

APRIL 1976

ARE YOU ALIVE.....?

..... TO THE NEEDS OF OUR CHURCH IN 2001 A.D. ? - ONLY ONE
GENERATION AWAY!

LAST MONTH

WE GAVE YOU NOTICE OF THE ANNUAL CHURCH MEETING AND THE
ELECTION OF THE NEW PAROCHIAL CHURCH COUNCIL

THIS MONTH

WE REMIND YOU

IT'S ON **WEDNESDAY, APRIL 28**

IN THE **PARISH HALL**

- 7.30 **REFRESHMENTS.** Come and celebrate a year's work together
with God.
- 8.00 **OPEN FORUM: ST. JAMES'S IN 2001 A.D. ALIVE OR DEAD ?**

We would all hope that in 2001 A.D. -

St. James's will be an effective witness to the redeeming and
renewing work of Christ;

St. James's will continue to demonstrate the power of the Holy Spirit
to change people's lives;

St. James's will still be the influence on the local community which
it is today.

Can we do anything to ensure this now? If so, what?

- 8.45 **THE MEETING OF PARISHIONERS and ANNUAL PAROCHIAL
CHURCH MEETING.** The A.P.C.M. can be attended only by
members of the Church who are on the Electoral Roll, so get your-
selves on quickly. Application forms are at the back of the
Church.

ARE YOU ALIVE?

THE PATTERN OF SUNDAY WORSHIP -2

Last month we saw how the single lengthy Christian liturgy became
divided into two services, one consisting mainly of Psalms and Bible
readings, the other of the offering, consecration and consumption of Bread
and Wine. But after the first got separated off, some of the lections which
formed part of it became attached to the beginning of the second, and so
originated the traditional Epistle and Gospel of the Communion service.

About the year 200 A.D., the practice began of abstaining from food between the two services, partly as a salutary discipline, but mainly as a sign of respect for the 'food of heaven'. This custom of 'fasting communion' spread rapidly, and soon became, and for centuries remained, almost universal.

3. The Pattern in the Middle Ages(i): This was influenced to some extent by the development of monastic life, in which prayer and worship had a massive priority, followed by hours of work and study. Here the Rule laid down by St. Benedict about 500 A.D. was of over-riding importance. St. Benedict found inspiration and authority in Psalm 119 (used in our modern Sunday Matins and Evensong for most of Lent). In verse 164 he read 'Seven times a day do I praise thee', and in verse 62 'At midnight I will rise to give thanks unto thee' (cf. also verse 147 'Early in the morning do I cry unto thee'). So for the monks, 8 'offices' (i.e. services of duty, not necessarily inclination) - as well as the Mass or Communion - became obligatory: you had to take part (unless seriously ill) whether you 'felt' like it or not! The most demanding of all (and members of religious orders who carry on the tradition today say that though you may have done it for thirty years, it is something you never get used to!) was the midnight office. The monks would get up from their beds in the dormitory and silently file down into the unheated - and in winter bitterly cold - chapel, and there recite a service which had had many names, but which St. Benedict called 'hora matutina', the service of the morning-hour. From this we get the name 'Matins', which has stuck to it ever since. As the monks of old knew it, it was much longer than any service which we have today, containing 14 Psalms - 24 on Sundays - and 9 lessons, as well as the Venite, Te Deum and Benedictus. It must have taken at least an hour and a half, even when recited without any music or chanting. (I think its excessive length was partly due to the fact that it seems to have virtually swallowed up another shorter service, 'lauds', which used to greet the dawn with the great words of praise of the Te Deum).

Most monks went back to bed to continue their broken sleep after the night office, to rise again at dawn to sing lauds or prime. But the Cistercians, who made such a mark upon England in the later Middle Ages (some of you will have visited the noble ruins of Fountains Abbey near Ripon, where we can gain a very vivid impression of their life and work) were of sterner stuff. True, they transferred the office from midnight to two in the morning, but afterwards - if dawn had not already come - they sat in the cloister (in winter in the warmer Chapter House) and meditated until sunrise, when they sang prime. Other services followed throughout the day, at roughly three-hourly intervals.

The monastic pattern was of course far too rigorous to be adopted in its entirety by most village communities and their parish priests, though many of the clergy might recite some of the offices privately every day. But on Sundays, in many parish churches, the Rector and his clerks would sing Matins at an early hour, say 7.00 a.m., when only a few people would be in

the congregation - the educated and the specially pious:- the lady of the manor, the schoolmaster and so on. This service would still take about an hour and a half, and then there would be an interval, during which the Rector would recite privately prime and terce, and the rest of the villagers would be arriving for Mass, which would perhaps begin about 9.00 (If Matins was at 6.00, then Mass would be at 8.00 - without clocks and watches, accurate time-keeping was far more difficult then than now).

