

TWO CHRISTIAN AID SERVICES

Sunday, May 16, was the Sunday immediately preceding Christian Aid week, and as well as our own service inaugurating the week there was an important service of commissioning at St. Paul's Cathedral. After this service scrolls were to be given to delegates to take to many Churches in the London area where services had been organised for the Sunday evening.

Our Christian Aid Organiser, Mr. Ron Stratton, and I attended the service at 3.15 at St. Paul's representing the Hampton and Hampton Hill area, and it was a pleasure to have Mrs. Beebe from Sunbury with us.

The service was very well attended and was beautifully carried out. A most lovely rendering of Evensong was given, with an anthem which was perfectly sung. The Rev. Harry Morton, the General Secretary of the British Council of Churches, to which Christian Aid is closely affiliated, preached; he was outspoken and challenging, and he said bluntly that Britain is not doing enough in the world-context in terms of contributing a higher percentage of her Gross National Product towards the needs of the poorer nations. Following the service, the scrolls were given to the delegates on the steps of the Cathedral: some young people ran off with them, others cycled, and the message of hope and encouragement to the collectors and to generous givers was spread out.

We met our preacher, Dr. Duleep Mukarji, who had also been at the service, and headed for home. Mrs. Beebe was called for from Hampton Hill, by her husband the Rev. Lawrence Beebe, and took her scroll on to read to the congregation at St. Mary's, Sunbury.

At 6.45 we in Hampton collected in the United Reformed Church for our local service following the Rev. Kenneth Slack's leaflet "Judgement and Hope". Led by the Rev. Ted Hunter fifteen of us from all Churches in the Hampton and Hampton Hill area took part. The message on the scroll was read; the readings were faithfully and movingly followed through. The hymns were sung with energy.

Our preacher, Dr. Mukarji, was inspiring. A medical doctor from Ditchballi Hospital, Medak Diocese, Church of South India, he is in this country on two years' study leave. He has completed a year's course at the London School of Tropical Medicine on community-health, and is now at the London School of Economics studying community-economics.

He spoke with the experience of coping with the undernourishment and consequent ill-health of many in India. Customs are hard to change, all moves slowly, and he emphasized the importance of enabling people to help themselves. It is difficult always to be at the receiving end of AID, and he wished there was another word for this. But slowly the help, the Christian help, will become more mutual; richer nations are already realising that they have much to learn from the poorer nations; the poorer nations also realise this, and indeed we all felt that we had much to learn from this vigorous young Christian from India, who had come to thank us and also to challenge our attitudes.

The St. Paul's service had possibly been a bit remote in its beauty of a

perfectly rendered Evensong. Our service was more hearty and down to earth. It was a good start for Christian Aid Week.

Hannah Stanton

RALLY FOR THE PERSECUTED CHURCH

On Saturday, May 8, along with a fellow-member of St. James's Church I attended this Rally, held in Hyde Park, simultaneously with demonstrations in thirteen other countries. This was followed by a march through London in order to hand in a petition at Downing Street, asking that our Government take some practical action regarding the violation of religious freedom in the U.S.S.R. During this March, a representative was escorted by the police to the Soviet Embassy to present a petition on behalf of nearly half-a-million people, demanding freedom for Pastor George Vins. Pastor Vins is the leader of Reformed Baptists in the U.S.S.R. and he and his family are suffering cruelly at the hands of the Soviet authorities for their "crime" in preaching the Christian Gospel.

While Pastor Vins suffers in prison, his family bears the loss of all earthly belongings. Beds, blankets, cooking-utensils, furniture, heavy clothing - all were confiscated by Soviet police in 1975, leaving the family in desperate need.

During the addresses to the Rally in Hyde Park - which was attended by many thousands of Christians from the whole of Britain - two Russian believers spoke to us with the aid of an interpreter. They spoke most movingly of their faith in their fellow Christians in the West, and thanked us for our support and prayers!

