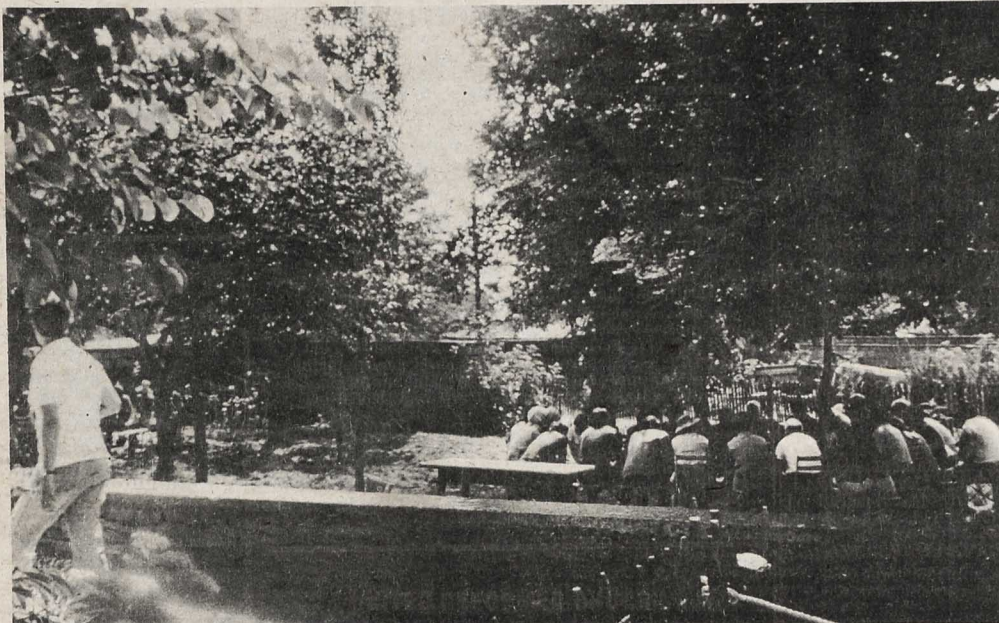


French pilgrimage planned



■ A discussion group in progress at Taize.

SPRINGTIME IN THE CHURCH.

Signs of new life can always be found in the work and witness of the Christian Church. In the present generation one of the most promising of such signs is to be found in the community at Taize. In this small French village in eastern France between Paris and Lyons Roger Schutz, in the years after the end of World War 2, founded the first Protestant community on the mainland of Europe since the Reformation. The aim of the community is to promote prayer and recon-

ciliation; the brothers come from different religious backgrounds and professions; one is an architect, another a potter.

In recent years Taize has become a focal point for young people from all over the world. At one period so many thousands came that the brothers, living up to their ideals, knocked the end wall of their Church down and erected a circus tent so that everybody could get into the Church for worship.

COUNCIL OF YOUTH

A recent development has been the inauguration

of the Council of Youth, which started at Easter last year. Its main themes are festival, the Risen Christ, and new life in the Church. The Council is open ended and is expected to continue for several years. Its backbone is prayer and dialogue. Those who come to Taize join groups which continue for a week and provide opportunity for sharing ideas with people from all parts of the world.

Taize is an experience which it is impossible to express in words. There is a tremendous bond of love and fellowship which is in no way superficial. At root

the most important person encountered at Taize is not one's brother from the other side of the world or Brother Roger Schutz — but God himself.

ARE YOU COMING?

The Rev Leslie Griffiths and the Rev Leonard Burn plan to lead an ecumenical group from Caversham to Taize for the week of August 21-28th.

This is primarily intended for those between the ages of eighteen and thirty.

If you are interested contact the Rev L. Griffiths or the Rev L. Burn for further details.



■ Some of the visitors in conversation as they leave the chapel.

KNOCK, KNOCK

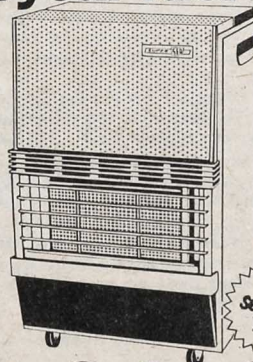
PEOPLE are apt to complain that no-one from the Church has been to visit them. By "the Church" they usually mean one of the clergy; in fact some two hundred and forty people from the Church go to over four thousand homes in Caversham and Mapledurham every month with this paper. The clergy cannot themselves possibly visit every house as there are over ten thousand, and with perhaps as many as one thousand of these changing hands every year the task of visiting is a never ending one.

But on Sunday January 25th at a special service at 4.30pm at Caversham Park School on the final day of the week of prayer for Christian Unity a pilot scheme of house to house visiting is being launched. In the next three months it is planned that Anglican and Free Church visitors working in pairs will call at every house in a road beginning with the letter A. The visitors who will be commissioned at the service on January 25 are going out in the name of the Churches of Caversham and Mapledurham with two objects. They are going to give information about the worship and work of the churches, and they are going to find out whether the Church can help in any way; in this way 400 visits will be paid in the next three months.

After the visits are completed it is intended to review the results and in the light of the experience gained to enlist a larger band of volunteers so that all the other houses can be visited by the end of 1977.

So if your road begins with an A we hope you will welcome a visitor, and if you would like one of the clergy or ministers to call please say so and this will be arranged.

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The Editor's Column

ON FROM THE ARCHBISHOPS' LETTER

THE MEETING WHICH WAS HELD IN CHURCH HOUSE TO DISCUSS THE ARCHBISHOPS' LETTER was both well attended and lively. It was also very definitely an ecumenical gathering. At the start I was able to read a letter from Caversham's Member of Parliament, Mr A. Durant, whose duties at the House of Commons prevented his being present. In contrast none of those who represent Caversham wards on our Reading District or County Council either attended or sent apologies.

As I explained in the December edition of the Caversham Bridge I had deliberately not formulated any concrete plans. I wanted to listen to what those who came had to say; and indeed much was said and none of us had to sit through awkward pauses.

WHAT SORT OF SOCIETY DO I WANT?

The point which most clearly emerged arose really out of the form of the archbishops questions. The kind of society which you and I want we came to realise will depend for its realisation on what you and I are prepared to do about shaping that form of society. The meeting gave encouragement to many people who often feel that "They" take all the decisions and that government, local as well as national, has become almost totally impersonal. They took heart from the two cases of local sewerage and television licences that had recently been much in the news, and realised that the individual does still count for quite a lot provided he or she is prepared to take time and trouble. This very important fact was brought out more recently by the Queen in her Christmas message.

MAKING DEMOCRACY COME ALIVE

As we talked we began to realise that when a few people who share a common concern get together to study a particular problem and are then prepared to argue their case decisions at both local and national levels can be changed. So we saw that as Christians we should support and encourage people with particular concerns to meet together. For democracy to be healthy it must be rooted in local situations. In the course of the evening a number of problems were mentioned. Are we satisfied with the present situation regarding the teaching of the Christian faith in our local schools? Can Christians acquiesce in the spreading of gambling habits through local lotteries? What about the high proportion of X films in our local cinemas or the content of many programmes on television? And we saw the need not so much to condemn as to be constructive, bringing forth positive proposals for the life of the community, and we realise how ideas spread and the influence of small groups can change the habits of whole nations.

