drunkenness. But we still do find homes made miserable by other factors — and these unhappy people are our people, our parishioners, our pastoral concern, needing our care even when they themselves do not recognise their need, and sometimes spurn help and love when it is offered.

The active and serving Church itself, though with a population in its parish three times as large as in 1884, is proportionately much thinner on the ground than it was then. The general decline in numbers over recent years affects us too. This means that much of the help which we would like to give and some of the enterprises which we would like to promote are not at the moment possible because of our limited manpower

With regard to our more internal concerns, we have been reminded that what has happened in a number of parishes, and I believe is general in the U.S.A., is a distinct possibility here too: the disappearance of Evensong, and the concentration of Sunday worship in the morning Evensong now has to face many competitors, including the attractive programmes which the B.B.C. puts out — in many

parishes the knock-out came with the Forsythe Saga! And some clergymen, as we know, in a desperate attempt to stop the rot, are having wine and cheese parties in church on a Sunday evening, instead of the traditional service others advocate a simpler form of daily office which all members of the Church should in loyalty use, and which would lead up to and prepare for Sunday worship

Some time ago we read that the Methodist Church was losing from its Sunday Schools 1,000 children a week. Since 1932 the Church of England has been losing children at the rate of 500 a week. Our own Sunday Schools are now only one-third of what they were 10 years ago, though the teaching given in them is most attractive and up-to-date, and the small number of children who come are very keen. The new Church Council will be getting down to some of the problems here by making an intensive study of the booklet "Where Have All The Children Gone ?"

To sum up: Though we may well feel that as Christians and Churchmen we live in bewildering times, when the old traditional ways which perhaps mean a great deal to us mean less and less to more and more people, yet we must also realise that they are challenging times rich in opportunity, but requiring from us an increase of devotion, dedication and study if we are to rise to the height of our calling to be late 20th century Christians serving God and our neighbour in all kinds of secular ways as well as in ways directly connected with the Church.

(To be concluded)

SOME THOUGHTS ON SEVERE DEAFNESS

What is deafness? For me to answer this question is to search in vain for an adequate definition for an answer. An adequate definition of this handicap must explain that deafness and its limitations affect people.

I believe that two essential parts of an adequate definition of deafness are silence and isolation for a deaf person. A severely deaf person lives a life which does not involve the experience of sound. A person with slightly less than severe deafness may be able to hear a little sound, but his ability to hear is greatly limited. Isolation between deaf people and between themselves and hearing people is the result of the different development of speech and language between the two groups of people. The deaf person lacks the gift of hearing which enables a hearing person to comprehend his environment by speech and language.

To overcome silence and isolation deaf people and hearing people need to develop mutual communication. I believe that communication's greatest importance is the growth of personal happiness among deaf people and their integration into society as a whole. In this context people who are communicating must stress the unity of deaf people and hearing people by seeking a form of communication by which both groups of people can make sense. Yet communication of any kind is not achieved between deaf people and between themselves and hearing people in a short period of time. Communication in these situations has to be used in personal relationships which grow during the life of a deaf person. These personal relationships often are in a family in which there are deaf children. Successful communication requires tolerance.

patience and understanding in all persons who are engaged in helping deaf people in their search for a greater understanding of our world.

The means of communication among deaf people of all ages are varied. Most deaf children to-day are taught lip-reading instead of sign-language which is commonly used by older deaf people. Lip-reading has the advantage of helping to integrate the deaf person into a hearing society, but is not easy for the deaf person to learn without consistent use. Sign-language is easy to learn, but has the great disadvantages of making a deaf person very conspicuous when he is communicating among hearing people, and encouraging the deaf person not to lip-read. An intermediate method between these two methods is the exchange of notes in simple language between deaf people and between themselves and hearing people. In addition deaf people use various nationally recognised hand-signs as well as facial expressions to communicate with other people.

Communication among deaf people and between themselves and hearing people is made possible to a greater extent by the use of these methods of communication. These methods are of no effect unless the hearing person who is involved shows to the deaf person an accompanying sympathetic understanding of his efforts to communicate. He, in turn, will almost always be eager to communicate with all who will listen. I believe that successful communication is possible if all of those people who are involved have the will and determination to persist with trying to understand each other by using every means of language and illustration.