We were assured that never are these demonstrations counter-productive, indeed, there is good evidence to show that the length of prison-stay for these Christians is dramatically shortened as a result of pressure from the World-Wide Church.

It is so easy for Christians in this country to forget that our fellow-Christians in other parts of the world do not enjoy our freedom of worship.

Do we at St. James's have a responsibility to these persecuted people? Indeed we have! Pastor Vins is a symbol of thousands who suffer similar fates in Russia today. We must show that we Christians are "our brother's keeper" and be prompt to use our efforts on his behalf. The Russian Christians say "Your silence condemns us. Your upraised voice protects us".

Anyone interested in obtaining further information as to what we can do to help is welcome to contact me - B. Page 979 9613 (evenings only).

THIRD HAMPTON HILL SCOUT GROUP

About sixty parents and friends attended the A.G.M. in May. The G.S.L. Michael Childs, welcomed them, and then opened the meeting with a short prayer.

The Minutes of the last A.G.M. were read, agreed and signed. Financial statements had been circulated and no queries were raised. The Treasurer reported a satisfactory year and said that although the purchase of

the hut and other equipment had meant a big increase in expenditure, the amount of money raised during the year had kept the excess of expenditure over income at an agreeably low level.

Reports on the year's activities of the Cub Pack and the Scout Troop showed much good work done and many Badges gained by the boys. In particular, Michael Anthony was congratulated upon his having received the Chief Scout's Award, also his brother Malcolm, now a Sea Scout, but once one of our Cub Scouts. Both citations were displayed at the meeting. The increase in the number of Scouters and Instructors has helped greatly in the widening of interests, as could be seen from the work exhibited around the Hall. The G.S.L. reminded parents that the boys' attendance at Church Parades is an important part of their membership of the movement, and asked parents for their co-operation in this matter.

The Supporters Association included more social occasions in their programme this year, and, besides being successful and well-attended, these unexpectedly helped to increase the financial support given to the Group. Also much practical help was given by the Supporters Association.

The A.G.M. was declared closed and we were entertained (or deafened, according to opinion) by four senior Scouts miming to "pop" records. Sorry!!! DISCS. The costumes (Gear?) would have suited any Pop festival, but a little more energy could have been displayed. The decor was groovy and I really did dig the flashing red lights on the piano.

To aid our recovery, refreshments were served and another A.G.M. ended on a happy note.

M.S.

EXTRACT FROM A WELSH DIARY: Easter Day 1976:

Went to S. David's, Blaenau Ffestiniog for 10 o'clock Holy Communion. Feared the sermon might be Welsh and long, so packed illicit books in pockets. Girls worried because we had no hats - best "going to meeting" hats still a feature of Welsh Sundays.

All fears unjustified. Having noted and greeted all newcomers before the service, the Rector used English for several important parts and he did not preach - probably because the Church was full and he had no assistant.

Church of Wales 1966 prayer book is printed in Welsh and English on facing pages - great for following the service and for learning Welsh. Occupation so fascinating it tended to distract one from worship. Almighty Father is "Hollalluog Dad". I liked that. Singing the psalm in English, while following the Welsh pointing kept me on my toes. In the Creed and Lord's prayer we tended to get out of step, deceived by apparently similar speech rhythms. Got lost in the Sanctus. As Mark said, they went round for a second time, carried away perhaps by the excellence of their singing.

At the Communion the Rector took care to speak to each in his own language - a feat which must have kept him on his toes. Nell liked it because she "got blessed with the drink too".

The congregation were most friendly. The hats were there, though Easter bonnets had not replaced winter felts. Some of the ladies looked quite

formidable. I wondered what they would do if the Rector spoke the Communion sentences in English to them! Two languages could certainly add some extra tensions to the in-fighting of Church life!

Different from St. James? Yes, in some ways. Mainly in those I have mentioned. And whilst I liked some differences in the liturgy, I particularly missed the Peace as carried out in our Church. I was going to say that the conduct of the service and the vestments were very similar until I came to St. Jim's the following Sunday and found the altar party "arrayed in garments white and fair" I missed too the, what can I call it? the ... holy exuberance which I have enjoyed on Easter Sunday in our Christian community. But in essentials it was of course the same. The celebration of Christ's resurrection or atgyfodiad, joyful and life-giving in any place under the sun.