(to be continued)

BOOKS OF THE HOLY LAND

For a subject of such supreme interest as the Holy Land there are very few books whose contents give an adequate description of this area and its peoples. To some extent this fact may be explained by the remoteness from Western Europe of the Holy Land and within it poor roads until as recently as about thirty years ago. In these circumstances there were few travellers to the lands of the Bible and fewer who were able to afford the time which was necessary to visit all of the holy places which modern pilgrims now expect to reach. Poor or non-existent roads have been transformed into motor-highways within the Holy Land, while to it the aeroplane has superseded the ship as the principal means of conveyance.

In these circumstances of difficult communications a lack of adequate books to assist pilgrims and other travellers is not surprising. Not surprising also is the fact that the Bible has remained the best guide to the lands within which dwelt so many of the authors of Holy Scripture. Today the modern traveller can confirm the accuracy of Biblical authority in its reference to places, physical features and distances by personal experience. This exercise is aided by the comparative smallness of the area which is understood by most people to be the extent of the Holy Land.

So far as I am aware there exists one guide-book apart from the Bible of adequate size and content to describe the Holy Land. This book is entitled 'Guide to the Holy Land' by Fr. Eugene Hoade, who is a Franciscan priest of great competence, as this book proves. It is published by the Franciscan Printing Press at Jerusalem. I have not seen this book on sale in this country. I suggest that the appropriate Franciscan authorities here will be able to advise any interested enquirers if copies of this very detailed book can be obtained in England.

In addition to Fr. Hoade's book and probably as difficult to buy here is a small illustrated book which is entitled 'This is Jerusalem' by Herbert Bishko and published by Heritage Publishing Limited of Tel Aviv. This book gives a very concise account of all of the places within Jerusalem and its immediate area of interest to Jews, Christians and Moslems. The illustrations of the sites which are described in this book are a great help both to the traveller on foot and reader in his or her armchair!

(To be continued) David Dore.

A TRAINING COURSE WITH A DIFFERENCE

Before the Wayside Monday Centre opened in April 1974, twelve potential helpers began a training course which was run by the Richmond Fellowship. Most of us on the course were rather surprised by the teaching method and the course content. The method was non-assertive, the content expressed a deep concern for others and their needs.

Many of us felt that we had learnt something which had significantly changed us. We warmly recommended the course to another group of twelve, most of whom were also potential Centre helpers. The second group completed the course, mostly endorsing our recommendation. One or two members of the group realised at this stage that the role of helper was not one that they wished to take.

We now wish to start a third training course, again to be run by the Richmond Fellowship if this can be arranged. While we hope that some of the members at least will join the Monday Centre as helpers, there will be no implied obligation to do so.

The course will probably consist of ten evening sessions at weekly intervals, and two or three half-day sessions at chosen weekends. It will probably run during September, October and November of this year. The Fellowship charge a fee for running the course, which will be shared among the training group.

We would be very glad to hear from anyone who would be interested in joining the course, or learning more about it. If you are interested please get in touch with the Vicar or Dick Wilde. (979 8887)

SUDDENLY - IT'S SPRING!

Spring flowers, Spring chickens, Spring salads, Spring onions, Spring suits, Spring brides - how does **your** fancy lightly turn? Spring cleaning? **SPRING CLEANING??** But of course!

We're organising a Spring clean of the Hall on Saturday, April 24 from 9 a.m. onwards - all day. There will be tea or coffee at regular intervals, even a ploughman's lunch if required. Can you give us an hour - maybe even two or three?

Any help will be most welcome - will you **SPRING** to ours?

CHURCH CLEANING

As a result of last month's appeal we have had our meeting and found several new helpers. A scheme was worked out and we have made a start, but more helpers would spread the load.

We have found a willing volunteer to attend to all the brass. Our most grateful thanks go to Mrs. Thompson who has kept the brass in such good

condition for so many years past, and has now at last felt it was time to give up.

We now have a list of people willing to help at different times. Some will continue with the Friday morning dusting and sweeping every week. The heavier work of scrubbing, vacuuming the pillars, window-ledges, and in fact all the less frequent odd jobs required will be done in the evening. Offers of help range from "once a month" "once in two months" "when I can" "once a year for a spring clean" etc. The evening cleaning will be done monthly in the first week of every month. The first one will have been done on Monday, April 5. The second is on Wednesday, May 5.

If you would be prepared to help, either turn up on that day or contact Mr. D. Nunn-979 6325-or Mrs. Severn-979 1954. (for daytime helpers contact Mrs. D. Harris-979 3163). Coffee makers also most welcome!

TREASURE HUNT II

I MacLoosolva invite you to join the teams of pathfinders and clue-solvers for their 'Master Pathfinder of the Year' event.

