

PRIESTHOOD AND THE LOVE OF GOD

(On Trinity Sunday, May 21, the main theme of our sermons, thoughts and prayers was Priesthood. And we rounded off the day with a serious consideration of the issue which is causing such concern within the whole Anglican Communion today: whether women can or should be ordained to this particular Order and Ministry within the Church - more of this in later articles. Here we print the gist of the sermon preached at the Parish Communion, which was set against the background of the lections for the day, especially Deuteronomy 6, verses 4 to 9, and Matthew 11, verses 25 to 30. - Ed.)

'The Lord is our God, one Lord, and you must love the Lord your God with all your heart and soul and strength . . .'

The book of Deuteronomy is a fascinating piece of writing. Modern scholarship has shown it to be a compilation of the texts of many sermons preached in the seventh century before Christ. These preachers had such authority that they could use the name of Moses to authenticate what they proclaimed: 'this is what Moses would say to you now if he were still alive'. People felt that they had outgrown the old cultic and legal regulations of the wilderness-period : these had to be reinterpreted, brought up to date, made relevant to the new conditions of political, religious and social life : and this is what these fervent preachers, who were most likely Levites and teaching priests, set out to do. They were not prophets, but were open to prophetic influence, and the stress on love in this morning's reading undoubtedly owes something to the experience and insight of the prophet Hosea. The preachers were much concerned that the people should not obey the old laws or perform religious rites mechanically and unthinkingly, but that they should understand the meaning and significance of what they were doing. The people of Israel were being taught to worship God with their **minds** as well as with their emotions.

Let us now look a little more closely at our first lection. The entire character of Israel's worship, according to the Deuteronomic preachers, was to be dominated by the knowledge that Yahweh, the God of Israel, was unique. They were not yet ready to say that he was the only god : other nations worship other gods, who may possibly be real in some way - but if they are, Yahweh is immeasurably superior, and not to be confused with them in any way. He is distinct and to be worshipped and served in a distinctive manner : he cannot be honoured with acts of piety imitated from other religions. He is one and undivided, and therefore cannot appear in different forms or manifestations. It is important to have the right attitudes of mind and feeling to this wonderful Being. A few verses after our reading we are told 'You shall **fear** the Lord your God. . . .' so the older, more primitive attitudes of awe and dread still remain - but there is now this new insight that **love** is the most fundamental attitude of all, and concerns not only feelings and emotions but every part of a man's personality.

'You must love the Lord your God with all your heart and soul and strength.' Jesus called this the greatest commandment and the one that comes in every way first. We have not now time to consider the great depths of meaning covered by this one word love, so let us concentrate on what is taken up into this tremendous virtue. All your heart. . . . we inherit of course primitive ideas of anatomy and psychology. The Jews thought, as they supposed with their hearts and felt with their kidneys. So here we have primarily a call to love God with all our mental faculties, the full force and range of our understanding and intellect. Feelings are important, but they

cannot be directed and concentrated as the mind can : we can set our mind on God whatever we feel like, though it is much easier if the emotions go along with the orientation of the mind and will - just as it is much easier for a boy to do his homework if he really enjoys what he is doing and does not just regard it as an unpleasant task to be got out of the way before he can sit down and watch T.V. All our soul. . . we would perhaps now prefer to use the term ego, or self, the controlling and ruling faculty in our personality, that which marks me as an individual human being. All your strength. . . . physical, mental, spiritual.

Love of God and neighbour - and God's love for us

We see Jesus living out this command to the full, and linking it with another - 'You must love your neighbour as you love yourself'. The joining of these two commands - widely separated in the Old Testament - together was an original and creative achievement of the highest order, and it may well be Jesus who did this for the first time. But in the New Testament as a whole, our love of God is referred to but little, whereas God's love for us is mentioned a great deal. But we can connect the two, as we see God's love pouring forth from him as a mighty, creative, redeeming and enriching energy, entering us as we open ourselves to it and penetrating to the utmost depths and recesses of our personality, through the grace and power of the Holy Spirit, catching hold of our little human love and incorporating it into this tremendous love and then returning it back to God, so that in a sense we become aware of God's loving himself through us. . . . 'God's love has flooded our inmost heart through the Holy Spirit he has given us' (Romans 5, verse 5).