WRITE-WRITE-WRITE

Too often the Christian case goes by default. It is not so much that there is a direct attack on Christian standards but more often a subtle by-passing of them. Too often we do not realise what will be the consequence of legislation until it has become law. 1984 is getting very near. So in 1976 we need to learn to express our views not only in the columns of this paper but by making them known to our Member of Parliament, to our town and to our county councillors. Small groups need to come together not only to discuss some of the particular problems that were mentioned at our meeting but other matters also. The agenda of the Reading Council of Churches and the Deanery Synod should show that the churches are not merely concerned with maintaining their own existence but with the whole of life.

If the Devil's biggest lie is to suggest that anyone can be a Christian but not take part in Christian worship and the life of the church, his second biggest lie is to suggest that Christian should not be concerned with politics. This was the mistake the German Church made forty years ago when by its silence it made it possible for Hitler to massacre the Jews and to set up concentration camps. Let no one be so foolish as to suppose that things of that kind cannot happen here. 1984 is getting very near. Each of us needs first to answer the question "What sort of society do I want?" and then having answered that one to go further and find an answer to this question — "What am I prepared to do to ensure that we have such a form of society?"

John Grimwade

CAVERSHAM BRIDGE

The newspaper produced by members of the Anglican, Roman Catholic and Free Churches of Caversham and Mapledurham for the local community

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MORE ALLOTMENTS NEEDED

We would be glad to hear from more of our elderly readers who have large gardens which they find difficult to cultivate and who would therefore be willing to come to an arrangement with some one who has only a small garden and would like to grow vegetables. We have received a number of letters from readers who would like more land on which to grow vegetables but have been unable to help many of them.

From correspondence received it is apparent that more allotments are needed in Caversham and Mapledurham. It is therefore with regret that we have to report that allotment holders at Caversham Court have been given notice to quit. This is not the time for local authorities to make it harder for residents to grow their own vegetables. We trust that this matter will be reconsidered.

MARCH EDITION

All material for inclusion in the March Edition must be received by Wednesday, February 4th.

SUSAN'S MERCY MISSION

The above title headed an article in a recent issue of the Nursing Mirror. Susan is daughter to the Revd and Mrs John Carr, who came to live in Caversham from Shiplake just over a year ago and are now regular members of St Andrew's Church.

Susan, along with several other nurses, have been sponsored by Oxfam to work in South Angola for a period of three months. The party left England immediately after Christmas. Nursing overseas will be nothing new for Susan, having worked in Australia and Bahrain. Her wide experience in nursing, which includes midwifery, orthopaedics, theatre work and administration, has helped her adapt to many odd and unusual circumstances, and will no doubt stand her in good stead in Angola. Our prayers go with Susan and her colleagues.

OBITUARY

During the last few days of December three long standing members of St Peter's Church who were unknown probably by most of the present congregation died.

Mr Ernest Kift, aged 92, who had lived for seventy five years at 2 Darell Road died after a long illness. He was a well known Reading solicitor, was for many years a member of the Parochial Church Council and had given devoted service to the parish. Mrs Ethel Elliott who died on December 27th at the age of 93 was the widow of Mr Samuel Elliott, a former choirman and member of the famous Caversham firm that bears his name. She was taken ill while visiting her daughter in Upper Warren Avenue on Christmas Day, and died on December 27th. The funeral services for both Mr Kift and Mrs Elliott took place in the parish church on January 2nd.

Mrs Kitty Belcher of Matlock Road who died on December 19th was the widow of Mr Arthur Belcher, a former St Peter's sidesman. Since his death she had lived a very retired life.

The Caversham Bridge extends sympathy to all the relatives of these three members of the congregation of St Peter's.

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CAVERSHAM SHOPPING BASKET

The list below contains twenty essential items of shopping and compares the prices at which they were available in three Caversham supermarkets — Liptons, Oakeshotts and the Co-op — on December 29, 1975.

	Co-op★★	Liptons	Oakeshotts★
Large white sliced loaf	15½p	17p	17p
1lb Anchor butter	32p	31p	34p
1lb lard	19p	19p	21p
1lb cheapest Cheddar	44p	50p	48p
1 dozen standard eggs	40p	41p	42p
1lb streaky bacon	79p	64p	68p
Packet of 10 fish fingers	36p	34½p	34½p
15½oz tin of Heinz baked beans	14½p	13p	15½p
15½oz tin of Heinz tomato soup	14p	14p	15p
1lb 13oz tin of fruit	33½p	32p	35p
5lbs potatoes	45p	43p	49p
1lb frozen peas	22p	25p	26½p
3lb bag of self-raising flour	20p	17p	19p
1lb sultanas	23p	21p	24p
¼lb Brooke Bond PG tips	10½p	8p	11½p
4oz jar of instant coffee	39p	40p	43p
2lbs granulated sugar	22p	23p	23½p
¾lb packet of McVities rich tea biscuits	19p	17½p	19p
1lb own brand marmalade	20p	21p	21p
Double pack of Andrex toilet paper	24½p	22½p	24½p
TOTAL	£5.72½p	£5.52½p	£5.91p

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MAPLEDURHAM PARISH COUNCIL

A meeting of the Mapledurham Parish Council was held on Thursday, December 18, 1975. Mr B. A. Fowles, Chairman of the Council, presided at the meeting.

The Council are continuing to press the Thames Water Authority and the South Oxon DC for the installation of main drainage in the Chazey Road / Upper Warren Avenue areas of the Parish, but because of the present financial restrictions, it would seem that the situation regarding first time main drainage schemes is that only those with a high priority rating arising from a public health risk are likely to proceed in the short term.

Bearing in mind certain factors that do exist in The Warren and the Chazey Road - Upper Warren Avenue areas, the District Council are to be asked to ascertain whether a health hazard exists, and if so the Parish Council will ask for pressure to be put on the Water Authority to implement the scheme.

A review is likely to take place early in the New Year of Oxfordshire's bus services in view of the likely financial crisis facing the County's bus operators, when it seems certain that cuts will be made next year. The Parish Council were informed of a method of grouping between local parish councils to discuss with each other common transport problems, and they agreed to join with other parish councils in the vicinity in an endeavour to preserve the present transport system that operates through Mapledurham in the direction of Oxford.

Details of Oxfordshire CCs First Structure Plan were submitted as detailed in a Consultative Document which outlined the County Council's plans for the future development of Oxfordshire. The Parish Council appointed three of its members to consider the document in more detail and make their comments to a future meeting of the Council.

The Council were informed that elections for district and parish councillors will be held on Thursday, May 6, 1976.

LOCAL RADIO AND THE CHURCH

by D. A. Cox

By the time this appears, or soon after, Radio Kennet should be bursting upon our ears. What are we, in Caversham, going to do about it? More to the point, what are we going to do with it?

A recent article in the "Methodist Recorder" (6.11.75) gave some food for thought. 'Local radio is community radio, and the sooner some churches realise this the better.'

Local radio is the market place, the twentieth century parish pump, but if church members cluster in holy huddles behind closed doors without taking advantage of this ready-made medium, then they are missing out in a big way. People in churches are afraid to come forward because they still tend to think of even local radio in terms of the old-style BBC. This new, accessible form of radio likes people to phone or write in. For heaven's sake — get in touch!

The Reading churches are backing Radio Kennet (a) to a limited financial extent and (b) by forming a team of people to produce programmes on tape for broadcasting. In Caversham we are perhaps luckier than most in having a fair proportion of people with a higher-than-average intelligence coupled with a commitment to Christ.

