

# IMPACT

The Magazine of **X** The Parish of Staines  
October 2009

*the magazine for  
the Parish of Staines*



Jesus said " Let the children come to me"

## Times of Regular Services

*See Diary Pages for full details of this months services and activities*

### Sundays

1st & 3rd	8.00am	Eucharist	Christ Church
2nd & 4th	8.00am	Eucharist	St Mary's
5th	8.00am	Eucharist	St Peters

### Weekday Services

<b>Monday</b>	8.30am	Morning Prayer	Christ Church
	6.00pm	Evening Prayer	Christ Church
	8.00pm	Eucharist	Christ Church
<b>Tuesday</b>	8.30am	Morning Prayer	St Peter's
	5.00pm	Evening Prayer	St Mary's
	7.30pm	Eucharist	St Mary's
<b>Wednesday</b>	8.30am	Morning Prayer	St Peter's
	11.45am	Children's Eucharist	St Mary's
	5.00pm	Evening Prayer	St Mary's
<b>Thursday</b>	8.30am	Morning Prayer	St Peter's
	10.00am	Eucharist	St Peter's
	5.00pm	Evening Prayer	St Mary's
<b>Friday</b>	8.30am	Morning Prayer	St Peter's
	10.00am	Eucharist	Moorhouse
	5.00pm	Evening Prayer	St Mary's
<b>Saturday</b>	8.30am	Morning Prayer	St Peter's
	6.00pm	Evening Prayer	Christ Church

### Vicar

Revd. Rod Cosh,  
The Vicarage, 14 Thames Side, Middx TW182HA  
01784 453039 [rod@stainesparish.org](mailto:rod@stainesparish.org)

### Associate Vicars

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### Readers

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## **Halloween... and Mission**

The internet site Wikipedia has an interesting article on Halloween. If you want to know more about the traditions and the pagan and Christian roots this is a good place to look.

This year Messy Church is doing a session on Halloween/ All Hallows Eve which will have some activities drawing on images and ideas that are familiar – pumpkins; frogs, spiders. Some people have expressed concerns about this.

However, I think Halloween is out there and has in recent years become a bigger part of ordinary ‘British’ culture – there are certainly some things about Halloween as it seems to operate in the world that I don’t like or feel comfortable with. Trick or treating and the anxiety it gives some people or the opportunity to be nasty for example – although if you look at the Wikipedia entry you will be reminded that for a long time it was used to collect money for Unicef rather than treats just for those who liked dressing up.

I would like more people to know and share in the celebrations that link it with All Hallows (or All Saints/ All Holies which you may recognise is connected with our use in the Lord’s prayer of the phrase ‘hallowed be thy name’). This is All Hallows Eve. I don’t believe that many people who we might want to think about coming to Messy Church would connect the phrase ‘All Hallows Eve’ with Halloween so I think we need to use this word.

I do want to offer an alternative that speaks about God’s place in helping us deal with our fears and with mischief. The God whose ‘perfect love casts out fear’. The God who has conquered death and evil already. Even if, from where we are, it looks like that work isn’t quite finished, the battle is won; although the battlefield of this world is still littered with the consequences of sin and wrongdoing.

Why do I need to even explain that this feast matters? No one in the church wants us to stop keeping Midnight Mass on Christmas Eve because the world has adopted the eating and over-spending parts of this festival without the incarnation of God in Jesus Christ. (Actually some people do!) But this offers us the opportunity to help people who celebrate Christmas without the feast of Jesus or Halloween without the encouragement of All Saints make connections that might help them come to a deeper faith or to seek God afresh. If we don’t use the ideas including some that may be a bit scary in building those connections – people might feel that we got them into church ‘under

false pretences' or (worse) that we don't believe that Jesus can win over evil and fear.

The Saints that we remember on All Saints Day are also ordinary people like all of us. Paul in his letters always writes to the 'Saints' in a particular place – not because he thought everyone in the church was behaving well but because he wanted to remind them of the call to follow Jesus in holiness and to become Saints brave enough to stand up for Jesus against teasing and even persecution and death.