Making known God's love and helping people to respond. . . .

It is in this setting that I would like to consider Priesthood this morning - or at least one or two aspects of it.

We can think of Priesthood as a means of bringing the knowledge of God and his love to people, and helping people to respond to this love by offering every part of themselves to God. So these priestly preachers of Deuteronomy - they reminded people of, they drew people into, the experience of God's love for Israel, as known from within the covenant relationship. This experience of God's love for them preceded the demand for love to be returned. Then they helped men to make the response. One of the ways was through the sacrificial system, rightly understood. The offering of an animal without blemish and without sin symbolised and expressed and deepened a person's desire to be as fully as possible this kind of offering himself. The inward desire to present himself, his body and soul, as a holy and living sacrifice to God, was intensified as well as demonstrated by this outward act. (What the Jewish sacrificial system aimed at accomplishing is fulfilled, we believe, in the Christian sacrament of the Eucharist).

Jesus the Priest

Then we see Jesus in his unique Priesthood - as the bearer of God to men, and as the means of men's return to God. The uniqueness consists in the totality of his giving of himself to God for these ends, and in the divine place which he occupies in God's action towards men for their accomplishment. A well-known description of a Priest is 'one who stands on the Godward side', and Jesus does this to the greatest possible extent. He comes to us, demonstrating the love of God in word and in deed, and in the end dying for God and for sinners. During his ministry some respond to this love, and Jesus rejoices - 'I thank thee, Father, Lord of heaven and earth, for hiding these things from the learned and wise and revealing them to the simple'. The learned

are so full of themselves and their own wisdom that they cannot open themselves to the new knowledge which Jesus brings. But those who respond to this knowledge are led by Jesus into a deeper experience of God - Jesus strides ahead, the pioneer of faith, the blazer of the trail, his face set towards God and his Kingdom, and as they follow they begin to experience what it means to be sons of God, they enter with him into the prayer of God, they become transformed, new creatures, their personalities enriched and enhanced, as they press on to the goal of the mature humanity which they have seen in their leader. They share his yoke, and find that it is good to bear, and that the load which is put upon them is light.

Priesthood of- and in- the Church

The Priesthood of Jesus is unique, but it does not mean that there is no place for others who in their own manner and degree are given grace to participate in the work of bearing God to men and helping men to return to God. By baptism all Christians are potentially of this company, and St. Peter describes the whole Christian community as a Royal Priesthood. One of the primary tasks of those who are specifically called and commissioned and ordained as Priests within this community is to elicit and to stimulate the latent Priesthood of all its members So the local church exercise Priesthood to the wider community around, and the individual Christian exercises Priesthood towards his fellow Christian and his neighbour, and often receives it from them, as we encourage and build one another up. So also the ordained Priest prays and works that this Priesthood of all believers may steadily develop and find fuller expression, and it is very rewarding to see this happening more and more in our own church.

Here then is one essential of Priesthood - helping men to know more of God and his love, and in return to love God with all their heart and soul and strength - and as they do this, find that they are growing as persons, and as the years go by that they have **more heart, more soul, more strength** with which to love God than they had before.