Some of this talent could be used in local radio, not necessarily in actually broadcasting, but, for example, by writing, by producing ideas and so on. We also have a number of people who speak clearly and coherently who would be ideal for speakers — and I am not thinking only of local preachers or lay readers etc. Local radio is something to which both young and old (and middle-aged!) can contribute, to the benefit of all. For some mysterious reason, some people have a fear of the microphone. There is no logical reason why they should. It doesn't bite, and perhaps more important it doesn't answer back! You do not necessarily need technical expertise, though this may be helpful on occasions.

The Rev Michael Kitchener (Reading 471605) is the man to contact if you can help. To quote again from the "Recorder": 'Programmes on local radio can only reflect the community as it is — if no Christians come forward, the whole thing on the religious side just falls apart. The churches must back what local radio is doing — and if they don't like what it is doing, they must say so.' Why let the Devil have all the best programmes?

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General Interior
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Church of Our Lady & St Anne - Caversham

We are always glad to be lent photographs of old Caversham and Mapledurham. If you have any in your possession which you think would be of interest to our readers please send them to the Caversham Bridge Office, and, if possible, we will publish them. Please note that photographs containing large groups of people often prove unsuitable for satisfactory reproduction.

We publish this month three photographs of St Anne's Church as it was before the north aisle was added.

CHRISTIANS IN LESOTHO

We print part of a letter sent to some members of St Andrew's congregation by Fr. Raymond Brown who, last year, went to Lesotho in Africa. Its interest lies in the description which it gives of Church life in another part of God's Kingdom, a part much in the news these days.



Church of Our Lady & St Anne, Caversham

"Lesotho is a lovely country and I arrived in time to enjoy the end of the autumn scenery. Now it is Springtime, and the masses of peach trees have just shed their glory. Winter nights were cold, but by mid-day the African sun (for weeks on end) was very hot. One needs about three months out here to get re-adjusted to a totally different kind of life, and as you can imagine I shall need the full year to realise just how deep those readjustments are.

"The country is poor, especially when you get out into the villages and up in the mountains. The affluence of the West (generally) is NOT present out here. Yet it is in the simplicity of the Lesotho village that I discover the deepest fulfilment of my ministry. One sets out in the early morning — sometimes on horseback — and arrive a bit later at a typical community of mud huts. I am to say Mass in one of those little dwellings. A small table is in the centre of the little house and all the congregation are around you on the floor, using sacks and mats to sit and kneel on. All the animals and livestock of the community are just outside, and in a way one feels that this is Bethlehem all over again . . . repeated throughout the land.

"For sometime language caused me many headaches, but I can now say Mass in Lesotho in a more relaxed manner, and I even did my first eleven baptisms in the language a week ago. I sweated in the heat of the day! I doubt whether I shall ever be any good at conversational Lesotho, but somehow the Grace of God works deep miracles in the way of communication.

"So many tales I could relate . . . of vast congregations, with hundreds of communicants; of those times when I have had to take on big events at very short notice (and not really knowing what I was saying

in a strange language!). Time out here is valued differently from what it is in the West: sometimes you wonder whether it has any shape at all. That is but one of the Lesotho 'frustrations' that you have to learn to cope with. The people are so attractive, but Oh, it would be easy to tear your hair out at times where they are concerned. So you learn to adjust to a totally fresh culture, that is, if you

want to avoid getting an ulcer.

"Yesterday was quite a day. I drove out to one of the out-stations for the morning service, and after we had been going for a little while the clouds blackened outside. Thunder and lightning and a terrific hail storm hit us: I held up the service until we could hear again! Three hours later there was a long drive to collect a priest from

another village, through conditions and over a road I would never have attempted in England. I arrived home with a headache — but happy."

"I now know, when the electric current goes off, how to go to one of the pylons down the road, open the box, and switch on the current again! Can you imagine that sort of thing happening in England?"

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Talking Point:

by Martin Loveless

IS BIGGER, BETTER?

RESIDENTS' VIEWPOINT *By Watchdog*

WE ARE TOLD BY SOME THAT BIGGER MEANS BETTER. And the alarming fact is, this is perfectly true in some ways. What we have to do is question what is meant by better. When I'm in a crowd, I feel secure: A security that derives from being inconspicuous and alone. But I also feel secure when I'm in a small group of people, especially when I'm with friends. I do feel conspicuous there and perhaps vulnerable, but at least I don't feel alone in the same way as I do in a crowd.

Both these experiences are useful for our greater understanding of ourselves, but one of them I'm sure is the more healthy. It is not good to regard the first as the better way to live generally, because it assumes that I am self-sufficient, and this I can never be, so long as there are other people around. I need other people and they need me, and we have to learn to get on together.

THE PULL OF LONDON

It seems significant that London is said to attract many people, especially young people who are insecure and need to "feel they belong". They go to London, I guess, because they can get lost there and just be themselves, as they see it. Why London? Because it is big and you can very soon feel small (and yet at the same time, yourself, on your own).

I remember London having the same sort of

attraction for me when I was younger. It filled me with awe and excitement, because of its size, noise and anonymity. It's good for us from time to time to be aware of our smallness. There is a sense in which God is bigger than we can fully comprehend.

It is a necessary part of our understanding of things that there are other things that are bigger than us, in the recognition of which, we realise how small we are. But it's also necessary for us to see how important we are, how significant we are in all this. I often recall seeing and taking part in the birth of my first child.

TOO MUCH 'BIGNESS'

I remember being overwhelmed with wonder at the miracle in which I had played an integral part, and then stepping outside the hospital and looking up at the stars in the sky and seeing in an instant how small I was, and yet how much I'd been able to share in the same whole creative process.

But it seems to me that our whole way of life is being seriously distorted, our sense of belonging being seriously undermined by too much "bigness". It might be more efficient and provide more opportunities for our children, if we built one large school, rather than a number of small ones, but do our children feel the same sense of intimacy and belong-

ing that used to be the case? How can a worker for a large multi-national company really be expected to feel a great sense of loyalty for his company, when it's so large and he is correspondingly so small? You can tell him he's important, but he finds it very hard to believe.

Man's deepest need is to feel that he belongs, that he is significant, that he matters. He will not be at peace until he can in some way feel he is part of something bigger, even an essential part of the universe. Christians maintain that man's deepest needs are met in Jesus Christ. They are talking about the possibility of man discovering that he matters to God.

When man finds his peace in God, he finds his peace with the whole of existence. But this arises out of a relationship with God. Relationship is the keyword. A society that doesn't give full recognition to the importance of relationship for individuals is a society that is heading for trouble. We are living in a society that we describe as complex. What we mean is that society has become highly organised, but at the expense of individuals being able to relate.

You cannot organise relationships. You cannot force people to get on together. You cannot assume that if you put houses close together, the occupants will automatically relate well. A case in point is the building of new housing estates, where a man is

provided with a house, his little world, where he can be private and alone. But his privacy is limited too much: The walls are too thin and he has to put up net curtains to be really private.

He needs his privacy; he needs to feel safe and secure on his own, before he can venture out to relate to other people. But he's not allowed to put a fence around his house! It's not that he necessarily wants to be a recluse, but he needs to feel that if he wanted to, he could be more private than he is allowed to be.

Give man a little world into which he feels he can safely retreat, if need be, and he will feel safe about venturing out into a wider world. The child only develops properly, if he is able to start in the small, safe world of the home. Once he has learnt to cope there, he can then widen his horizons. But push him into the wider world too early and he will retreat, never to come out again.