This will take place on Saturday, May 15. For those devotees who wish to make an earlier start than the envisaged time of starting, clue-sheets and other documents will be available from Sunday, May 9.

The essential requirements are a team of pathfinders in a car and a set of clue-documents and sheets. The winning team will have correctly solved the maximum number of clues and recorded the minimum mileage from the Church. All mileometer readings should be double-checked.

Four hours after the starting-time should see you arriving somewhere near the finishing lines. If completely lost at about 17.30 hours on Saturday you have permission to open the blue survival-kit which discloses the final destination, this should be reached by 1800 hours. At about that time it is hoped that more fun and games will occur.

A.F.B.

THE TUESDAY CLUB

We have on the whole enjoyed a successful year in the Tuesday Club and our membership has increased to fifty members.

We have had varied topics to enlighten our knowledge of the Community Health Centre, a Canadian trip, a do-it-yourself demonstration of home decorating, French cookery and Captain Cook's voyage to Australia. A Travel Quiz was organised by the committee which proved quite a challenge and a Fashion Show which with our most recent speaker who started a Toy Library for Handicapped Children in Kingston proved very popular and was well-attended. We are looking forward to our next guest who with her guide dog is coming to tell us of the work given to the blind.

We are always eager to hear of new speakers, so if anyone has knowledge of any, on any subject, we shall be pleased to hear of them.

Also, we are always open to visitors who may find just one evening of interest and we extend a warm welcome to them, also to anyone who may wish to join us on alternate Tuesdays.

D.E.

HOLY WEEK AND EASTER

If we all do our part and take full advantage of the opportunities offered to us, this can be a time of renewal and deepening of spiritual life both for ourselves as individuals and for the Church as a living and loving community and agent of the Kingdom of God. We are following the well-tried pattern of recent years, and the arrangements are listed below under 'Dates'. For some years now there has been a blank on Good Friday evening - we used at one time to have a Passion Play, or an oratorio or cantata, or an organ recital. This year we are filling the blank with a dramatic act of worship presented by members of the Liturgical Committee entitled 'It was on a Friday morning'. It consists of a vivid presentation of the Passion narrative and other relevant Biblical passages, with extracts from modern writers such as Henri Gheon and Michel Quoist. The readings are accompanied by special music, including five modern hymns and songs. It is hoped that many people will find it a meaningful and thought-provoking meditation on the great events which shape the destiny of all mankind.

EASTER OFFERINGS

There has been much discussion in the Press and other media recently about these and other matters relevant to the remuneration of the Church's ministers, and many columns of correspondence filled. The position about the 'ancient custom' of Easter offerings now seems to be this. If the clergyman holds a well-endowed benefice so that his stipend does not need any supplementation from diocese or parish to bring it up to the diocesan norm - in London now £2400 a year - he will be allowed to go on as before and receive the amount as a real and extra gift. But if, like most vicars, his endowment-income has to be subsidised, then the Easter offerings are considered as a gift helping to bring the benefice-income up to the norm, and other income will be so adjusted to make sure that in no case does he exceed it. This distinction between the rich and the poor is of course patently unfair and anomalous, and will no doubt be put right before long - for instance, it is intended in due course to take measures to divide up and level out all endowment-income, so that we will no longer have some parishes with only £400 and others with £3000, but every parish will have an estimated £1000, so that everybody will be in the same boat .

AN EXPLANATION

Why does the date of the magazine no longer appear on the cover? The answer is simple: to cut down on expense. The covers are run off by our printer for the whole year: to put the month on for each issue would mean another run-through, taking up more time on the machines and involving more labour-costs. In the present situation of financial stringency (which indeed makes us wonder how long we shall be able to continue to produce any kind of a parish magazine at all), the Church has to save every possible penny it can, and here is one obvious way. No date on the front certainly makes reference back more difficult, but as each copy arrives it would take the reader only a few seconds to supply the deficiency himself.

SUMMARY OF PAROCHIAL ACCOUNTS - Year ended December 31, 1975

(subject to audit and approval by P.C.C.)

1974	General Fund Receipts		
2998	Pledged Giving	3631	
381	Other Giving	422	4053
897	Refund of Tax on Deeds of Covenant		992
624	Donations, Interest and other income		800
<u>£4900</u>			<u>£5845</u>
	Payments		
1932	Repairs and Maintenance		126
329	Heat, Light and Insurance		612
798	Vicar, Organist, Choir etc.		870
789	Common Fund Quota		1387
685	Donations to Charities		811
230	Parish Magazine Subsidy		150
512	Other Expenses		818
<u>£5275</u>			<u>£4774</u>
	Parish Hall		
1572	Income from Letting and Sundry Receipts		2109
<u>749</u>	Less Running Costs		<u>1577</u>
823			532
<u>733</u>	Cost of New Furnishings and Fittings		<u>85</u>
<u>£ 90</u>	Surplus		<u>£ 447</u>
	Wayside		
460	Rental Income and Sundry Receipts		463
<u>236</u>	Less Outgoings		<u>513</u>
<u>£ 224</u>	Nett Income/Deficit		<u>£ (50)</u>
	Magazine		
353	Income from Advertisements		374
230	Subsidy from General Fund		<u>150</u>
583			524
<u>502</u>	Production Costs		<u>517</u>
<u>£ 81</u>			<u>£ 7</u>

DEANERY INTERCESSION LIST

April 18	St. John the Baptist, Hampton Wick
25	Diocesan Staff at Bedford Square
May 2	The Chapel Royal, Hampton Court
9	The Bishop Wand School.