Loving God with our minds

'Love God with all your heart' - or as we would now say, **mind**. A new insight into one aspect of this came to me last week through reading a chapter in a book called 'Love's Endeavour, Love's Expense'. The writer is deeply concerned with the response we should make to the love of God, and one of the ways he stresses is that of **offering** - e.g. buildings lovingly cared for like our church, actions into which we have put our best effort, and so on. Then he comes to the offering of thought, and here he sees preaching as one of the ways in which together we love God with our minds. Out of material which is already present - the scriptures for the day, or some questions which are exercising people's minds - the preacher tries to fashion an offering of thought to God. He may fashion a particularised expression of gratitude to God, or wonder, or challenge, or penitence. If he has fashioned his offering well, it will be the offering also of those who hear: its relevance will be recognised and its truth received. So the sermon becomes a common offering: the best thought of which, on a particular day, a particular people are capable. The ideal here set before us is high - but so is the claim made upon us which we have been considering this morning - you must love God with all you have and are. God's word is ALL. A great medieval mystic said: 'God's love is both avid and generous: all that we are, all that we have, he takes; all that he is, all that he has, he gives'.

SOME THOUGHTS ARISING OUT OF THE DISCUSSION ON WOMEN AND THE PRIESTHOOD

We were reminded how the position of women had changed since the time of Jewish Law and custom; how professions such as medicine and law after much opposition were now open to women; that in the U.K. there is a law against sex-discrimination from which the Church is expressly excluded - though it was suggested that it ill-becomes the Church to accept this exclusion. We heard of the frustration of women who feel that they have a real vocation for priesthood but cannot have this vocation tested because of the a priori assumption that a woman cannot have such a vocation.

Others thought these points irrelevant and likened the Church to the human family, of which the man should be the head. Scriptural authority and biological nature were claimed for the unique suitability of the male for priesthood. Someone said that there were so many ways in which women could now serve the Church that there was no need for them to enter the priesthood.

One of the most difficult problems about changing the rules of ordination was the fear of schism. Schism in the Anglican church where many are against the change and a widening of disunity because the Orthodox Churches are adamantly set against the ordination of women and won't even discuss it, and the Roman Catholic Church, which although beginning to discuss it, is at present strongly against. It was pointed out that in measures of world Christendom only a small fraction is Anglican. What though, if a thing is right, is the right moment to do it? Consensus? Majority? So the question remains: what do Church members think? And this is the purpose of the current debate. It is hoped that ALL Church members will pray about this and examine the arguments as fully as possible before coming to a conclusion and that having done so, they will take steps to see that their view is adequately represented to whatever tributaries eventually flow into the place of decision making.

C.H.B.

Frankly I am deeply disappointed. I went to the discussion in church after Evensong on May 21 hoping to learn the profound theological reasons against the ordination of women. I am not a supporter of 'Women's Lib' but I do have a strong sense of fair play whether it be on racial or sexual grounds.

I have never given much thought to women in the priesthood but now, as practising members of the Church of England, we have been asked to pray and consider carefully this current conflict in our Church, I was most willing and anxious to listen to two sincere and committed members present the fors and againsts.

The points 'for' seemed perfectly sound and logical; is the Holy Spirit a purely male prerogative? 'what about all the female Saints?' I asked myself. I must confess I had never before appreciated the suffering inflicted upon women who know they have been called to the priesthood and cannot fulfil their calling - or even have it tested.

The hierarchy of the Church of England I learned has definitely concluded that there is no theological reason against the ordination of women priests. So why the argument? It appears that the theologians against the issue are perfectly willing to accept that women have a place in the Ministry - for every duty except the celebration of the Eucharist. Why not? The arguments seemed to bear a strong resemblance to those of old when women were campaigning for the vote - to say nothing of trying to enter the maleorientated professions of medicine, law and so forth. Even the biological fact that male and female are 'different' - that only women have the babies. At the risk of

being thought facetious I must confess that this fact has always intimated to me their superiority over the male - only one partner could be allocated the supreme privilege and the female was justly chosen.

I did make the vow at my wedding to 'obey' after being convinced by the priest who married us of the logic of this in a contract for life between two people. Even so, I hoped - and it has transpired to be so over the last twenty-four years - that with love and respect for each other two people can surmount all differences of opinion regardless of such a promise. I did not, and still do not, feel that this was recognising the superiority of my partner - after all, he had to 'endow me with all his worldly goods' - fair exchange one might think! I am probably missing the point, but I have yet to be convinced that the marriage service bears any relevance to male dominance in the 'family' of the Church.

