

CONVENT LIFE IN LESOTHO – THE UNEXPECTED

After my arrival in Leribe, I remained in the Convent for a few days – just enough to recover from my jet-lag and to try to get my bearings – before I was whisked off to help one of the Sisters take a party of 40 African High School girls on holiday to Durban for 10 days. I then returned to Leribe where I was to stay for most of the next five weeks.

Leribe itself boasted one main street (untarmaced), 6 supermarkets and not much else as far as I was concerned, considering it was purported to be the second largest town in the country after the capital, Maseru. At first I was quite nervous about going shopping or on an errand by myself, but I became quickly accustomed to its initially unfamiliar sights. I got used to sidestepping the ox-carts as they laboured along the dusty road, and giving way to the proud blanket-clad men as they trotted along on their horses. I became accustomed to the unofficial daily market; the women sitting in the shade of the pavement building tempting pyramids of oranges or apples at their feet, the children poking the already squawking chickens in their crates. And I learnt to smile at the beggar who, spotting me on my way to the Post Office, would always grasp my hand and ask me to read him a page from the tattered children's story-book that he produced from the pocket of his coat – it was obviously one of his few possessions and valued for its highly-coloured pictures, even though the words meant nothing to him.

The Convent itself was built on quite a large piece of land and the original building, made of mud bricks, was very old by Lesotho standards, having been constructed around the turn of the century. For many years it had been the only two-storey building in Leribe, and several more recent extensions have been made to accommodate the increased number of Sisters, including the lovely new Chapel, built by the USPG. The grounds also include a small but very comfortable guest-house which seemed in almost constant use, and several other buildings, including my own rondavel, along with a hostel for the girls attending the Craft Centre School down the road. In order to attempt to be as self-sufficient as possible, the Sisters also devote much land to their vegetable garden and fruit trees, watered by a home-made irrigation system (which enables you to watch your washing-water flow down to the cabbage-patch!).

One of the first things I had to get used to was the daily timetable of the Convent. There were six services during the day of varying lengths, some in English and some in Sesotho, and these, along with meals and other significant times of the day, were indicated by varying peals of bells. At first life seemed to be one long succession of bewildering ringing in my ears, but gradually I was able to differentiate between them, and daily routine didn't seem quite such noisy confusion!

Although the day started for the Sisters at 5.00am (with the rising-bell, of course), I decided that to join them for breakfast at 7.30 was a much more civilised idea. However, I usually got up for Mass at 7.00 if it was in English and if the weather was fine (the Priest had to come down from the mountains on horseback and presumably the horse didn't like getting wet; for on rainy days he didn't turn up). All the meals were eaten in silence, except for Sunday lunch, and lunch on prominent feast days of the Church, and at first I found this strange as well as quite a strain on my willpower. However, I became accustomed to it surprisingly quickly, even though I continued to regard it as somewhat of an unnatural feature.

The Sisters themselves are employed on quite a few different projects within both the Convent itself and the outside community. One of them is in charge of the wafer-bakery which, employing several local women, supplies all of the churches in Lesotho with Communion wafers, and many in S.A. as well. Two of the Sisters spend their time dressmaking; making habits for the Sisters and garments for both Priests and Bishops. A number have found their vocation in teaching; one teaches in the local church primary school, and St. Catherine's High School in Maseru is run by the nuns. The Sisters are also involved with the Leribe Craft Centre School (LCCS) which is a Home Economics vocational school teaching needlework and cookery as main subjects to enable the girls to find subsequent employment using these skills.

But the most outstanding feature for me was the Leribe Craft Centre (LCC). Here, Sister Marjorie Jean, whom some of you were able to meet when she visited our Parish recently, employs 30 or so women, many of whom come to her after finishing at the LCCS with a basic knowledge of weaving and spinning. They are able to improve their skills and earn money by making goods, mostly worked in mohair, to be sold in the shop which is attached to the Craft Centre. This employment, and indeed independence, is vitally important to the women of Lesotho because they live in circumstances which force many of them to bring up a family without a father's presence in the home. Owing to the lack of employment-opportunities within Lesotho, the vast majority of adult males are forced to leave their families and go to work in the mines in the Republic. Often they work in stretches of up to a year and somehow it seems the inevitable result that many wives are forgotten, ignored or replaced. For those men who are able to come home at weekends occasionally, it means often interminable delays at the border-post; several times early on a Saturday morning I have seen queues of men and women ½ mile long waiting to get into Lesotho. Hence this horrific situation forces the women to work to keep themselves and their children alive, and this is where the LCC makes such a valuable contribution. A recent development, encouraged by Sister Marjorie Jean, is the practice whereby women buy their own spinning-wheels in instalments, working at home and selling their spun yarn back to the Centre. This form of cottage industry means that the women can remain at home, thereby continuing to look after their children whilst being enabled to support them. From very small beginnings, the Centre is starting to produce goods of an improving quality, and consignments are being made to an ever-widening market.