The fact is, man is only a child, and like a child needs to feel he belongs; he can only develop and mature gradually. He also needs to be loved and this involves relationship. But if his deepest need to relate to God and his fellows is to be satisfied, then his world must provide the right setting. Is this happening in a world where things are becoming so big?

PENNY WISE . . .

We are sorry that the economic situation has forced us to cut out free meals for handicapped children in special schools. We are sorry too, that some of your footpaths are rather rough, but we can assure you they are not actually dangerous. We shall try to maintain essential social services and there is no question of part-time schooling, although it would be unrealistic to expect the teacher-pupil and social worker — case work ratio to remain unaltered.

Nevertheless, we are pleased to announce that Stage III of the Inner Distribution Road will now go ahead at a cost of approximately £10 million, thus allowing the old town centre to be up-dated to meet the requirements imposed by the increase in motorised traffic which is expected as the twentieth century enters its last quarter. Reading ratepayers will also welcome the news that the County administration will soon have as imposing a headquarters as that of Reading Borough, conveniently situated for workers and visitors in one of the outer southern suburbs of the county town.

Although in these inflationary times an exact cost cannot be quoted, it is considered that the sum should not exceed £38 million. Reading ratepayers will not of course be responsible for the whole of this sum as they were for their own civic centre, as the county ratepayers will pay their share. Reading citizens will also be glad to know that the extra unforeseen costs arising from completing and running the civic centre will result in a building of which they can feel proud. They are always welcome to come along and look at it whenever it is open.

GRASS ROOTS
Residents' Associations are usually to be found working amongst the gras-

sroots, where they soon become aware of how the quality of life is affected far more by the small expenditures and economies than by the mammoth schemes which appear to be sacrosanct. They certainly act as a mouthpiece for residents in small or clearly defined areas, and are often far more aware of what is going on at street level than a council department shut away in a distant office.

It would be foolish to suppose that their suggestions are always acted upon, but they are more and more being listened to and their opinions are being sought.

Caversham Residents' Association has been looking at the problems associated with Lower Caversham and invites all its members, but particularly those living in East Caversham, whether members of the Association, or not, to come to a meeting in Caversham Hall, St John's Road, on Tuesday, February 24 at 8pm. This will give an opportunity to see what local action can be taken to effect improvements in that area.

The Residents' Association will also be holding its annual general meeting on Wednesday, March 24, so make a note of the date now. Further details will appear in the next issue.

Methodists vote for Stewardship

The Church Council and Trustees of Caversham Heights Methodist Church have voted overwhelmingly to hold a Stewardship Campaign in the Spring of 1977. The subject will be discussed at the forthcoming annual meeting of the Church.

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Week of Prayer for Christian Unity
Sunday, January 25,
4.30 pm

United Service

at
Caversham Park Primary School

Preacher
Canon J. G. Grimwade

At this service those taking part in the house to house visitation will be commissioned

Tea will be served to the congregation after the service

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BY ZOILUS

JUST twenty years ago a plumpish fresh-faced young man, already slightly bald but full of energy arrived from the Midlands to take up the position of Senior Assistant Solicitor to Reading Corporation. William Henry Tee had arrived in the community of which he was soon to become one of the leading members. Twenty years later the energy is still here, the appearance has not changed much, but the post is now that of Chief Executive of the Borough and King of the grand new civic centre castle.

MACCLESFIELD AND WEST BROMWICH

A casualty of recent changes in local government is the title of Town Clerk and former Town Clerks are now known in most boroughs as the Chief Executive. As the present day responsibilities are more akin to those of a managing director of a huge business empire, the new description is nearer reality than the quill pen and whig image of the traditional lawyer. But Harry Tee was trained as a lawyer in the Town Clerk's office at Macclesfield, which was his birthplace forty seven years ago. Like so



■ William Henry Tee

many northerners he emigrated south by easy stages and came to Reading from West Bromwich. After eight years "in the office" he became Deputy Town Clerk and on the retirement of Mr George Darlow in 1967 was appointed the Chief Officer.

Though it is probable that Harry Tee would claim to be only the instrument of Council policy — and in these days of intense political activity in the Chamber

that must be a ticklish job in itself — it is unlikely he would deny that many schemes which have changed the face of Reading in the past few years have originated from the Chief Executive's desk, particularly the concept of the Civic Centre complex, the Butts shopping precinct and the Chatham Street car park. Always a modernist, he is sure that the future will be moulded by a progressive council inspired, guided, and

more than likely, gently bullied by William Henry Tee.

COMMUNITY INVOLVEMENT

Reading's Chief Executive is an enthusiastic supporter of community involvement in local government. "The success and strength of local government," he told me, "depends on the willingness of local people to participate: people should never be backward in making their views known, either at public meetings or directly to me or any officer of the Council. I don't mind where people approach me: at work or at home: in the street, or even in the pub."

Like many of our more discerning notables Mr Tee lives in Caversham where he is a member of Caversham Heights Methodist Church, plays golf and likes the occasional visit to the nearby inns. Mrs Tee is involved in the local social services and helps run the Ladies' Club. His daughter is studying for her degree in town planning at Newcastle University. So it may be that a second generation of the Tee family will become involved in the shaping of the Reading of the future.

THE GROWTH OF VANDALISM

Early in 1975 a smart brick wall was erected at the entrance to St Andrew's Church hall. On the 14th December somebody knocked a large part of it down. To date nobody has admitted to being responsible. This is a pity for it demonstrates that people are not as honest as they might be. Or was it part of the wave of

vandalism that has been sweeping Caversham Heights, and elsewhere?

For some months now various acts of vandalism have occurred, but nobody ever sees the culprits in action, or, if they do, turn their backs and say nothing. Are people afraid of saying anything? Road signs are defaced, peoples

garden walls covered in paint, dustbins upended. In July an expensive cycle was stolen from the grounds of St Andrew's Hall. In October choir boys cycles were damaged and accessories stolen whilst the boys were at choir practice. The Church notice board was forced open and fireworks wedged inside and lit. Fortunately the glass was not broken. This happened whilst the Family Eucharist was in progress!

Twice during 1975 rain came through St Peter's roof, leaving unpleasant markings on the pillars. Investigation on both occasions showed that lead thieves had been at work. At St Barnabas a boy was found stealing oil from the Church tank.

People often express disappointment at finding the churches locked.

Until a few years ago they were left open through the hours of daylight. Alas, a number of thefts and what seemed like one attempt at arson have made it imperative to keep them locked outside the hours of church services. This is a pity and many people would like to go in for quiet prayer and are sometimes hesitant about knocking on the doors of the clergy for the key.

What can be done? Contact the police? But the chance of catching the culprits at that stage are practically nil. The time rather has come for a return to the "bobby on his beat." The policeman patrolling on foot or bicycle who is known to be around regularly stands a better chance of preventing these acts of vandalism and perhaps also of reducing the number of thefts from houses. During the course of one such theft a member of St Peter's Church had her nose broken but the culprit was caught due to the prompt action of a young man.

Perhaps readers of the Bridge might like to comment, and the editor would welcome letters.