Halloween is another opportunity for us to offer the hope of light, love, joy and the courage that God gives us to do right when its scary or difficult that knowing Jesus gives. We all need that

The Reverend Rachma Bush  
*Associate Vicar Staines Parish - Christ Church, St Mary and St Peter*

## WATER

It is not clear how much water intake is needed by healthy people, though most advice is that 6 to 7 glasses of water daily is the minimum to maintain proper hydration. Medical literature advises a lower consumption, typically one litre of water for an average male, excluding extra requirements due to fluid loss from exercise or warm weather. For those who have healthy kidneys, it is rather difficult to drink too much water, but (especially in warm humid weather and while exercising) it is dangerous to drink too little. People can drink far more water than necessary while exercising however, putting them at risk of water intoxication which can be fatal. The `fact` that a person should consume eight glasses of water per day cannot be traced back to any scientific corroboration.

Articles in the Daily Telegraph Weekend Supplement the past two weeks effectively tell us that water is the strangest substance known to science, in spite of being one of the commonest and simplest compounds, two parts hydrogen to one part oxygen. News arrives almost on a daily basis of advanced scientific research breakthroughs solving the most intricate of complex matters, covering most of life. Yet surely water, in one way or another, features in everything, in all these so called steps forward. So how can they be so sure? I blame the media for being too quick headlining research that is far from being fully resolved.

Some few years ago water was rationed in lots of places, reservoirs were empty or dangerously low and hose pipes were banned almost to the threat of jail for using one. But I discovered where it all was. I travelled up to London using a combination of Southwest Rail, the Underground and walking and found plenty of water. Virtually everyone carried a large plastic bottle full of it!

I was always advised, especially by physiotherapists in sport, not to take too much water for it passed through the digestive system quickly, flushing healthy vitamins etc. from the body before all their benefits had been taken aboard.

Three, perhaps four mugs of coffee made from water, the occasional glass of red wine with dinner is about average intake for me each day. Just occasionally I feel the need for a little more.

I recently came across this quote by a George Carlin. "Ever wonder about those people who frequently spend a £1 or more on bottles of Evian water? Try spelling Evian backwards."

Alan Tucker

**Saturday 24th October 2009  
One World Week**



Manju Mahli demonstrating her 'Brit-Indi' cooking

Our One World Week event this year is taking place on Saturday 24th October at the Paul Robeson Theatre, Treaty Centre, Hounslow from 1.00 – 4.30pm. This year's theme is 'Hungry for One World'.

Cookery demonstration by TV cook Manju Mahli  
Tamil children's dancers  
Chiswick Gospel Choir  
Food customs from different faiths  
A chance to share recipes  
Food for thought and food to enjoy.....

## **Elizabeth Fry 1780 to 1845 12th October**

Elizabeth Gurney was born in Gurney Court, off Magdalen Street, Norwich, Norfolk, England to a Quaker family. Her father, John Gurney, was a partner in Gurney's bank. Her mother, Catherine, was a part of the Barclay family, who were among the founders of Barclays Bank. Her mother died when Elizabeth was only twelve years old. As one of the oldest girls in the family, Elizabeth was partly responsible for the care and training of the younger children, including her brother Joseph John Gurney.

At 18 years old, the young Elizabeth was deeply moved by the preaching of William Savery, an American Quaker. Motivated by his words, she took an interest in the poor, the sick, and the prisoners. She collected old clothes for the poor, visited those who were sick in her neighbourhood, and started a Sunday school in the summer house to teach children to read. She met Joseph Fry a banker and also a Quaker, when she was twenty years old. They had eleven children in all born between 1801 and 1822. Elizabeth Fry was recorded as a Minister of the Religious Society of Friends in 1811. Joseph and Elizabeth Fry lived in Plashet House in East Ham between 1809 and 1829, then moved to Upton Lane in Forest Gate. One of their daughters, called Betsy, died at the age of five. Prompted by a family friend, Stephen Grellet, Fry visited Newgate prison. The conditions she saw there horrified her. The women's section was overcrowded with women and children, some of whom had not even received a trial. They did own cooking and washing in the small cells in which they slept.