I think I was surprised by the extent to which Sisters were involved with work in what I would previously have considered relatively secular spheres. But I was also surprised at the amount of routine administrative and clerical work and correspondence that running a Convent requires. Sister Christian, who is the Sister Provincial, is in charge of the 2 areas in which CHN has houses, namely Lesotho and Zululand. This means being in control of over 50 Sisters. 7 or 8 Mission Houses, and the distribution of the one within the other. She is expected to be the policy-maker and administrative as well as spiritual leader of her flock, plus coping with finances, bursaries, visitors and generally running the African Mother House of Leribe. My time in Leribe was spent largely in the role of unofficial secretary, and the amount of correspondence and paper-work to be dealt with never failed to amaze me!

I must also admit, rather ashamedly, another discovery in that nuns (for some reason beyond all expectations) are human beings after all, and as Sister Audrey Clare stated with a smile on more than one occasion: "You certainly haven't seen Convent life through rose-coloured spectacles; we're rather a rum lot of Sisters, you know!". Somehow, I had expected the Sisters to be 'different'; I suppose because they are amongst the spiritually elite and live such a different life from us - with our values possibly, but in rather a purified and uncontaminated form. They accepted me with great love and affection and made

me feel very much at home. They provided me with many opportunities to gain new experience and were tireless in their efforts to make my stay as interesting and beneficial as possible. But one of my most interesting and revealing discoveries was the extent to which Convent life, despite all the outward differences, reflects so closely our own. It was almost as if it were a microcosm of the whole world outside, facing the same problems, the same difficulties, the same heartbreaks. Possibly only the manner in which the problems are dealt with differentiates it from our own.

Despite their spiritual maturity and obvious inward peace, I found them all very susceptible to ordinary human emotions, to which for some reason I felt they might be immune.

I was constantly taken aback by the similarities between the problems within the Convent and those of the ordinary world. I was surprised at the number of problems involved with living within a Community, of the difficulties in coping with relationships amongst English Sisters and amongst African Sisters, and equally between the two. There were the obvious tensions between the two sets of people even in the Convent situation; these problems in particular reflected the specific problems of Lesotho itself. For whilst there is no apartheid system in the country, the problems of the Republic have never been more explicit, and in particular, many of the older Basotho Sisters are still affected by the memory of the previous Community to which they belonged where apartheid was practised in every aspect of Community life. As a result, many of the Sisters have prejudicial feelings which they find it almost impossible to eradicate. Other problems arise from aspects of the Basotho culture, natural instincts and inbred personality-traits that no education or faith can destroy, and which cause clashes between ways of thinking and attitudes. Most of the African Sisters were brought up in rondavels in the villages, grew up in the midst of village life and its atmosphere and conditioning. They lived on their mothers' backs for up to the first five years of their life, worked in the fields and received some education if they were lucky. As a race, the Basotho are very happy-go-lucky people who live for the day and simply cannot contemplate preparing for the morrow. Hence the Basotho Sisters have particular problems in administering the day-to-day running of a mission house, and no amount of instruction seems to make any difference. The same frustration occurs for the white Sisters when they come into contact with certain aspects of tribal tradition and culture which the Basotho Sisters cannot deny. An example is the custom of always telling people what you think they want to hear. Hence, if a white Sister makes an enquiry into some problem, she will never be told the truth if it is bad, but will always come away with the impression that everything is fine; and consequently she will never find out the true reality of the situation. The Basotho are also very loath to take on any responsibility and are always turning to the English Sisters to settle any problems rather than tackle them themselves and even whilst indignant at their having the principal jobs and responsibility, would never take them on themselves. Similarly in Lesotho society itself, much jealousy, misunderstanding and conflict is caused by the same sort of problem.