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Many pilgrims in the Middle Ages must have passed through Caversham on their way to or from Reading Abbey with its famous relic, the hand of St James, covered with a mask of gold, the latter a gift from King John. Having visited the Abbey, not a few of the pilgrims also entered the little chapel to Our Lady in St Peter's Church, to view the probably life size image of the Virgin "plated with silver... dressed and crowned." The crown was made from a golden chain given by the widow of R. Beauchamp. Other "wonders" included "the knife that killed St Edward, the dagger that killed King Henry

shethe and all... and a peace of the halter Judas hanged himself withall." Having "done" the sights perhaps some of the more affluent wayfarers turned in at the Griffin, the ancient Caversham inn beside the Thames. Here they may have eaten eel pie or eel stew for the landlord had the rights to set eel bucks (traps) between a nearby island and the Caversham river bank.

WELL LOST

There was, however, one more visit to be taken before leaving Caversham, especially if you were sick in body. Just outside the village, towards the crest of the Priest's hill above the

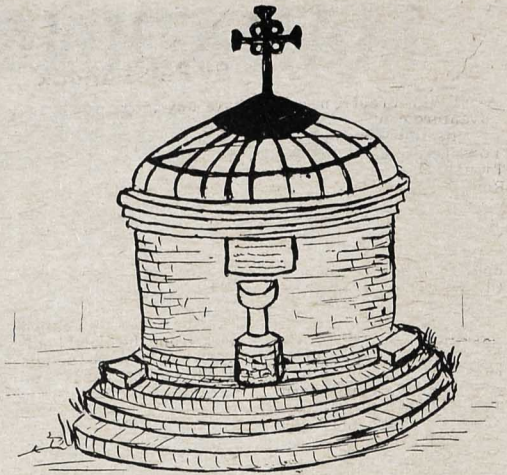
bridge, was a deep well and beside it a large oak. The well contained medicinal water and many pilgrims drank from it. This well vanished for a long period, probably for more than a century. It was only re-discovered when Clifton Park road was being made. Just how, why and when it was lost is not clear, but it could have disappeared around the time of the Battle for Caversham Bridge in 1643. How it came to light again I do not yet know, but it can now be seen at the junction of St Anne's Road and Priest Hill. Fixed to the brickwork is a plaque which reads: "The holy well of St Anne, the healing waters of which brought many pilgrims to Caversham in the Middle Ages." Almost certainly the well could be seen in the early sixteen hundreds for Mr Loveday, of Caversham Rectory (Caversham Court) wrote a letter to Hearne the Historian in 1727 and in it he says: "There was in the memory of man a large, ancient oak just beside the well which was also held in great veneration." If the letter was written in 1727 an old villager of, say 82, would possibly remember the well around 1650, when he would have been five and presuming it was not already gone. At any rate, he would remember his older relatives or friends talking of it and the large oak tree. From the wording of the letter it seems almost certain to have been the pilgrims' well that was mentioned, it being held in "great veneration" along with the ancient oak. The monks of Notley Abbey, in Buckinghamshire, were said to be in charge of the well. No doubt that was how Priest Hill got its name. Two of their order lived somewhere near Priory Avenue in a house called the Portaryens. It probably stood on the site of the Priory, once Howards bakery, now demolished. Part of their work was to act as warden of the chapel and the well.

Moving on down the

centuries, we come to 1803 when a Chalybeate Spring was discovered in the grounds of a house in Surley Row. It came to light whilst clearing and preparing the ground of an old orchard for a garden. A Mr T. E. Williams wrote a booklet on this find and it was printed and published by A. M. Smart and Co in 1808 under the title Observations and Experiments on the Virtues and Properties of the Chalybeate Spring at Caversham, near Reading. I will leave it to this good gentleman to enlighten us further in his own words! "The ochreous appearance of the surface of the water first induced the author to make some slight experiments to ascertain with what mineral it was impregnated. The result immediately proved that it was water saturated to the highest degree with iron held in solution by the carbonic acid gas. To the taster there is a very strong astringency which remains for a considerable length of time upon the palate. It instantly produces a very deep black with the infusion of galls or tea. Exposed for a short time it loses its brilliancy. The smell immediately detects sulphureous gas."

Soon an account was published in the Medical and Physical Journal. It read: "Mineral springs of a Chalybeate nature are by no means uncommon in this island, but very few, either in strength or efficacy approach Caversham Spa... The proprietor erected a pump to exclude the atmospheric air, since which time the water when first drawn has been clear and sparkling."

Its fame soon extended to the whole surrounding countryside, but "caution was necessary as a quarter of a pint was enough to induce in many feverishness and headache almost at once." So it was small doses at first! To gain the greatest advantage it was advised to be taken fresh from the pump and it was said to have been



of a superior strength to the celebrated Calybeate spring at Tunbridge.

Stimulant

According to a doctor Saunders in his treatise on mineral waters Chalybeate waters are decidedly of a stimulant nature. He goes on "Soon after taking a moderate dose the pulse is raised in strength, the patient if previously chilly and pale, feels a degree of glow due to increased circulation." But beware! "It is not uncommon on beginning a course of these waters to experience nausea, vomiting and pain about the stomach. Or else a heaviness of the head, slight vertigo and a sense of fullness over the whole body". Who would take the waters!

Cures

Just in case people questioned the healing properties of the Spring at Caversham Spa the booklet lists at the back several cases of the sick being cured. Here are some:

A man, who for many years has been subject to a rheumatic affliction, was confined to his bed after a severe attack, but by drinking copiously of the water fully recovered. On neglecting to use the water the complaint returned with increased violence

and was again cured on drinking.

A child of two living near the spring had rickets and swelling of joints, being unable to stand. The child was cured.

A man of 70 who for the last two years had lost the faculty of distinguishing objects was restored to perfect eye sight after frequently bathing his eyes and drinking the water.

Another child, who after measles was covered with swellings and eruptions, was cured.

Lastly there was the case of "the poor woman of the name of Green residing in Friday Street, Henley, who for many years had suffered from an ulcer on the upper lip." She drank 2½ pints daily and washed her face in this medicinal water and after three months she was well on the way to recovery.

Bottled

Water was bottled and sold in Henley and Reading. No doubt there was also a plentiful supply at shops in Caversham too. But it was even better to go up to Surley Row to the pump. It would have been interesting to know why Caversham never became a famous Spa.

M.K.

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YOUNG CAVERSHAM

By Peter Shock

A NEW recreation and adventure centre for youth organisations at Hurst is now open for activities. The Twyford and District Round Table invited the youth workers to look over the grounds one Sunday in November.

At present it is undeveloped, but the owner, Major Oldfield, is leaving it to the youth groups to decide what they want. In the meantime he is installing toilet facilities and repairing the farm buildings, which include a large barn. The whole area covers about 100 acres, and incorporates a 40-acre lake. Camping, sailing, fishing, nature walks and ornithology are all exciting possibilities, and Major Oldfield is negotiating planning permission where necessary. The entrance is at Davis Street village, near Hurst on the Twyford-Winnersh Road, B3030. Youth Leaders and others are invited to contact Doug Cable, the Project Organiser, Twyford and District Round Table, 32 St Mary's Butts, Reading, Telephone 53424, particularly if they

have any ideas worth discussing.