She returned the following day with food and clothes for some of the prisoners. She was unable to further her work for nearly 4 years because of difficulties within the Fry family, including financial difficulties in the Fry bank. Fry returned in 1816 and was eventually able to found a prison school for the children who were imprisoned with their parents. She began a system of supervision and required the women to sew and to read the Bible. In 1817 she helped found the Association for the Reformation of the Female Prisoners in Newgate. This led to the eventual creation of the British Ladies' Society for Promoting the Reformation of Female Prisoners, widely described by biographers and historians as constituting the first "nationwide" women's organization in Britain.

Thomas Fowell Buxton, Fry's brother-in-law, was elected to Parliament for Weymouth and began to promote her work among his fellow MPs. In 1818 Fry gave evidence to a House of Commons committee on the conditions prevalent in British prisons, becoming

the first woman to present evidence in Parliament. Fry and her brother, Joseph John Gurney, took up the cause of abolishing capital punishment. At that time, people in England could be executed for over 200 crimes. Early appeals to the Home Secretary were all rejected, until Sir Robert Peel became the Home Secretary, when they finally got a receptive audience. They persuaded Peel to introduce a series of prison reforms that included the Goals Act 1823. Fry and Gurney went on a tour of the prisons in Great Britain. They published their findings of inhumane conditions in a book entitled Prisons in Scotland and the North of England.

Fry also helped the homeless, establishing a “nightly shelter” in London after seeing the body of a young boy in the winter of 1819/1820. In 1824, during a visit to Brighton, she instituted the Brighton District Visiting Society. The society arranged for volunteers to visit the homes of the poor and provide help and comfort to them. The plan was successful and was duplicated in other districts and towns across Britain. After her husband went bankrupt in 1828, Fry’s brother became her business manager and benefactor. Thanks to him her work went on and expanded. In 1840 Fry opened a training school for nurses. Her programme inspired Florence Nightingale, who took a team of Fry’s nurses to assist wounded soldiers in the Crimean War.

Fry became well known in society . Some people criticized her for having such an influential role as a woman. Others alleged that she was neglecting her duties as a wife and mother in order to conduct her humanitarian work.

One admirer was Queen Victoria, who granted her an audience a few times and contributed money to her cause.

Her whole life was dedicated to the poor until she died from a stroke in Ramsgate, England, on 12 October 1845. Her remains were buried in the Friends’ burial ground at Barking. Over a thousand people stood in silence during the burial.

Since 2002 Fry has been depicted on the reverse of £5 notes issued by the Bank of England. She is shown reading to prisoners at Newgate Prison. The design also incorporates a key, representing the key to the prison which was awarded to Fry in recognition of her work.

(with acknowledgements to Google et al)

## **Edith Cavell 1865 to 1915 12th October**

Edith Louisa Cavell was a British nurse and humanitarian. She is celebrated for helping some 200 Allied soldiers escape from German occupied Belgium during the First World War. Her subsequent execution received significant sympathetic press coverage worldwide. She is well-known for her statement that “patriotism is not enough.” Her strong Anglican religious beliefs propelled Cavell to help all those who needed it, both German and Allied soldiers. She was quoted as saying, “I can’t stop while there are lives to be saved” Cavell was also an influential pioneer of modern nursing in Belgium.

Edith Cavell was born in 1865 at Swardeston, a village near Norwich, where her father, the Reverend Frederick Cavell, was priest for 45 years. After a period as a governess, including for a family in Brussels 1900-1905, she trained as a nurse at the Royal London Hospital under Matron Eva Luckes. In 1907, Cavell was recruited by Dr Depage to be matron of a newly-established nursing school by the name of L'École Belge d'Infirmières Diplômées on the Rue de la Culture in Brussels. By 1910, “Miss Cavell ‘felt that the profession of nursing had gained sufficient foothold in Belgium to warrant the publishing of a professional journal,’ and therefore launched the nursing journal, L'infirmiere. A year later, in 1911, she was a training nurse for three hospitals, 24 schools, and 13 kindergartens in Belgium.