J.H.R.

HOLY WEEK AND EASTER '76

By the time this article is published, the 'great Forty Days' of Easter will again be over. Following our now established pattern we have tried to make Holy Week an experience into which all our people can enter in order to deepen their faith and relationship with the Lord through commemoration of his suffering, and culminating in the joy of the Resurrection on Easter morning. As in previous years those who were able to follow the sequence throughout the week found great strength through it.

On Palm Sunday there was the Welcome Service with its procession of Palms and the singing by the augmented choir of some of the opening sections of 'Olivet to Calvary'. There was a daily morning Eucharist until Maundy Thursday when as in previous years we were joined by members of the United Reformed Church for the Evening Communion, commemorating the Last Supper; as a prelude to the service there were two short dramatic sequences centred on the events of that night, and afterwards we were refreshed with coffee and hot cross buns. On Good Friday there was a children's service organised by the junior department of the Sunday School at which the foundations of the Easter Garden were laid. The Three Hours' Service was led by members of the various Lent groups in six half-hourly sessions, incorporating some of the insights which had been gained in the group discussions, and then in the evening there was a dramatic and musical presentation which was very movingly and sensitively played. What a pity that so few came to share in it! The evening meditation on Holy Saturday was also poorly attended, but in the silence and the gathering dusk, the air filled with the scent of the flowers with which the church was decorated for the next day, there was a sense of peace and expectancy. Easter Day itself began with the 8.00 celebration, again a quiet and peaceful affair. The Parish Communion was well-attended, and we were glad to welcome our archdeacon, John Perry, on one of his informal and surprise visits, with his wife and youngest son, and pleased that they felt so at home among us. The children's service followed the usual high standard with full participation from the children themselves, and the festival was completed by Evensong.

Altogether a large number of people attended over the period, but only a small number were able to follow the cycle throughout. Perhaps in future

years more people will consider taking a fuller part at least in the observation of the major events of Maundy Thursday, Good Friday and Easter Day, since no one of these is complete in itself, and each depends on the other.

S.D.H.

MOTORISED TREASURE HUNT

On Saturday, May 15, the roads of the parish were considerably safer than usual owing to the voluntary removal of some of the better-known cars of the area complete with some of the better-known pedestrians. Their one aim on that sunny day was to reach an unknown destination with only the guidance of a set of clues and their own ingenuity.

Allowing ourselves two hours extra in anticipation of the hazards of a dilapidated Ford Popular, excitable driver, incompetent map-reader, two hysterical females and very little of the above mentioned ingenuity, we set off determined to find I. MacLoosolva at his mystery rendezvous.

Having wandered aimlessly for a few hours around the Surrey hills on our own, our peace was suddenly shattered by excited shouts, crashing in the undergrowth, slamming car-doors; it was St. James's flock all come to discover the spot where Samuel Wilberforce fell off his horse. Thinking quickly, for the first time that day, we ran to the car pausing only to acknowledge the experienced hands sitting calmly in their cars having sent the youngsters off to look for the clues - this being where the Taylors came into their own. After solving a clue, cars and their occupants would disappear in every direction, only to reappear at the same time ready to solve the next clue.

After approximately 36 miles of chasing around and several hours of brainpower we ended up on a green in the village of Shere where tea and a game of rounders awaited us. Our thanks go to the Social Committee, and especially Martin Edmonds and Bob Brittain, for their many hours of hard work and travelling around, and for making it such an enjoyable, original and one of the most memorable days I have had. However I look forward to those two demonstrating how they would measure the speed of the Longford River in secs/km/hrs/feet/days/*/,!! ± / + + + .

R.S./A.D.C./K.L.L./S.L.