Finally, I am left extremely confused about the true nature of this conflict and very saddened at the thought of the image this presents to non-Christians - all this fuss - over what? What possible relevance can the Church today present when women have been gradually asserting their rightful place in society over the last hundred years but the body that preaches that in love, all are equal, refuses to recognise them? Although the Bible tells us Jesus' own acknowledgement of and attitude to women was thoroughly progressive at the time, obviously it would have been socially unacceptable for women to receive Holy Orders in the Church in those days. But why should it be so today?

Margaret Lawrance.

THE WAY IN

God, the loving Father - I would like to believe in that.

But how can I when I see so much innocent suffering in the world.

If that is how you feel, look at it this way:

Suffering (or anything else that hinders you from finding God) is like a huge fortress standing in your path. It is absolutely impossible for you as a small human being to penetrate that fortress, by your own efforts. The wall is too high and sheer. You just cannot climb it. And yet there is no other way to God. If you want to reach him you have to get over that wall. This is where faith comes in. If you really want to find God you must take him by his word. He said "Knock and it will be opened you". Standing outside that terrible, cold, silent fortress, you must raise your voice and call or God himself to open that little door which only he knows about. If you want to get to him you must trust him. Don't battle on by yourself - ask him to let you in. He will.

(This thoughtful little article has been sent in by a contributor who wishes to be anonymous. - Ed.)

THE BARN DANCE

On Friday, April 7, a Barn Dance held in the Parish Hall was M.C'd by Janet & David Nunn. The dances were varied & included square, folk, Scottish, progressive & some, by the antics of the dancers, looked more like rigger scrums. All ages were catered for and, I'm sure, enjoyed by everyone.

The ploughman's supper was much appreciated—especially the liquid part—as quite a thirst was whipped up by the energy expended by those taking part.

With us that evening was Della Page, an Australian friend paying her first visit to Europe. She was impressed by the friendliness and welcome extended to her by those she met and she thoroughly enjoyed her introduction into English parish life on her first night in Hampton Hill. She remarked that the warmth shown her went far to offset the bleakness of the English climate,

the like of which she had not expected in April, even in England!

Our thanks to Janet, David & our Social Committee members, who worked so hard and gave us a happy and most enjoyable evening.

Aus/Anglo co-operation between

D. P. & C. J.

"AT HOME" AND ANNUAL CHURCH MEETING

On Wednesday April 19 a large number of people gathered in the Church Hall firstly to hear about Mr. and Mrs. Brunt's trip to the Holy Land and secondly to attend the Annual Church Meeting.

The evening started with refreshments provided by the Socials Committee, and then we spent a very enjoyable hour hearing about life on board a luxury liner and visits to familiar places in the Holy Land. I have seen a lot of slides of the Holy Land and I can honestly say I have never heard such an interesting and enthusiastic commentary as Connie gave - I certainly felt that I was actually visiting the places at that moment.

Mrs. Brunt concluded by expressing their great appreciation for this wonderful holiday which had been made possible by members of the church.

After a short break the ACM began. In a preliminary meeting the Church-Wardens, Mr. Robinson and Mr. Rockliffe, were unanimously re-elected with grateful thanks for all the work they had done. The meeting then went on to elect the PCC for the year:-

The Vicar, the Rev. S. Harris, Mr. G. Robinson, Mr. L. Rockliffe, Miss H. Stanton, Mr. Rawlins, Mr. A. Taylor and Mrs. M. Orton. (all ex officio members).

Mesdames R. Bridges, H. Bucknell, M. Leatherdale, E. Severn, C. Robinson, M. Taylor, P. Smith, J. Jeffries, Miss G. Gostling and Messrs T. Atkinson, R. Bridges, R. Wilde, H. Severn, M. Childs, T. Baldwin, D. Taylor.