When the First World War broke out, she was visiting her widowed mother in Norfolk. She returned to Brussels where her clinic and nursing school were taken over by the Red Cross.

In the autumn of 1914, after the German occupation of Brussels, Cavell began sheltering British soldiers and funnelling them out of occupied Belgium to neutral Holland. In the following months, an underground organisation developed, allowing her to guide some 200 Allied soldiers to safety, which placed Cavell in violation of German military law. German authorities became increasingly suspicious of the nurse's actions, which were reinforced by Cavell's own disregard and outspokenness.

She was arrested on 3 August, 1915 and charged with harbouring Allied soldiers. She was held in St Gilles prison for 10 weeks, the last two in solitary confinement and court-martialled.

The British government said they could do nothing to help her. Sir Horace Rowland of the Foreign Office said, “I am afraid that it is likely to go hard with Miss Cavell; I am afraid we are powerless.” The sentiment was echoed by Lord Robert Cecil, Under-Secretary for

Foreign Affairs. "Any representation by us", he advised, "will do her more harm than good." The United States, which had not yet joined the war, did not agree.

Hugh S. Gibson, First Secretary of the American legation at Brussels, made clear to the German government that executing Cavell would further harm their nation's already damaged reputation. Later, he wrote:

"We reminded him (Baron von der Lancken) of the burning of Louvain and the sinking of the Lusitania, and told him that this murder would stir all civilized countries with horror and disgust. Count Harrach broke in at this with the remark that he would rather see Miss Cavell shot than have harm come to one of the humblest German soldiers, and his only regret was that they had not 'three or four English old women to shoot.'"

The German civil governor, Baron von der Lancken, is known to have stated that Cavell should be pardoned because of her complete honesty and because she had helped save so many lives, German as well as Allied soldiers. However, the German military acted quickly to execute Cavell to deny higher authorities the opportunity to consider clemency.

She was not arrested for espionage as many were led to believe, but for treason. Of the 27 put on trial, Cavell and four others were condemned to death, among them Philippe Baucq, an architect in his thirties who was also instrumental in the escapes.

When in custody, Cavell was asked questions in French, with transcripts made in German. This process gave the inquisitor the opportunity to misinterpret her answers. Although she may have been misrepresented, she made no attempt to defend herself. Cavell was provided with a defender approved by the German military governor. A previous defender, who was chosen for Cavell by her assistant, Elizabeth Wilkins, was ultimately denied by the governor.

The night before her execution, she told the Reverend Stirling Gahan, the Anglican chaplain who had been allowed to see her and to give her Holy Communion, "Patriotism is not enough, I must have no hatred or bitterness towards anyone." These words are inscribed on her statue in St Martin's Place, near Trafalgar Square in London. Her final words to the German Lutheran prison chaplain, Paul Le Seur, were recorded as, "Ask Father Gahan to tell my loved ones later on that my soul, as I believe, is safe, and that I am glad to die for my country."

Despite efforts by American minister Brand Whitlock and the Marquis de Villalobar, the Spanish minister to Belgium, on Cavell's behalf, on 11 October, Baron Von Der Lancken allowed the execution to proceed. Sixteen men, composed of two firing squads, carried out her sentence along with four Belgian men at Tir National shooting range in Schaerbeek, at 6 am on 12 October, 1915. There are conflicting reports of the details of Cavell's execution. However, according to the eyewitness account of the Reverend Le Seur, who attended Cavell in her final hours, eight soldiers fired at Cavell while the other eight executed Philippe Baucq.

There is also a dispute over the sentencing imposed under German Military Code. Supposedly, the death penalty equivalent to the offence committed by Cavell, was not officially declared until a few hours after her death.

With instructions from the Spanish minister, Belgian women immediately buried her body next to St. Gilles Prison. After the war, her body was taken to England for a memorial service at Westminster Abbey and again transferred to Norwich, to finally be laid to rest at Life's Green.