Thus I found the Convent reflecting many of the problems not only of Lesotho, but the racial problems, the personality-clashes and specific problems that we are all aware of in our own society and in our close-knit family-circles. I discovered contrary to my expectations, that Sisters have to work at their relationships as much as any other section of society, and work hard to make their lives and vocations successful. I felt that things were often far from easy but I was also constantly left with the impression that their success in overcoming their problems lay in the fact that they have dedicated themselves to God in a very full sense and that their dependence on Him is real. Their resulting faith seems to bring great reward in prayers answered, faith sustained and strengthened, and the exciting experience of the reality of God's presence in their lives.

Helen Lawrance

AN INTER-FAITH CONFERENCE ABOUT PEACE

What does peace mean? — to the starving children in South American slums, who are so mal-nourished that brain-damage often results? — to the super-powers caught up in the arms-race? — to the women and children, cut off from their menfolk and endorsed out to the non-viable homelands under the apartheid laws of South Africa? — to the countries where there is active religious persecution, as in Albania? — to Northern Ireland, where violence is a daily occurrence? What does peace mean to us in England? How do the different faiths help with the reactions to these questions?

At the most recent World Conference of Religion and Peace Assembly, WCRP III, held in Princeton, New Jersey, USA, from August 29 — September 7, 340 delegates, fraternal delegates, observers, experts, consultants and staff wrestled with these and many other questions concerning religion and peace. The general theme of the Assembly was Religion in the Struggle for World Community. I attended in a delegation of four from the United Kingdom: the Rev. Gordon Wilson, who is a great worker for peace, is the Chairman of our local WCRP group; Professor Harminder Singh, a Sikh, is our Vice-Chairman; Dr. Syed Pasha, a Muslim, is on our Executive; and myself. It was sad that Bishop Eamonn Casey of Galway, Ireland, also a member of our Executive, was unable to attend owing to preparations for the Pope's visit to Ireland.

We attended worship each morning, and every day the short service was arranged by representatives of the different religious faiths. There were among us Buddhists, Christians, Confucians, Jains, Jews, Hindus, Muslims, Sikhs, Shintoists and Zoroastrians. We were from 46 countries. The Russian delegation of 8 had attended previous WCRP Conferences, but it was the first time that there were delegates from the People's Republic of China — 3 Christians, 3 Muslims and 2 Buddhists. A Muslim delegate came from Fiji; South American delegates came from Brazil, Uruguay and Chile; Africa was well represented; there was a delegation from Japan including a fair number of Buddhist adherents of the Rissho Kosei-kai sect, whose President, Nikkyo Niwano, received the Templeton Peace Award in April 1979 in London's Guildhall. The conference language was English, but in many sessions there was simultaneous translation into and from Japanese. The Japanese had also helped Dr. Homer Jack, the General Secretary and Organiser of the whole thing, with substantial financial support.

We worked hard. There were 3 commissions and 3 seminars, and these subdivided into numerous workshops. The subjects were: Religion and International Economic Justice; Religion and International Security; Religion and Human Dignity, Responsibility and Rights; Religion, Education and Peace Commitment; Strengthening the Spiritual Dimensions; Multi-Religious Dialogue and Action in Conflict Situations. Long hours were spent in consultation, papers were written and re-written, and views and recommendations were at last submitted.

We tried to get to know each other and to meet representatives from other religious faiths than our own. I felt that I had made many friends: Mr and Mrs Aram, Hindus, from Khima, in India; Mrs Rodrigues, a Roman Catholic, from Bombay; Professor Newege, a Buddhist, from Sri Lanka; there were innumerable invitations to look friends up in Tokyo; Mrs Adekola was a charming and very energetic Muslim from Nigeria; Professor Pobee, from Ghana, will from now on be a fast friend — he was one of the very few Anglicans.

It was fairly non-stop, hard-going, and we were grateful for 2 days away from the Seminary campus. The whole Assembly visited New York on August 30 when a multi-religious service was held in St Patrick's R.C. Cathedral, presided over by Cardinal Cooke, Archbishop of New York. At the United Nations Dr Kurt Waldheim, UN Secretary-General addressed the Assembly, and at the United States Mission to the UN Mr Andy Young, on his last day in office as US Ambassador to the UN, gave a reception for us.

Turn over 4 pages .