A new electoral roll had been prepared this year which only contained 144 names - nearly a hundred lower than last year. On the brighter side the Vicar said that the number of Communicants at the 9.30 service had nearly doubled recently to an average of 70 which was very encouraging.

On the financial side the church accounts, so well presented, showed that the church was in a healthy position. Mr. Rockliffe reminded the meeting of the great advantage gained by the church from deeds of covenant amounting last year to nearly £1,300, and urged all those who were not already covenanting their money to give this matter serious consideration.

The various committees of the church had been busy planning for two future activities - a stewardship campaign for the autumn and more close at hand the Open Day on May 13. A tremendous amount of planning has to be done for these events and it was heartening to see the number of people who had willingly come forward to help with the current task - the spring-cleaning of the church. It was hoped that this enthusiasm would continue throughout the coming year in all the activities planned by the church.

Janet Nunn

BY REQUEST : RECIPE FOR CHURCHWARDEN'S LOAF

Ingredients

12 oz Stone ground wholemeal flour

3 level tsp sugar

12 oz Special white plain flour

½ oz dried yeast

3 level tsp salt

7/8 pint water

Mixing

Add the salt and 2 teaspoons of sugar to the flours in a bowl and mix.

Heat the water to a temperature of 35°C - 38°C (95°F - 100°F). Put the dried

yeast in a cup, add 1 teaspoon of sugar, fill three-quarters full with warm water from the 7/8 pint, stir and leave until frothy, about 10 minutes. Empty contents of cup into remaining water, stir thoroughly, add to flours in bowl and mix to a dough. Cover and leave for approximately 45 minutes until it has risen.

Note: NO KNEADING Rising time depends on surrounding temperature.
Cool rising for 1-1½ hours on kitchen table is recommended.

Baking

Place dough in a well greased baking tin and place on shelf 5 in hot oven (450°F/Gas Mark 8) for 50 minutes. (Shelf 5 = low shelf)

For a WHITE LOAF use 1½ lbs SPECIAL WHITE PLAIN FLOUR

For a WHOLEMEAL LOAF use 1½lbs STONE GROUND WHOLEMEAL FLOUR

Note Special white plain flour is sometimes known as Strong White Plain Flour

CHILDREN'S SOCIETIES

All aspects of children and their welfare are of interest to me whether in Education, Health, Clothes, Toys or any one of a dozen other related activities and this includes OTHER PEOPLE'S CHILDREN. To try and help in some small measure in this last respect I have two main bodies in which I am interested - the first is Welcare and the second is the Church of England Children's Society.

Welcare used to be known as Moral Welfare and is again to change its name in the Autumn to "The Board for Social Responsibility" which is a cumbersome and cold sounding title and I suspect most of us will stick with Welcare, short and to the point. I am our Parish Representative for Welcare and am now also on the Executive Committee for this Deanery. My main task, however, in practical terms is to collect clothing and equipment (which are in reasonable order) for babies and small children. If you have any such items to dispose of the number to ring is 979 7042, Helen Taylor.

The Church of England Children's Society was also known by a different title for many years "Waife & Strays" - which sounds like dogs - but is now generally known as the "Children's Society". For many years the work undertaken on their behalf in the Parish was in the hands of Miss Olive Wright, and to her many thanks are due. I have now taken over the reins from her and am having a drive to increase the present number of Box Holders which stands at 13. A Box Holder is a person who takes a collecting box to put in his or her own home for their own use, not to be used for door-to-door collecting, and into which they put odd pennies. The Boxes are emptied every year and generally the amount received is somewhere between £30 and £40 I have recently distributed five more boxes and if anyone else would like to have a box please let me know.

Tel no. etc. as above. It would be nice if we could raise £100 a year in this way and should not be difficult if we increase our number of Box Holders.

H.T.

OPEN DAY - 13 May 1978

The organisers would like to thank all those members of the parish who worked so hard for this event. Without much thought and hard work the day could not possibly have been such a success.