In the months and years following Cavell's death, countless newspaper articles, pamphlets, images, and books publicised her story. She became an iconic propaganda figure for military recruitment in Britain to help increase favourable American sentiment towards the Allies.

Cavell was a popular icon due to her sex, her nursing profession, and her apparently heroic approach to death. Her execution was represented as an act of German barbarism and moral depravity. The many biographies that surfaced of the late Cavell, in reality were only fictional versions.

News reports shortly following Cavell's execution were found to be true only in part. Even the American Journal of Nursing repeated the fictional account of Cavell's execution in which she fainted and fell due to her refusal to wear a blindfold in front of the firing squad. Supposedly, while she lay unconscious, the German commanding officer shot her dead with a revolver.

Along with the invasion of Belgium, and the sinking of the Lusitania, Cavell's execution was widely publicised in both Britain and America by Wellington House, the British War Propaganda Bureau.

During World War I, the French shot a number of women, including two German nurses who aided German prisoners of war to escape. The

German government did nothing to publicise that incident. When asked why not, the German officer in charge of war propaganda replied, "What? Protest? The French had a perfect right to shoot them!"

Because of the British government's decision to use her story as propaganda, Cavell became the most prominent British female casualty of World War I. The combination of heroic appeal and a resonant atrocity-story narrative made Cavell's case one of the most effective in British propaganda of World War I.

(with acknowledgements to Google et al)

## **This Month's Readings**

4th Oct	Trinity 17 Proper 22 (baptisms) Genesis 2.18-24; Psalm 8 & Mark 10.2-16
11th Oct	Trinity 18 Proper 23 Amos 5.6-7,10-15; Psalm 90.12-17 & Mark 10.17-31
18th Oct	Trinity 19 Proper 24 Isaiah 53.4-12; Psalm 91.9-16 & Mark 10.35-45
25th Oct	Last after Trinity Proper 25 British Summer time ends Jeremiah 31.7-9; Psalm 126 & Mark 10.46-52

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## **From the Registers**

**Weddings:** *We wish these couples every blessing for their future:*

*Daniel Bowles & Katie Mapp  
Toby Gill & Christina Manning  
Laurence Munns & Claire Beattie*

**Baptisms:** *We welcome in to the family of Christ's church:*

*Charlie Burgoyne  
Joseph Walker  
Samuel Wood  
Madeline Evans  
Leah Warmington  
Andrew Jones  
Fred Clayton  
Matthew Bird  
Liam Doyle  
Tristan Thomas*

## Looking Back

“How can we get to God?” they ask St. Anthony in the desert. “Control your appetites, mind what you say, and don’t worry about the past,” he replies.

But the Christian Church in its old European heartlands spends a lot of time focused on its past. It can seem a very anxious place, clinging on to what it feels it still possesses and desperately aware of what it sees it has “lost”, while much of the world passes by with indifference. We have given this world a great deal. Holy lives have shaped the most fundamental aspects of our societies. This has resulted in the creation of wonderful buildings, great art which is both beautiful and challenging, inspiring music. Christians have established the foundations of universal healthcare and education, and of social welfare, but now find these essential activities taken over by the secular state and sometimes by those who are hostile to religious faith. What’s worse, all the good that we have achieved is now cancelled out in some places by unquestionable abuse which leaves the initial inspiration forgotten.

Besides all this, we live in a culture that exalts the new, and tends to make growing older feel like failure and irrelevance. It’s an atmosphere that can add to the prevailing sense of loss and anxiety. One response is to become slaves to nostalgia; looking back to the days when numbers were higher, the Church was more influential and the going was, we imagine, easier. But the New Testament makes it clear that what defines the People of God, the People Jesus has called and given God’s Holy Spirit, is never their past but always their future destination. The first Christian writer, St. Paul, whose memorial year we are just concluding, understands his life as Jesus’ follower like this: “Forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus.”