SOCIAL COMMITTEE

By the time this article is published we will have held our Barn Dance in the Hall and will be in the final preparations for the Harvest Tea to be provided in Church on Sunday October 14 after the 4.30pm Service.

With Autumn and Winter approaching our thoughts turn to fireworks and our usual spectacular display will be given in the grounds of Laurel Dene on Saturday November 3 at 6.30pm sharp. Tickets are now on sale at 80p each but numbers are strictly limited so apply early to any member of the Social Committee. The price includes soup and hot potatoes after the display plus free sparklers for the children beforehand. A bargain at the price.

H.S.

HF HOLIDAYS

Many people have never heard of the HF. This stands for the Holiday Fellowship founded by the late T. Arthur Leonard, OBE, in 1913 to provide walking holiday-centres for those unable to afford normal holidays, originally starting with centres at Conway and Newlands in the Lake District. The number of guest-houses now stands at about 30, mainly situated in beautiful walking-areas ranging from Loch Leven in Scotland to Penzance in Cornwall.

At first accommodation was simple but, with improvements made to meet modern standards, the accommodation now leaves little to be desired with mostly single and double-bedrooms and even electric kettles for morning tea! Charges have inevitably risen and are now about equal to those at a small hotel. However, there are few extras, only a small charge being made for excursion expenses.

The main features of an HF holiday are walking excursions with expert leadership, evening entertainment and house arrangements geared to the needs of walkers. The walks are divided into 3 grades A, B and C, C walks being the easiest.

Janet and I have spent a lot of holidays at Conway and a typical day in Snowdonia is as follows:- We have breakfasted at 8.30am after which we pick up our packed lunch. We select 5 items from trays of sandwiches, biscuits and cheese, nuts, chocolate, fruit, etc. and collect our gear — boots, anoraks, water-proofs and some extra warm clothing for the mountains. We leave in coaches at 9.30am passing down the Conway valley and soon the scenery becomes mountainous and exciting. At Pen-y-Pass we leave the coaches and split up into our grades. The weather may look ominous and C party are not a bit envious of A and B who set off first up the Pyg Track on Snowdonia. C party set off at a leisurely pace perhaps having had a cup of coffee in the cafe if the weather is bad. Half-way up, A and B parties divide, with A party going over the Crib Goch Ridge. B party continue to climb and at last we hear the train whistle telling us we are near the summit. On the way up the clouds have suddenly cleared, giving us a superb view of the lakes below and the Snowdon horseshoe. After a hot drink in the restaurant we anxiously await the arrival of A party. Their leader will show us the way down. At last they arrive and we set off on our descent. We keep in single file losing height rapidly. Our way down is clear and after reaching the Watkin Path, we pass the spectacular waterfalls where we eat our tea provided by HF, reaching our coaches at Nant Gwynant. We pick up C party who tell us they reached the lakes and saw B party climbing to the top. At 6.30pm, back at Conway, we have time for a bath or shower before dinner and perhaps half-an-hour on the bed! After dinner we have dancing and some games before we finally retire tired but happy at 11pm.

HF caters for all grades of walkers and all ages. At some centres even the A party walks are easy so do not be put off if you are not mountaineers! The HF encourages the healthy enjoyment of leisure, exercise and fresh air as well as promoting social friendship based on Christian ideals. It is to be highly recommended and we would be glad to supply further details to anyone who is interested.

David Nunn

ANY QUESTIONS?

Have you ever wondered how to clear a wasps' nest, get rid of an old fridge or join a football team? Perhaps you've needed advice on finding a child minder, arranging a river trip or hiring a hall.

Whatever your problem, whether it concerns the Borough, the Council's departments and services, entertainment, travel or places to visit, the Council's three Information Centres can help.

Located at 58/60 York Street, Twickenham (Tel: 892 0032), in the Old Richmond Town Hall at Hill Street, Richmond and at the new Sheen Lane Centre at Sheen Lane, SW14 (Tel: 876 1524), they can give information and advice to personal callers or by telephone or letter. They are open from 9am – 5pm weekdays (the Sheen Lane centre closes for the day at 12.30pm on Fridays and both this and the Richmond centre close for lunch between 12.30pm 1.30pm during the week) and from 9.30am – 12.30pm at the Twickenham and Sheen Lane centres on Saturdays.