SOME DATES TO NOTE

April

10 14.30 Mothers' Union: Jumble Sale (Hall)

11 PALM SUNDAY: Morning arrangements as usual, but instead of Evensong, an informal WELCOME SERVICE at 16.30, at which special Passion Music will be sung by the choir; afterwards - at about 17.15 - light refreshments will be served in church. Palm crosses made by African Christians will be available at every service.

12 07.30 Holy Communion; 10.30 Editorial Board (21 St. James's Road)

13 07.30 Holy Communion; 20.00 Prayer Meeting and Study Group (75 Burton's Road); 20.00 Adult Confirmation Group (69 St. James's Avenue; 20.00 Tuesday Club - Music Quiz (W)

- 14 07.30 Holy Communion; 12.00 - 14.00 Austerity Lunch in Wayside.
Proceeds for Christian Aid.
- 15 MAUNDY THURSDAY: 20.00 Dramatic Readings, followed by the Lord's Supper, and afterwards an Agape with hot-cross buns and coffee. As usual our friends from the United Reformed Church will be joining us.
- 16 GOOD FRIDAY: 10.00 Children's Service; 12.00 - 15.00 Meditation on the Future of Man in the Light of the Cross and the Resurrection. The six half hourly periods will be led by members of different Churches who have been meeting together during Lent. 20.00 Dramatic Act of Worship: 'It was on a Friday morning ...'. All offerings today for the Church Missionary Society.
- 17 HOLY SATURDAY: 9.30 onwards - decoration of the church for Easter; 20.00 Quiet Hour of Prayer and Meditation in preparation for Easter.
- 18 EASTER DAY: Holy Communion at 8.00 and 12.10; Parish and Family Communion 09.30 followed by the usual refreshments; 11.15 Children's Service; 18.30 Evensong
- 19 09.30 Holy Communion
- 20 07.30 Holy Communion; 20.00 Prayer Meeting (75 Burton's Road)
- 22 20.00 Prayer Meeting (69 St. James's Avenue)
- 24 All-day SPRING-CLEANING of the Parish Hall
- 27 SAINT MARK'S DAY: 07.30 Holy Communion; 20.00 Adult Confirmation Group (69 St. James's Avenue); 20.00 Tuesday Club: Mrs. Bowes - 'A Tour of the British Isles' (W)
- 28 Mental Health Week begins. 20.45 ANNUAL PAROCHIAL CHURCH MEETING, preceded by Refreshments 19.30 and Discussion 20.00.

May

- 1 SS. PHILIP & JAMES: 07.30 Holy Communion
- 3 20.00 Liturgical Committee (63 Park Road)
- 4 20.00 Committee of Council of Churches (Sunbury Methodist Church)
- 5 07.30 Holy Communion; 14.30 Mothers' Union: Branch Meeting (W); 20.00 Wayside Project Training Session (W); 20.00 Cleaning Party in church
- 6 19.45 NEWCOMERS' PARTY - by invitation: to be held in the Parish Hall (if you know of anyone who has come to live in the parish during the last 12 months who has not received an invitation by April 27, please get in touch with Mr. Melville - 979 6615). 20.00 Deanery Synod (venue to be arranged)
- 7 19.30 Scout Group A.G.M. (Hall)
- 9 Instead of Evensong, monthly WELCOME SERVICE at 16.30 followed by refreshments.
- 11 20.00 Tuesday Club - speaker from the Salvation Army (W)
- 12 07.30 Holy Communion; 19.30 Mothers' Union Centenary Festival Service (Holy Trinity, Brompton); 20.00 Stewardship Committee (106 Park Road)

BAPTISM

March 7 Ewan Christopher McDonald, 23 Alderbank Terrace, Edinburgh (at the Parish Communion)

MARRIAGE

March 20 Stephen John Blackwell to Hazel Doreen Tokley.

STOP PRESS: The Guide Company urgently needs a new leader to take the place of Mrs. Longhurst, who is unfortunately having to retire. Past experience not essential - training can be provided. Offers or suggestions to the Commissioner, Mrs. Bonfield, or the Vicar.