A full report of the Open Day will be published in the July magazine.

Margaret Leatherdale

Eila Severn

Alan Taylor

NOW READ ON

A little while ago I came across a paper-back called "Dear Jesus . . . I'm so human". It is written in the form of personal letters to Jesus. The author, Rosanne E. Nelson, is a young Christian wife and mother, and a lot of her subjects touched very familiar chords. Some letters are amusing, others very deep; they cover all facets of the Christian life. The following extract will whet your appetite; you are welcome to borrow the book.

What is True Spirituality, Jesus?

Dear Jesus,

Yesterday I ran about fifteen errands, took Clay to buy new school shoes, went to the grocery store, washed several loads of clothes, cleaned the garage floor, supervised the washing of fingertips and bicycle tyre marks off the garage doors, picked up the usual litter, cooked breakfast, lunch, and supper, refereed a half-dozen arguments between a thirteen-year-old and a seven-year-old, tried to read the Bible a little, answered umpteen phone calls, and tried to scrub the pimples off my delayed adolescent face with a new facial cream I discovered.

About the time I was up to my elbows in a new box of Sugar Smacks digging for the prize in the package for Elliot - well, I just had to laugh. Good grief! Is this what it's all about? As a wife, mother, laundress, cook and Christian (not necessarily in that order since I haven't figured out what the order should be), I just want a sense of accomplishment and of making a lasting contribution while I'm on earth. Instead I find myself at the kitchen-sink trying to wash off the sticky Sugar Smacks that got stuck to the hairs on my arm, and shouting at our stupid dog to go and lie down!

Before I know it the day is gone, and I ask myself: What did I do today that will count for eternity? How did I grow any more like Jesus? What did I contribute to your world today? Tell me about true spirituality, Jesus.

O Jesus, Jesus, Jesus! Why did you have to die on that cross? Why couldn't you have stuck around for a few more centuries? I certainly need you. I wonder what it would be like if you were here now, and scheduled to speak at Kansas City's new Harry S. Truman Sports Complex in front of 80,000 people.

(reprinted by courtesy of the publishers, Hodder & Stoughton)

Hilde Bucknell

A CHANGING MINISTRY TO MEET CHANGING NEEDS

We live in a world of change so it is not surprising that organisations devoted to the service of people have to look at their work constantly to make sure it is meeting changing needs. The Missions to Seamen is no exception.

The shipping world is changing like many other industries, drawing on modern technology to operate more economically and efficiently. New and specialised ships are replacing the conventional cargo vessels, loading and unloading methods have changed to reduce the time that ships have to stay in port, and even the ports themselves are moving with berths being built in deeper water to take bigger ships.

Although in general seafarers today are getting higher pay, better living conditions and longer holidays, modern trends are not solving the old problems of isolation, separation from the community ashore and boredom at sea.

In fact the quick turn-around of ships means less time in port for seafarers to feel dry land beneath their feet, to meet different people or just to get away from a confined environment. More automation means that even time on duty

can be boring - sometimes it is a question of watching a machine do the work, and when ships are berthed in isolated deep water ports it can be a long way to the nearest town.

So The Missions to Seamen faces a constant challenge to meet new demands. It now publishes a newspaper for seafarers called The Sea which contains shipping news, ideas for filling leisure time and Christian articles to stimulate thoughts and discussions, which is distributed on board ships.

Ship visiting becomes even more important with each year as seafarers get less time to visit the clubs, and chaplains spend a great deal of their time talking to seafarers on board, providing a sympathetic ear for those with problems and holding services for Christians who have no time to reach a Church ashore.

Clubs are still important though, and the society continues to run centres in more than 88 ports around the world, where seafarers can relax away from their ships, have a meal, worship in the club chapel or use the telephone facilities to keep in touch with their families.

But the society reviews developments continually, closing down centres where they are no longer needed and opening clubs in expanding ports.