In a time which is understandably fearful about the future, economically and ecologically, Christian people are called to go against the flow, both of glib consumerist optimism, but just as much – and maybe more – against any sense of prevailing and overwhelming hopelessness. It would be a tremendous pity if all the wonderful things of our Christian heritage and culture just served to weigh us down and held us in a place of hopeless nostalgia, rather than giving us hope and energy for the way ahead. And if the institution of the Church is changing, and doesn’t have the power and presence it used to, maybe we need to ask ourselves whether this worries God anything like it

worries some of us. It could be that God's priorities are entirely different to ours.

Something, sadly, that concerns a good many people in churches is the sizeable number of older people who belong to us, a significant section of whom are not in fact life-long church members but people who have joined as their lives have developed. The ambition of much church life is towards attracting the young. Certainly St. Nicholas is presently working hard to appoint a part time Children and Families Worker because we recognize the importance of meeting the needs of these generations; but it would be dreadful if this were understood as downplaying the gifts of the church community's older members. From Mozambique last October I retain the image of the local tribal chief, an old man, standing at the front of the church throughout the whole of a five hour liturgy in the cathedral at Messumba, holding his stick as a wand of office and wearing what looked like a Bay City Rollers scarf. His presence insisted that the whole life story of a person needs to be brought before God; anything else would be a half truth and a partial wisdom.

If Christ's People are not defined by their past, but always by their future and their destination, then we will not be healthy or wise if we underplay or fear the dimension of aging. As we grow older our call is to live more deliberately into God's future, and into the death which we can also see might just be the only way to a new kind of living; able to do this because we're becoming a bit clearer about the limitations of our own ambitions, and hopefully more open to others by the humility that comes from recognizing how clumsy we have been with those we've come across.

Yours ever

Chris Swift, Rector, St Nicholas, Shepperton  
*With appreciation for permission to publish*

## **Women's Night Out**

Due to popular demand  
Tickets for Chicago at Woking Theatre  
on

**Saturday 14th November 2009**

**Price £25.00**

Please see Jane Bental as soon as possible if  
you would like to come.

Tel No. 01784 453921

**ONLY 2 TICKETS REMAINING**

*Transport can be arranged.*

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## **The Festival Choir**

present

### **We'll Meet Again**

on Friday October 16th 7:30pm at St Peter's Church.

Tickets are £8

Available on the door or from Jo on 07932 022005

Join Dame Vera, George Formby, Judy Garland and Fred Astaire  
for an evening of Wartime Favourites and Hollywood Classics  
Audience are invited to attend in uniform, as an air raid warden,  
land girl or as a glamorous star, whatever fits the bill!!

**PROCEEDS TO THE ROYAL BRITISH LEGION &  
ST PETER'S CHURCH**

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## **Volunteer Needed**

To sell Trade Craft at St Peter's Church

Please see Jane Bental if you would be able to help

Goods will be brought to church and priced  
Just need a helper behind the stall to take money,  
as Jane is unable to do this due to church warden  
duties between services.

## ADOPTED BY A ROBIN

Our new found friend, see the September IMPACT, continued to visit us for mealworm snacks, even flying into our kitchen on a couple of occasions where it seemed quite happy and unconcerned. Day by day we were able to watch its plumage gradually change from the fledgling mix of browns into the glorious colours of every adult robin. We were privileged to admire this splendour close to for about a fortnight then suddenly there were no more visits. There is a robin, possibly two for they move about swiftly, in our garden still but keeping to the lower half away, from the house.

They are well known for their territorial domination and we were initially left with a couple of possible reasons. His parents, especially dad, had probably firmly said clear off or the other way around. There could be other reasons though. It was natural to do some research about robins and other small garden birds when we were originally afforded the pleasure of its friendliness and also gathered much interesting knowledge. One fact that may have a bearing on is that robins become quieter, withdrawing quite a bit August to October, after having raised families we assume.

The female robin does the nest building, finding all the necessary for this, though her mate will occasionally bring his contributions. If not up to scratch however these are quickly discarded. They are well known for building in seemingly unusual places, in old discarded kettles, saucepans etc, even unused cars, but as our garden has none of these, they used the rather dense foliage that abounds.