Deaf people to-day still have considerable difficulties and problems in coping daily with all of the various aspects of a hearing world which is not designed for handicapped people. Deaf people have to contend with a lack of knowledge and information among hearing people of the means of mutual communication. Yet I believe that deaf people can show the positive value of deafness to hearing people. By this statement I mean that the need to communicate with success to deaf people will result in hearing people, in their search for simpler words of expression, re-examining and re-thinking the use of speech and language. In addition, this process of re-examination of the use and meaning of words may lead to a new insight by hearing people of their personal and religious faith by expressing it in simpler and, perhaps, more adequate words.

Perhaps the most positive value of deafness is for us to thank God every day if we have the ability to hear and to see His world around us as well as to practise those virtues of tolerance, patience and understanding which are so necessary in all human relationships of His creation.

DAVID DORE.

(The writer of the above article is well known to many of us: his home is in Uxbridge Road, and he regularly joins us at worship when on holiday. But we do not see much of him now, because for some years he has been engaged in work amongst deprived or handicapped children, and is at present on the staff of the Royal School for Deaf Children at Edgbaston — so he is speaking here out his own first-hand knowledge and experience.—Ed.)

THE PARISH WEEKEND

Despite disappointing weather, which caused the abandonment of the tennis tournament, the Weekend at Hildenborough was greatly enjoyed by all. The accommodation and cuisine were excellent as ever. The subject — The Bible — was sufficiently basic to interest us all, and Miss Ann Holt showed us how much there was to learn of its background and interpretation. This time we departed from our previous form of a series of related discussions introduced by different members of our own group, and Miss Holt gave a series of talks on different aspects of the Bible. The general feeling was that in this way we had learned far more.

All too soon it was time for us to leave, but in the hope that the Weekend may have stimulated a desire to learn more on the subject, a list of suggested reading matter is given below, all of which may be ordered from our own bookstall if required:

Background:

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| A. Everyday Life in O.T. Times. | F. W. Heaton. | Batsford. |
| A. Everyday Life in N.T. Times. | A. C. Bouquet. | Batsford. |
| B. The Bible as History. | W. Keller. | H. & S. |

General:

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| A.—B. The Book of the Acts of God. | Wright & Fuller. | Duckworth. |
| B. A Companion to the Bible. | T. W. Manson. | T. & T. Clark. |
| A. One-Volume Bible Commentary. | William Neil. | H. & S. |

Old Testament:

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| A. A New Look at the O.T. | J. Kamur. | Gollancz. |
| B. Personalities of the O.T. | James. | Scribners. |
| B. God's Chosen People. | Ronald Clements. | S.C.M. |
| B. Introducing O.T. Theology. | J. N. Schofield. | S.C.M. |
| C. A History of Israel. | J. Bright. | S.C.M. |
| C. Religion in the O.T. | Pfeiffer. | A. & C. Black |

New Testament:

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| C. An Introduction to the Theology of the N.T. | A. Richardson. | S.C.M. |
| A. Cambridge Bible Commentary — N.T. Illustrations. | | C.U.P. |
| A. Cambridge Bible Commentary — Vol. 1 "Understanding the N.T." | | C.U.P. |

Commentaries on Individual Books:

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| A. Torch Commentaries. | | S.C.M. |
| B. Cambridge New English Bible Commentaries. | | C.U.P. |
| C. Black's N.T. Commentaries. | | A. & C. Black |
- (A—simple; B—slightly more difficult; C—fairly tough!)

THE TUESDAY CLUB

The Talk by Dr. Clarke on Mental Health attracted a large attendance and raised many questions, and revealed a desire on the part of many present to go further into this important matter. (A good background book for people who are interested to read is "The Role of Religion in Mental Health" — published by the National Association for Mental Health, 39, Queen Anne Street, W.1., at 10/6). The Annual

General Meeting showed that members felt that the Club was fulfilling a purpose and were keen for it to continue, and many suggestions for the future programme were made.

The Save the Children Fund has just celebrated its Golden Jubilee with more children in desperate need than ever. "From all over the world the call comes from children who are crying out for help, and the Save the Children Fund goes to their help" said the Bishop of Coventry at the Jubilee Thanksgiving Service in St. Paul's. Dr. Jill Richards is anxious to make the work better known and supported in our own area, and she has arranged for a speaker to come to an open meeting of the Club on June 3 — a report will appear in the July issue. On June 17 it is hoped to arrange an outing for members.