Last year The Missions to Seamen joined with other Christian societies to open new clubs in Lagos, Felixstowe and to build a centre in the Indonesian capital of Jakarta. It is also working towards re-establishing its club in Port Said which was shut down when the canal closed in 1956, and has opened its first centre in the Arabian Gulf in Dubai.

The Missions to Seamen works where it is needed. And it is needed - as much today as it was when it was founded over a hundred years ago.

(We shall be thinking and praying about all this at our Welcome Service on Sea Sunday, July 9, and all offerings at this service will be given to help forward the work. - Ed)

AN IMPORTANT SUMMER FETE

On Saturday, 17 June 1978, commencing at 2.00 p.m., 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, and since its founding in 1969 the school has rapidly achieved a name for educational 'forward thinking' in the widest sense, based on high academic standards and Christian principles.

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 17th June. Car parking will be available in the grounds.

CAR TREASURE HUNT

Following the rip-roaring success of his previous effort, I. MacLoosolva, that renowned Scot, has devised a new set of clues for would-be hunters to disappear up country lanes. This event has been arranged for Saturday, July 1 commencing at 1.30 pm outside the church. All you need is a car, an OS map of S.W. London (old series no. 170 - new series no. 176) and your clue solving hats. If you have no car and would like to partake, sign the notice in the church. This is I. MacLoosolva signing off hoping to see you all at the finish.

LATE DUTY CHEMISTS' ROTA

- June
11 D.R. Thomas, 113, Stanley Road, Teddington
18 H. Hall, 62, High Street, Hampton Hill
25 E. Moss Ltd., 14, Broad Street, Teddington
July
2 F.G. Martin, 28B Priory Road, Hampton
9 D.G. Manley, 122, High Street, Teddington

SOME DATES TO NOTE

- June
13 SAINT BARNABUS, APOSTLE: 19.15 Holy Communion; Tuesday Club - Mystery Coach Tour; 20.00 Council of Churches: Lecture - 'The Care of the Sick and Dying' (St. Mary's Church Hall, Hampton); 20.15 Hall Management Committee (18, St. James's Road)
14 10.30 Editorial Board (75, St. James's Avenue)
15 10.30 Young Families' Group: 'Child Nutrition' (W); 20.00 Social Committee (4, Ormond Drive)
17 14.00 Bishop Wand School : Summer Fete
18 19.40 Stewardship Committee (in church)
20 20.00 Parochial Church Council (W)
22 (Observed as) THE NATIVITY OF ST. JOHN BAPTIST: 19.15 Holy Communion
27 20.00 Deanery Synod; Tuesday Club - Beetle Drive (W)
29 Saint Peter's Day: 10.30 Young Families' Group - 'The Work of the Citizens 'Advice Bureau' (W); 19.15 Holy Communion; 20.00 Wayside Monday Centre Management Group (19, St. James's Road)
- July
1 13.30 Car Treasure Hunt (outside church)
2 Preacher at Evensong 18.30 : The Right Reverend George Briggs, Bishop of Seychelles. After the service light refreshments will be served, and then there will be an opportunity to ask the Bishop questions about the work of the Church in the Indian Ocean.
4 VISITATION OF THE BVM : 19.15 Holy Communion; 20.00 Committee of the Council of Churches (United Reformed Church)
5 14.30 Mothers' Union Service (Preacher : The Reverend Derek Spears), followed by Tea in the Vicarage garden
6 10.30 Young Families' Group: 'Facilities offered by Libraries to Young Children' (W)
9 16.30 Sea Sunday Welcome Service
- N.B. Young People's Groups meet weekly as arranged: Prayer Meetings every fortnight on Mondays and Tuesdays: the Catechumenate weekly on Wednesdays and Saturdays.

MARRIAGES

- April
15 Roland Louis Bridges to Linda Berry (correction)
May
20 Martin James Baxter to Susan Grice

INTERMENT

- May
20 Arthur Ernest Weedon, 56, Clonmel Road, aged 73 years (interment of ashes in family grave)