There are normally two, perhaps three, broods each year, with three or four eggs and this is similar for most species from blackbirds downwards, with a success rate of around three fledglings each time. This achievement rate raises the query as to why gardens do not become almost knee deep in birds. The answer lies in a short life span of twelve to eighteen months for all these birds, mainly due to the cold winters, especially periods below freezing when food becomes almost unavailable plus of course predators and accidents. However some occasionally live to 8 years, the illogical equivalent in humans of 800 years!

We will not forget our robin, for we have photos of him/her feeding from my hand and can always kid ourselves about one of the couple still in the garden.

Alan Tucker

## **COMMUNITY GROUPS AND ASSOCIATIONS**

### **Greenefielde Women's Institute**

Meets on the second Tuesday in the month at  
the Methodist Church Hall ,Edinburgh Drive,, Laleham at 2.00pm  
Tuesday 13th October  
"Birthday Party"

Further details from Mrs Georgina Blundon 01784 259619

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### **Thames Valley Horticultural Society**

Meets at Christ Church Hall

Thursday 29th October 7.30pm  
D P Cheston  
"Herbaceous Borders"

Further details from Mrs Joy Brooks 01784 465280

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*As always, visitors and new members are assured of a warm  
welcome at these events*

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### **Genuine answers from last year's GCSE examinations in Swindon, Wiltshire.**

Q. Use the word `judicious` in a sentence to show you understand its  
meaning..

A. Hands that judicious can be soft as your face.  
*(One for those who remember the advert!)*

## **Regular Activities**

### **Sunday School**

Every Sunday during the Eucharist at all three Churches -  
see the times of services inside cover

### **Home Groups**

Contact Alan Vince 01932 560515 for further details.

### **Parent/ Carers, Toddlers and Babies Groups**

St Mary's Church Hall

Wednesdays 10.00am – 12 noon

Includes pram service- 11.45am

Contact Beth Scott 01784 450407

St Peter's Church Hall

Thursdays 10.00am- 12noon

During term time

Contact Jacqueline Shepherd 01784 456547, Lorna Parr 01784 451221

### **Friendly Club**

For anyone aged 55 or over

St Peter's Church Hall Thursdays 1.30-3.30pm

Contact Parish Office

### **Mother's Union**

Christian Care for Families Worldwide

All welcome- You don't have to be married or a mum!

Christ Church Branch

1st Wednesday in month 7.30m in Christ Church

8.00pm in Christ Church Hall

Contact Betty Mitchell 0208 890 1865

St Peter's Branch

2nd Thursday in month 8pm in St Peter's Church Hall

Contact Janet Franck 01784 465879

**Christ Church, Kingston Road, Staines, Middlesex**

**St Mary's Church, Church Street, Staines, Middlesex**

**St Peter's Church, Laleham Road, Staines, Middlesex**

**The Parish Office**

St Peter's Church Hall, Laleham Road, Staines, Middx, TW18 2DX

01784 469155

open Tuesday - Friday 9.30am – 12.30pm

For enquiries about Baptisms, Weddings or reading of Banns  
at Christ Church, St Mary's or St Peter's  
please come to the Parish Office any Saturday Morning  
between 9.30 and 10.30am.

Please call the Parish Office to make an appointment

**Hall Bookings**

Christ Church 01784 469155

St Mary's 01784 450407

St Peter's 01784 469155

email: [office@stainesparish.org](mailto:office@stainesparish.org)

**Churchwardens**

Christ Church	Mr Stuart Young	01784 457159
	Mrs Chrissie Parsons	01784 453814
St Mary's	Mrs Beth Scott	01784 450407
	Mrs Betty Sanders	01932 567858
St Peter's	Mr Michael Moulton	01784 456701
	Mrs Jane Bental	01784 453921
PCC Secretary	Mrs Carole George	01784 469155

**Treasurers**

Parish	Mrs Jessica Espley
Christ Church	Mr Andy Parsons
St Mary's	Mr Ross Leach
St Peter's	Mr Barry Purdon

**Director of Music**

St Peter's	Mr Peter Mence	020 8977 3679
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