THE MOTHERS' UNION

Our activities of late have been more varied than usual. On the Wednesday of Holy Week an Austerity Lunch was served in Wayside and realised a profit of £6 1s. 6d. for Christian Aid. Many thanks to all those who supported this effort, which proved to be a very sociable affair. Many of those present stayed on to hear a reading of an unusual Passion Play entitled "On The Hill," by Edward Murch, which was given by members after an introductory service conducted by the Vicar.

At the Parish Concert, later in the month, members were in gayer mood, in the three items they contributed to the programme.

In May, Mrs. Aylward, one of our Deanery Welfare Workers gave us a most interesting account of the work undertaken by this service. We were all deeply interested, and as a result are now busy collecting Green Shield Stamps to buy necessities for the babies. So, please let us have your spares!

Next month Mrs. Vaughan-Cox is coming from St. Mary's, Twickenham, and the subject of her talk will be M.U. in Malta and Gibraltar.
I.V.R.

COACH TRIP TO FISHBOURNE & CHICHESTER

The visit to Fishbourne and Chichester proved to be educational and interesting. The Roman finds at Fishbourne were attractively set out in the museum with easy to follow descriptions of all the items. The floors of the Palace which had been buried for centuries were magnificent and one was virtually intact. I think we were all intrigued by the skeleton in its grave.

We had a guided tour of the Cathedral at Chichester in the afternoon with the young people of the party asking questions, making sure that the guide had done his homework.

A very pleasant day, despite the weather, enjoyed by all who went. Many thanks to the organizers.
M.R.

THE SOCIAL COMMITTEE

On Friday, June 20, at 8 p.m. there is arranged a Grand Game of Rounders between a team organised by the Young People's Fellowship against the Rest of the Parish under the Rules of the National Sporting Club at Holly Road Recreation Ground! Light Refreshments will be available. Roll up and see the Match of the Century!

TRIM AND TIDY JUNE 21

To cope with the fast growing grass in the Churchyard a further concerted effort is needed and you are invited to join in another "Trim 'N' Tidy" on the Saturday of June 21.

The last effort cleared a considerable portion, and some grass retardant has been applied, but the rain nullified further spraying. We hope a good turn-out this time will clear the remainder and enable the guardians and regular helpers to keep the Churchyard mown and attractive. Please make a note of the date and lend a hand.

R.M.B.

SOME DATES TO NOTE

- June 3.—7.30 p.m., Tuesday Club: Open Meeting—"Save the Children" (W).
.. 4.—2.30 p.m., Mothers' Union: "Malta & Gibraltar" (W).
.. 6.—10.30 a.m., Editorial Board (Vicarage).
.. 9.—8.15 p.m., Properties Committee (36, St. James's Road).
.. 11.—Saint Barnabas the Apostle: Holy Communion at 9.00 a.m.
.. 13.—8.00 p.m., Liturgical Committee (90, Ormond Drive).
.. 17.—Tuesday Club: Outing.
.. 18.—8.00 p.m., Stewardship Committee (40, Gloucester Road).
.. 20.—8.00 p.m., Rounders Match (Holly Road Recreation Ground).
.. 21.—TRIM 'N' TIDY DAY (Churchyard).
.. 24.—Saint John the Baptist: 9.00 a.m. Holy Communion: 8.00 p.m. Parochial Church Council (W).
.. 29.—Saint Peter's Day: Sunday arrangements as usual.
July 7.—8.00 p.m., Committee of Hampton Council of Churches (W).

BAPTISMS

On May 25:

David James Clements, 1, Wolsey Road.
Sharon Lyn Feaver, 103, Uxbridge Road.

BURIALS & CREMATION

On May 6:

Norman John MacLean Laing, 5, Seymour Road, aged 58 years.

On May 13:

Mabel Ann Damon, 125, Burton's Road, aged 80 years (at South-West Middlesex Crematorium).

On May 15:

Florence May Frampton, 76, Myrtle Road, aged 68 years (at Hampton Cemetery).