During Christmas I had a lot of surprise visits from young people in the district. Some in fact, I had not seen for several years, they being away at University or college during term-time. On Christmas morning too, I had a young visitor called Mark from the neighbouring street. Beneath the pile of Christmas cards and decorations he spotted a huge book. "What's that great big book there?" he enquired. "Oh," said I, "that's the Family Bible". He had never seen one that size before. The huge monstrosity measures almost 1ft 2in tall, contains 1,300 pages, and must weigh about a stone. Not the sort of thing you would tuck under your arm to follow the Scripture-reading at church. Between the pages were three pressed ivy leaves which were probably left there by some ancestor of mine a hundred years ago. I don't suppose there are many of these

Family Bibles around nowadays. Once, they were the pride and joy of every family who was able to read. Not only did they contain the authorised version of the Scriptures, but a record was included of all the births, marriages and deaths in the family. My grandfather and grandmother who first possessed this marvellous Bible had sixteen children born to them, so you can imagine the records needed much keeping up-to-date. There are beautifully coloured pictures of biblical scenes, and detailed maps of the wanderings of ancient tribes. Each page contains descriptive commentaries by the Bible historians Henry and Scott, and the concluding section is devoted to Antiquities of the Old and New Testaments.

Most boys and girls have their favourite Bible stories today, as they did a hundred or more years ago. I asked Mark what was his favourite. "Ooo-oh! Moses in the bulrushes!"

VICTORIAN CHANGES

OVER A PERIOD OF 70 YEARS ST PETER'S was transformed from the picturesque old country church that we see in old drawings into what it is today. The transformation happened by stages, and the details are not always perfectly clear; but there is no doubt about the general outline.

In the 1840's many parishes were seriously worried about seating. It was the responsibility of the church-wardens and of the vestry to provide accommodation for all the parishioners — which meant in fact the ratepayers and their families, though there would have to be some free seating for the poor as well. It was a straightforward quid pro quo: You pay your rates, including the church rates; we allot you an appropriate place in the church.



There was no difficulty if the size of the church was in proportion to the number of householders: the problems arose if the population began to grow. More pews had to be provided. Sometimes if a large new house was built the owner would offer to build a gallery pew for his family. Such offers were always gladly accepted but obviously the time would come when no more pews could be fitted in.



The reformers in the 1840's challenged the whole system; there could be no improvement in worship, and the Church could not hope to make any impression on the New Age until the pews — symbols of class distinction and selfishness, which filled up the Church and prevented its proper use, were swept away. Caversham felt the problem. It was growing; in 1841 for instance 40

We publish this month the first of a series of articles by Canon Basil Clarke about alterations and enlargements that have been made to the parish church during the last hundred years. Canon Clarke recently retired from the ministry after being vicar of Knowl Hill for 30 years, and is now living in Caversham.

In that year the chancel was restored, but there is no mention of it in the parish records; the chancel was the responsibility of the lay proprietor of the tithes, and the parish was not concerned. On November 27, 1855, the vestry was to take into further consideration the best means of providing additional accommodation in the Parish Church. A committee was appointed to collect subscriptions and to "consent measures for repewing and rebuilding the tower according to the plans submitted by Mr Arthur Billing." The Billings were an important building family in Reading. Richard was the builder of St Mary's Castle. His son Richard II was builder and mayor. He in turn had a son Richard III, but two other sons John and Arthur were better known, and Arthur was chosen. Obviously the whole plan was not carried out; the reseating was done, but the old wooden tower was left alone.

(To be continued)

acres of freehold building land adjoining the church were advertised for sale. The only thing to do was to reseate the whole church with seats of a modest size. In 1847 the vestry considered the propriety of repewing the church. This came to nothing. Mr Crawshaw offered to provide an architect to advise on the best means of providing the necessary accommodation, but his report was a disappointment. He said that he did not advise any expenditure on the fabric of the church and "as to the question of repewing he did not give any opinion, as he was not consulted on that point." There seems to have been a breakdown in communication.

Round the clubs

Maplewood Women's Institute

The 21st Birthday of the Institute was celebrated with an evening party at the monthly meeting. Dinner was served to 140 members and guests. Mrs K. Bubb spoke about the Institute's activities in the last 21 years and proposed the toasts to founder members, past presidents and office

holders. Mrs M. Mayne, the County Chairman was the guest of honour. After the dinner Mr D. Clarke spoke and showed slides about walking in Nepal. Mrs P. Duckworth thanked him for such an excellent lecture and gave him a cheque for the National Institute for the Deaf, from the Institute. Carols and hot mince pies were a festive ending to an excellent party.

Reading Caversham Heights Townswomen's Guild

A Christmas party held on December 18 ended the successful 1975 Guilds programme.

The food, prepared by members of the Committee, was like the entertainment, varied and plentiful. To begin the evening members of the Drama Group gave the audience 'food for thought' when they performed three charades.

The Chairman, Mrs Marion Kitcher, who presided for the evening, introduced a game called "Just a Minute"; this proved to be very popular.

The evening ended as it had started, in a festive mood. Two fine vocalists, Mrs C. Griffiths and Mrs V. Birtwhistle, sang carols to a piano accompaniment by Mrs Gant. This mood was further enhanced when members participated during the singing of the carols.

Thus Christmas 1975 was heralded in by members of the Caversham TWG.

Emmer Green Townswomen's Guild

The Caversham Singers entertained members of the Guild at the December meeting with a programme of seasonal songs and carols. Duets were

sung by the conductor Chris Griffiths, and John Titcombe. A competition for the most decoratively wrapped Christmas parcel was won by Mrs Pam Harty, the gifts were then distributed at Emmer Green Luncheon Club by Miss Grant. The Arts and Crafts section visited Burchetts Green Agricultural College for a day's course on entertaining at Christmas and decorations for the home.

Caversham Afternoon Townswomen's Guild

At the monthly meeting on Tuesday, December 2, the chairman Mrs C. Mitchell called upon Mrs L. Grey to report on the Federation meeting held on November 24. Mrs C. Mitchell invited Mrs Lovejoy to be "The President of the Guild" which she accepted. With the work she had done for the Guild, Mrs Lovejoy has earned this honour.

Mrs Webb gave demonstrations on Christmas flower arranging decorations. Her various sophisticated arrangements added a touch of the festive spirit, which refreshed and gave extra ideas for making the home more colourful. Mrs A. Smith gave a vote of thanks.

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AROUND THE ANGLICAN PARISH

Christmas 1975. The Christmas services once again brought large numbers of people to join in the worship throughout the parish. Between 4pm on Christmas Eve and midday on Christmas Day about 2,000 people came to worship the Christ Child.

On Christmas Eve a splendid number of toys were brought by children to St Peter's and these have again been sent to Miss Angela Butler at Wellclose House, Birmingham, for her work among destitute children. At St Andrew's there was a notably larger congregation for Evensong on Christmas Eve when the crib was blessed.

Christmas communicants at the four churches of the parish totalled 1,356 against 1,382 in 1974; in addition, there were a further 120 at Mapledurham and for the first time at Christmas a Eucharist was held at Caversham Park where there were a further 68 communicants. Except at St Barnabas, the midnight congregations tended to be slightly smaller while the morning ones were larger. This was particularly evident at St John's, where the Brownies sang carols at the crib before the Eucharist began, and at St Peter's, where 200 communicants at the parish Communion made the congregation seem nearly as big as it had been at midnight. Here the collections for the day amounted to £220 and were divided between Christian Aid and St Lucy's Hospital in the Transkei.

On Sunday, December 28, Emmer Green Scouts and Guides held their own carol service in the afternoon at St Barnabas. The service was conducted by Mr P. Holbrook. Other carols services followed the same evening in all churches except St Peter's. There were good congregations. At St Peter's, the Mayor, Mr A. Durant, MP, and members of Caversham

Rotary Club read the lessons at the carol service on Sunday, January 4.