Trained staff answer around a thousand very varied queries each week, from both residents and visitors. They'll also refer you for advice about tax, pensions or benefits, help you plan your holiday with a range of holiday books and leaflets, or help with mortgages, house exchanges, Council homes and any general housing enquiry through the Housing Advisory Service which can be found at the Twickenham Information Office.

So whether your problem is finding a club for one parent families, arranging a bus permit or applying for a rate rebate; if you need to know what the children can do in the summer holidays or just what's on at the theatre tonight; in fact, whatever your question, the Information Centres will do their best to provide the answer.

A VISIT TO TWO OLD FRIENDS

A few weeks ago Alan and I attended the celebrations for the Ruby Wedding Anniversary of Mr. & Mrs. Eric Eustace. Margaret Eustace was for several years the organiser of Christian Aid Week in this area and also a prime mover in many dramatic presentations given under the auspices of the Hampton Council of Churches; "Everyman" and "Christ in the Concrete City" springing most readily to mind.

After leaving Hampton they lived for a few years in the Barbican but have now settled in the country near Oxford. For the last ten years or so Eric has been pursuing his hobby - genealogy - with very satisfactory results. In the course of his researches he met another Eustace similarly engaged and in collaboration have had their findings published privately. Last Sunday there was to be a grand gathering of all those surnamed Eustace in an Oxfordshire village where many of them originated.

In the course of their travels Eric and Margaret have also become very interested in the non-conformist Chapels of North Oxfordshire and are now in the position of being able to give an illustrated talk on this subject if anyone is interested. I'm sure we would have a very fascinating evening listening to these two discoursing on their favourite topic.

Helen Taylor

THE RIGHT TO BELIEVE

This is the key phrase which aptly describes the aim of those who work at Keston College, in Bromley, Kent. The staff of the College work and speak for those people of many denominations living in Communist countries, whose right to believe is threatened, limited or suppressed. It receives information about prisoners and makes known their cause and plight to the Western world.

The College was founded 10 years ago, and has to rely entirely on voluntary donations from individuals and Churches who share the College's caring concern for the oppressed. George Vins is a recent outstanding example of one who was greatly helped by Keston College. Having visited the College, I have seen at first hand the tremendous enthusiasm and effort — much of it voluntary — given to their cause.

Do we care about Christians behind the Iron Curtain? Are their oppressors impressed by our caring? If we do care, is it possible to translate this into effective help? The answer is YES! Do come along on Wednesday November 14 at 8pm to our church to see the film 'The Right to Believe', and to hear a special address by the Reverend N.E. Baines, MA, BSc., about the work of Keston College — and how you can play your part.

'Remember those who are in prison, as though you were in prison with them. Remember those who are suffering, as though you were suffering as they are'. (Hebrews 13.3 — Good News Bible).

Beatrice Page

AROUND THE SPIRE

As we have been reminded by the media recently, September 1939, as the war clouds gathered, was a month which saw a record number of marriages, and many people who were married then are now celebrating Ruby Weddings. Reference has been made elsewhere in this magazine to our friends Eric and Margaret Eustace. In St. James's Road, two splendid couples were married on the same day — September 23, 1939 — Stan and Vera Bannister, who have been with us now for 10 years, and Len and Margery Orton, who moved into their present house immediately after their wedding, and have played an increasingly prominent part in our local community ever since. We send our heartiest congratulations to these much-loved people, and pray for God's continued blessing on their future.

We rejoice also with members of the Severn and Robinson families, that at long last their battles against whooping-cough are over, and they are all restored to health: so the much-postponed baptism of little Caitlyn was finally able to take place at the Parish Communion on September 23, a very happy and delightful occasion for us all. This was also the Sunday when we had Len and Vera Rockliffe back with us again after their five-weeks' holiday in Canada, both looking very fit and well. We shall look forward to hearing more in due course about the places they visited and the friends they met.

On the previous Sunday, our good friend Father Tom Stanton, whom though we do not see him as often as we should like — we regard as 'one of us', an adopted parishioner and colleague, was with us for what may well be the last time for some years. He presided at the Eucharist, and afterwards we expressed our appreciation and esteem and prayed him Godspeed on his departure to take up his new post as Master of Novices in one of his Community's houses in South Africa. Some of us had contributed to a parting gift of £35, which he is to use to buy books to share with his brothers in the Community's library.

We are glad to hear that Mrs. Rowswell is making good progress after her severe hip-operation. Mrs. Henrietta Thompson is still weak and cannot venture out very far. She is missing attendance at church and Mothers' Union very much, but receives Communion weekly at her home.

On September 6 we went to Washington. We were received on arrival at the Mosque at the Washington Islamic Centre. The Episcopal Bishop, the Chairman of the Washington Inter-Faith Council, could not be there, as the Memorial Service for Lord Mountbatten was taking place, but the Chief Rabbi of Washington received us in the Bishop's stead. We prayed together in the Mosque under the guidance of the leading Jew of the area. At the Senate we were addressed by Senator McGovern, and this was followed by a reception given to us by President and Mrs Carter at the White House. Like the other influential leaders who had previously addressed us, President Carter spoke in warm terms of the value of this all-faith initiative in the cause of peace and unity, and he stressed the great need for the moral and spiritual power of religion to be brought to bear on the affairs of the world. He had been well briefed and spoke without notes. He couldn't stay long, but Mrs Carter shook hands with all, and was photographed with many members of the group. We had a marvellous tea!

The "Princeton Declaration", summing up the spirit and aims of the Assembly, concluded with these words: "We believe that the faith and hope which brought us together in this Assembly have been nurtured and strengthened during our time together. If they were to be shared in the same way through the whole life of the religions to which we belong, then, at last, a new force would be brought to bear in human affairs and a new era would begin in the world".

The local group are having a follow-up meeting at Friends' House, Euston Road, WC1 on Tuesday October 9 at 7pm. Our delegates will report on the Assembly and we will make plans for future programmes. All are welcome.

Hannah Stanton

CARNIVAL

If you thought you saw several Arabs running down Park Road on a Saturday in mid-September you weren't dreaming. They were in fact members of St. James's, suitably attired, endeavouring to catch up with our float in the Carnival. Unfortunately, the procession went off at such a pace that the walkers were, literally, left standing. However, by the middle of the High Street both parties were re-united and remained together until the end, although on occasions it was necessary to hang on to the back of the lorry and lift our legs off the ground in a somewhat undignified manner.

The weather on the day of the Carnival was magnificent and we felt our float, presided over by a very saintly looking James, did us credit. Our grateful thanks to all who helped prepare the float and to all those who took part in the procession, particularly the children. Special mention must also be made of the donkey and very authentic looking riders, which were made available to us by Mr. Parkin who lives next door to the Churchyard in Park Road. They added a touch of authenticity and realism and provided great interest throughout.

We were surprised and gratified at the large numbers of people watching all along the route, but we were even more amazed by the tremendous crowds at Rectory School. The combination of wonderful weather and a large and attractive array of stalls, sideshows and displays had proved a great draw. I must say that I personally found them all most entertaining — from the enormous hot air balloon to the coconut shy. It was very pleasing to see the stall, jointly organised by our own Mothers' Union and the All Saints' branch, publicising the world-wide work of the Mothers' Union. Our Young Families' Group were also kept very busy with their popular 'painting for children'.

All in all it was a most successful day reflecting great credit on all those who organised and took part in the Carnival and Fete.

H.S.

As we go to press, we have just heard that a date has been fixed for the admission of David Dore to the Office of Reader. We have managed to squeeze some details in under 'Some Dates' below.

MOTHERS' UNION

We are always very grateful for the help and support we receive for our Jumble Sales. As usual the news is of increased costs; not just postage for home and overseas and rents, but petrol for our workers and car-maintenance in far-off places; they now have to make their jalopies last even longer, and some of the roads in Africa and the East are punishing for even the hardest transport. This is the year of the child and, M.U. work is basically for children, year after year, after year, after year. So please note that our Jumble Sale on November 17 will not be in the Parish Hall as it always has been, but at the United Reformed Church in the High Street from 11am over lunch hour. We hope thereby to attract Saturday morning shoppers in the High Street.

C.H.B.

CHEMISTS' ADDITIONAL DUTY ROTA

October

- 14 E. & R. Kirby, 53 High Street, Teddington.
- 21 Boots, 68 Broad Street, Teddington.
- 28 D.R. Thomas, 113 Stanley Road, Teddington.

November

- 4 H. Hall, 62 High Street, Hampton Hill.
- 11 E. Moss, 14 Broad Street, Teddington.
- 18 F.G. Martin, 28B Priory Road, Hampton.