As usual all the churches were well decorated, thanks to the devoted efforts of many members of the congregation, young and old, and the colourful mobiles made by girls of Hemdean House School added to the gaiety of the parish church.

Are you? Over 950 people are on the electoral rolls of Caversham and Mapledurham parishes. But are you? The rolls of the two parishes will shortly be revised in preparation for the annual meetings, the dates of which appear elsewhere in this issue. Every church member over the age of 17 should be on the roll and make use of their vote at the annual meeting. If you are not on the roll be sure you get a form at church next Sunday and return it without delay to the parish office.

The Church Council. Members of the Church Council who met on December 11 were confronted with a long and varied agenda. The Council considered the newly authorised Series 3 Funeral Service. Some hesitation was felt in regard to the modern translations of the Lord's Prayer and 23rd Psalm but it was agreed that, provided none of the mourners wished for the old form of service, it should be used at the discretion of the clergy.

A report on the recent stewardship campaign was received. The final total of pledges, excluding Mapledurham, was £34,357 per annum. The parochial treasurer, Mr E. M. Smith, reminded the Council that though this represented an increase of 58 per cent on the results of the 1971 campaign, many items of expenditure had since that time increased by more than that percentage, and that the utmost economy would be necessary in 1976. The Council were informed that the Diocesan Synod

had revised the rules for the representation of parishes on deanery synods and that consequently Caversham would in future be entitled to elect ten rather than seven members to the Reading Deanery Synod.

The final meeting of the present Council is on February 12, when the budget for 1976 will be considered. **Fewer weddings—more baptisms.** The national decline in the number of people being married was reflected in the fall in the number of weddings in the

parish last year — only 48, the lowest total for many years. Baptisms however rose to 95, the highest figure since 1964. The increase was largely due to the 33 Anglican baptisms at Caversham Park. Seventy-five candidates were presented for confirmation, a greater number than in any year since 1965. Communicants increased in all churches in the parish, and at St Peter's and St Barnabas were the highest ever known, but the total figures were below the peak years of 1964-1967.

PARISH OF CAVERSHAM

Annual meetings for members of the Church of England who are on the electoral roll.

District Meetings:

Monday, February 23, 8pm
St Barnabas, in Barnabas' Hall

Tuesday, February 24, 8pm
St Peter's, in Balmore Hall.

Wednesday, February 25, 8pm
St Andrew's, in St Andrew's Hall

Thursday, February 26, 8pm
St John's, in St John's Church

Sunday, February 29, noon
Caversham Park, in Caversham Park Primary School

Parochial Meeting:

Thursday, March 4, 7.30pm
in Balmore Hall

St John's News

ON December 19 the people of St John's set aside material preparations and, in the words of one of the Summerdown Singers' carols, 'recalled that there's much more to the Christmas season than eighteen shopping days to Christmas'. In what has now become established custom they took part in a programme of Words and Music in preparation for Christmas: there were carols — familiar ones sung by everyone, and others not so well-known sung by the Summerdown Singers and the church choir; with music on recorders, triangle, drums, piano and organ; interspersed with readings of accounts of other Christmases by a second-century letter-writer, from an old carol, and by Bonhoeffer, Dylan Thomas and Betjeman.

Our youth players acted a thought-provoking modern Nativity play written and produced by Alice

Sumner, presenting the birth of Christ as it might have happened today, in the garage of "The Star" with shift workers instead of shepherds and psychiatrists as modern Wise Men, drawn to the inn by the voice of God speaking through the sensitive utterings of their patients. A narration of the traditional Christmas story drew the programme together into a reverent and joyful preparation for the Christmas Communion, whether made at the Midnight Eucharist, the quiet early Celebration or the later Family Communion.

Before Christmas members of the congregation met in church for short practices and then went out into the streets of Lower Caversham to sing carols in the older streets and in the new Amersham Road estate. The Summerdown Singers and carols at Springfield St Luke and Elizabeth House.

THE EPIPHANY

On the Feast of the Epiphany, Tuesday, January 6th, the Eucharist was sung in the four churches of the parish. A party followed for the congregation in St John's. At the parish church members of St Margaret's and Caversham Park Church were also present, and after many mince pies had been eaten a spirited dramatic performance of a well known carol was presented by some of the younger members of the parish, this was repeated the following Sunday evening in St Barnabas Hall. Members of St Andrew's congregation held a party on Saturday, January 10th.

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St Peter's and St Barnabas' Mothers' Union

A seasonal afternoon was enjoyed singing carols with members reading Christmas excerpts.

A coffee morning will be held at Church House on January 30, 1976, at 10.30am.

On Wednesday, February 18, the usual party for Boronart patients will be held at St Barnabas' Hall.

The annual outing has been arranged for April 29.

St Andrew's Women's Group

The February meeting of the Group will be on Thursday 26, when Mr P. A. Wright will give a talk on the Royal Maundy Ceremony. Visitors will be welcome to join members of the Group for this meeting which is to be in St Andrew's Hall at 8pm.

On Sunday, January 4, members and their husbands along with friends visited the ATV Studios at Teddington Lock for a recording of "Opportunity Knocks".

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WEEKDAY WORSHIP

Many housewives and other people value the opportunity to worship quietly at a service of Holy Communion on a mid-week morning. Many more would probably do so if they realised that five such opportunities are available each week. Every Wednesday Holy Communion is celebrated in St Andrew's at 9.30am and St Barnabas at 10am; every Thursday it is celebrated in St Peter's at 9.30am and St John's at 10am. There is also a House Communion in a home at Caversham Park each Wednesday morning at 10.30am, and com-

municant members of any Church (and not just confirmed members of the Church of England) are welcome to receive the Sacrament at these and all Church of England services. Communicants are also welcome at services of Holy Communion in the chapel of Springfield St Luke.

The normal times of weekdays services of Holy Communion are:

Mondays. 7.30am. Springfield St Luke.

Tuesdays. 7.30am. St Peter's Springfield St Luke.

Wednesdays. 9.30am. St Andrew's. 10am. St Bar-

nabas'. 10.30am. Caversham Park. 5.15pm. Springfield St Luke.

Thursday. 6.30am. St Andrew's. 7.30am. Springfield St Luke. 9.30am. St Peter's. 10am. St John's.

Fridays. 7.30am. St Andrew's. 5.15pm. Springfield St Luke.

Saturdays. 7.30am. Springfield St Luke.

In addition to the above there are extra celebrations of Holy Communion on saints days, and on a number of principal feasts the Eucharist is sung in each of the four churches at 7.30pm or 8pm.

PARISHES OF CAVERSHAM AND MAPLEDURHAM

Arrangements regarding weddings and funerals

Weddings: Those wishing to be married in any of the five Church of England Churches should contact the clergy whose names appear on page 12. Dates for weddings are not arranged more than six months in advance. Weddings may only take place in the parish in which either the bride or bridegroom lives or is on the church electoral roll. The fact that a parent of the bride or bridegroom lives in the parish is not sufficient; one of those being married must have proper residential qualifica-

tions during the period that the banns are called.

Funerals: It is the responsibility of the clergy of the Church of England to conduct the funeral service of anyone resident in the parish who is not a member of a non-Anglican Church. Relatives are reminded that it is important that they contact the clergy before making any approach to an undertaker. Funerals have inevitably to be arranged at short notice, and failure to contact the clergy first can lead to misunderstanding in making the arrangement.