SOME DATES TO NOTE

October

- 13 Christian Aid : Sponsored Walk
- 14 HARVEST FESTIVAL : Sunday arrangements as usual, but the Sunday School and members of uniformed organisations will come to the Parish and Family Communion at 9.30 instead of on the first Sunday in the month. After the Welcome Service at 16.30, a special Harvest Tea in Church.
- 15 09.30 Distribution of Harvest Gifts : helpers meet in the church ;
10.30 Editorial Board (75 St. James's Avenue)
- 16 20.00 Tuesday Club : 'Wool Secretariat' (W)
- 17 19.45 NEIGHBOURHOOD GATHERING (by invitation) and Newcomers' Party (if you are a newcomer to the parish you do not have to wait until it is the turn of your own area, but will be warmly welcomed on this occasion) in the Parish Hall, School Road, off Windmill Road.
- 18 SAINT LUKE : 10.30 Young Families' Group : Mrs. Johnson – 'Natural Birth-Control' (W); 19.15 Holy Communion; 19.45 Wayside Monday Centre AGM : Guest Speaker, Mr. Don Adlington – 'Student Counselling' (W)
- 21 No Evening Service in our church, but we will join in the UNITED SERVICE at the church of St. Francis de Sales at 18.30.
- 23 20.00 Prayer Meeting (75 Burton's Road)
- 24 19.15 Holy Communion
- 25 20.00 Deanery Readers' Meeting (All Saints, Hampton)
- 24 19.15 Holy Communion
- 28 ALL SUNDAY EVENING SERVICES NOW AT 16.30 IN OUR CHURCH UNTIL MARCH 9.
- 29 20.00 Parochial Church Council (in Vestry).
- 30 20.00 Tuesday Club (W) : AGM of the Hampton Council of Churches (in church)

Some Dates to Note (continued)

November

- 1 ALL SAINTS' DAY : 10.30 Young Families' Group (W);
19.15 Holy Communion
- 3 18.30 Fireworks Party (in the grounds of Laurel Dene: admission
by ticket only).
- 6 20.00 Prayer Meeting (75 Burton's Road)
- 7 14.30 Mothers' Union : Overseas Meeting — 'Burma' (W)
- 8 SAINTS OF THE CHURCH OF ENGLAND : 19.15 Holy
Communion
- 9 19.30 Annual Gathering of the Readers of the Kensington Area,
beginning with a short service at which David Dore will be
admitted by the Bishop to the Office of a Reader and licensed to
serve in this parish. The service will be followed by refreshments
at 20.00 in the south aisle of our church, and members of our
congregation are warmly invited to come to the service and stay
for these afterwards.
- 11 REMEMBRANCE DAY : Sunday arrangements as usual
- 13 19.15 Holy Communion : 20.00 Tuesday Club : David and Janet
Nunn — 'A Walking Holiday' (W)
- 14 20.00 Film 'The Right to Believe' and talk about Christians
behind the Iron Curtain and the work of Keston College.
Refreshments will be served (in church)
- 15 10.30 Young Families' Group (W) : 20.00 Deanery Readers'
Meeting (All Saints, Hampton)
- 17 11.00 Mothers' Union : Jumble Sale (in the Hall of the United
Reformed Church)
- 21 19.45 ANNUAL STEWARDSHIP REVIEW : Guest Speaker :
Mr. D.G. Jones, Headmaster of the Bishop Wand Church of
England Secondary School (in the Parish Hall)
- 25 STEWARDSHIP SUNDAY

BAPTISMS

August

- 26 Justine and Paula Cottle, of Hong Kong and c/o 16, St. James's
Avenue.

September

- 9 Lisa Claire, Samantha Jane and Emma Louise Warren,
170, Hanworth Road.
- 23 Caitlyn Vivienne Louise Robinson, 23, Courtlands Avenue
(at the Parish Communion).

MARRIAGES

September

- 1 Patrick Joseph Phelps to Margaret Lucelle Rotter
Barry Stephen Dwyer to Anita Cherie Newman
- 8 Peter Barry Wheatley to Linda Grace Benwell
- 15 Peter Geoffrey Middleton to Linda Edwina Nightingale

BURIAL AND CREMATION

August

- 18 Margaret Dorothy Rivers, 29, Windmill Road, aged 82 years.

September

- 12 Claire Doris Barber, 55, St. James's Avenue, aged 71 years.
(at S.W. Middlesex Crematorium)