Fees: The fees which are charged in connec-

tion with marriages and funerals are statutory. They include charges for the use of the church and the payment of the vergers. Money received as clergy fees is made over to the Diocesan Board of Finance for the purpose of clergy stipends in the diocese of Oxford. The clergy do not themselves individually benefit from conducting any wedding or funeral services.

Additional fees are also charged for the services of an organist, choir and bell ringers when these are requested. A charge is also made if a request is received for the heating of the church.

St. Andrew's notes

Mr John Simpson took up his duties as organist, following the retirement of Mr Hugh Rowe, on Sunday, December 14. Members of the choir met him informally at a small reception held in St Andrew's House. His first few weeks were extremely busy as they included the Christmas services and the Festival of Nine Lessons and Carols.

It is hoped to carry out a 'Home Decorating Scheme' for the church building. A similar operation was successfully carried out with the hall last year.

A Dedication Festival Barn Dance is to be held early in May, the Annual Fete in June, proceeds of which will be given to the Wellclose Fund in Birmingham. A Harvest Supper in October and requests have been made for a repeat of the very successful Tramp Supper that was held in 1974.

All in All 1976 promises to be a busy year for St Andrew's.

St Peter's Wives

It was a fine, clear evening on December 16 when a group of St Peter's Wives with families and friends were out and about in the Chiltern Road area, carol singing. The sin-



— L. L. Burn

■ A group of children gather round the Rev. John Sumner at the monthly pram service for toddlers which is held at St John's.

gers thoroughly enjoyed their evening and collected over eleven pounds to be donated to the Avenue School and Reading Council of Churches Housing Association.

Members and friends please note that the February meeting, on Tuesday 17th, looks forward to the summer. A representative from Butlins will speak to the group on "Seven days in Butlinland."

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Clergy and Ministers of Caversham

ANGLICAN

The Rev Canon John Grimwade, The Rectory, 20 Church Road. Tel. 471703.
 The Rev Brian Gardiner, St Andrew's House, Harrogate Road. Tel. 472788.
 The Rev Stephen Bartlett, Caversham Park House, 2 Blackwater Close, Caversham Park. Tel. 475152.
 The Rev Leonard Burn, St Barnabas' House, 33 Grove Road. Tel. 473095.
 The Rev Michael Kitchener, Mapledurham Church House, 222 Upper Woodcote Road. Tel. 471605.
 The Rev John Sumner, St John's House, 9 Southview Avenue. Tel. 471814.
 The Rev Martin Loveless, 25 Ilkley Road. Tel. 472070.

BAPTIST

The Rev Laurence Stevens, 80 Balmore Drive. Tel. 478668.

METHODIST

The Rev Leslie Griffiths, 72 Highmoor Road. Tel. 472223.

ROMAN CATHOLIC

The Rev William O'Malley, The Presbytery, 2 South View Avenue. Tel. 471787.

The Rev Plunkett Shannon, 2 South View Avenue. Tel. 471787.

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SUNDAY SCHOOLS IN CAVERSHAM

CHURCH OF ENGLAND

St Peter's — Balmore Hall, 11am (not 3rd Sunday of month).
 Superintendent: Miss R. Eves, 6 Wrenfield Drive. Tel. 476494
St Andrew's — St Andrew's Hall, 11am (9.15 1st Sunday of month).
 Superintendent: Mr J. Tomlin, 32 Kidmore Road. Tel. 473809.
St Barnabas' — Church Hall, 9.15am

CAVERSHAM PARK

The School, 11am.
 Superintendent: Mrs Paula Andrews, 5 Gifford Close. Tel. 478430

METHODIST

Caversham Heights — In Church, 11am
 Superintendent: Mr D. Tutty, 5 Carlton Road. Tel. 477384.

COMBINED CHURCH OF ENGLAND AND METHODIST

East Caversham — Caversham Hall, 11am (aged three to seven)
 Superintendents: Mrs J. Stephens, 24 Carlton Road. Tel. 477030. Mrs S. Holley. Tel. 477142; Ardler Road Schoolroom, 11am (seven upwards).
 Superintendents: Miss K. Harris, 4 Valentine Crescent. Tel. 472084 and Mrs J. Trevis, 40 All Hallows Road.

BAPTIST

West Memorial Hall — 11am, aged three years and upwards.
 Secretary: Miss I. Marshall, 16 Albert Road. Tel. 474478.

UNITED REFORMED CHURCH

There is no United Reformed Church in Caversham. The nearest is at York Road, Reading.

Sunday Worship: 11am and 6.30pm

Minister: The Rev Stephen Haine
 41 Highmoor Road. Tel. 477490

WE RECORD

BAPTISED

ST PETER'S

January 4: Simon Pople, Zoe Taylor.

ST ANDREW'S

December 7: Alison Young.
 December 14: Nicholas Hadwen.

ST MARGARET'S

December 21: Adam Froude, Natalie Froude.

CAVERSHAM PARK

December 14: Chantelle Pardoe, Karen Spain, Gary Spain, Andrew Bugby.

MARRIED

ST PETER'S

January 3: Arthur Ferreira and Valerie Chandler.

FUNERALS

ST PETER'S

January 2: Ethel Elliott, Ernest Kift.

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SUNDAY SERVICES IN FEBRUARY

ANGLICAN

St Peter's

8.00 a.m. Holy Communion
 9.15 a.m. PARISH COMMUNION
 10.45 a.m. Family Service (3rd Sunday)
 11.00 a.m. Matins (not 3rd Sunday)
 11.30 a.m. Holy Communion (3rd Sunday)
 6.30 p.m. Evensong

St John's

8.00 a.m. Holy Communion
 9.15 a.m. FAMILY EUCHARIST
 4.00 pm. Evensong (1st Sunday)

St Andrew's

8.00 a.m. Holy Communion
 9.15 a.m. FAMILY EUCHARIST
 11.15 a.m. Holy Communion
 6.30 p.m. Evensong

St Barnabas'

8.00 a.m. Holy Communion
 9.15 a.m. FAMILY EUCHARIST
 6.30 p.m. Evensong (2nd Sunday)

St Margaret's, Mapledurham

8.00 a.m. Holy Communion (2nd and 4th Sundays)
 9.15 a.m. PARISH COMMUNION
 10.30 a.m. Family Service (2nd Sunday)

NORTH CAVERSHAM BAPTIST CHURCH

10.45 a.m. Morning Service
 6.30 p.m. Evening Service

CAVERSHAM BAPTIST FREE CHURCH

11.00 a.m. Morning Service
 6.30 p.m. Evening Service

CAVERSHAM PARK CHURCH (The School)

11.00 a.m. Morning Worship (2nd and 4th Sunday)
 FAMILY COMMUNION (1st and 3rd Sundays)
 7.30 pm Holy Communion (2nd and 4th Sundays)

METHODIST CHURCHES

Caversham

11.00 a.m. Morning Service
 6.30 p.m. Evening Service

Caversham Heights

11.00 a.m. Morning Service
 6.30 p.m. Evening Service (in Church Hall)

ROMAN CATHOLIC

St Anne's

8.00 a.m., 9.30 a.m., 11.00 a.m., 7.00 p.m. Mass

Our Lady of Caversham

8.30 and 10.30 a.m. Mass

TO HIRE A HALL

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