COACH OUTING TO BEAULIEU, HAMPSHIRE

St. James's Church annual outing this year is to Beaulieu in Hampshire, site of the famous Montagu Motor Museum, on Saturday, July 3. This promises to be a very enjoyable trip, with a coach ride through the beautiful New Forest, and several hours browsing around Lord Montagu's grounds with their large collection of vintage motor vehicles, model railway and monorail. We will be leaving at 9.30 a.m. and will get back to Hampton Hill not later than 7.00 p.m.

The cost is £2.20 for adults and £1.50 for children aged 3 to 13. This includes entrance to the Montagu Motor Museum. In order to keep costs as low as possible, food is not being provided this year, and participants are

asked to bring their own picnic lunches and teas. The Social Committee will, however, be providing morning coffee and soft drinks free of charge.

There are only 51 seats available on the coach, so act soon to reserve your place: tickets are available from Mr. Roger Bucknell, 75 St. James's Avenue, or through any member of the Social Committee.

Looking forward to seeing you!

R.L.B.

WELCARE COFFEE MORNING

Many thanks to all who contributed in any way to the success of the Welcare Coffee Morning and Bring and Buy Sale on May 20. £26 was realised; in addition a large supply of used baby clothes and several Green Shield Stamp Books were contributed.

I.V.R.

ANNOUNCEMENT

We have recently heard of a partially disabled lady who is courageously struggling to overcome her handicaps and become as well as possible, and who is anxious to put her gifts and knowledge to good use. She offers coaching in Italian, French and the History of Art. If you are interested, please telephone Mrs. Mary Reeve - 941 1042.

THE PATTERN OF SUNDAY WORSHIP - 4

As we have seen, the Reformers brought changes in the form rather than in the pattern. The services were translated into English and greatly simplified. But there was no attempt to alter either the order or the times of the Sunday services. It was assumed that Matins would still be said or sung at somewhere about 6.00 a.m. when it was natural to thank God for having been brought safely to 'the beginning of this day'. The Litany and the Communion Service would follow at the accustomed time for Mass, 8.00 or 9.00 a.m. This was still intended to be the service at which all Christians in the parish would be present, so this was the occasion when the notices were to be given out and when the Sermon was ordered to be preached. From this and much other evidence it is quite clear that the Reformers did not intend to make any fundamental change in the ancient scheme of Sunday morning worship, but merely to provide simplified English versions of the age-old services, Matins and Mass.

Why then did this state of things not continue? When many of us started 'going to Church' the main morning service, often attended by a very large congregation, at which Banns and notices were read and the Sermon preached, and at which there were hymns and music, was not the Holy Communion, but Matins. Holy Communion, not Matins, was now 'the early service', and if we attended it we often found only a few there, and though the passages of Scripture read were often difficult to understand, there was no exposition of them or any kind of address, and hymns only at Christmas

and Easter. This was the exact opposite to what the Reformers intended. How this remarkable change came about we must begin to consider in the next instalment.

(to be continued)

SOME DATES TO NOTE

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| June 14 | 10.30 Editorial Board (63 Park Road) |
| 17 | 07.30 Holy Communion |
| 17 | 20.00 Introduction to Stewardship - by invitation (W); Prayer Meeting (69 St. James's Avenue) |
| 19-26 | MASS-ATTACK WEEK IN CHURCHYARD: HELPERS WELCOME AT ANY TIME |
| 20 | St. James's prayed for in St. Paul's Cathedral. |
| 21 | 20.00 Wayside Monday Centre Management Committee (19 St. James's Road) |
| 22 | Tuesday Club Outing; 20.00 Parochial Church Council (W); Prayer Meeting (75 Burton's Road) |
| 23 | 20.00 Social Committee (75 Burton's Road) |
| 24 | SAINT JOHN BAPTIST'S DAY: 07.30 Holy Communion; 20.00 House Study-Group (68 Park Road) |
| 26-27 | Scout TWICKEREE (Marble Hill Park); |
| 26-27 | Flowers and Music Festival (All Hallows, Twickenham) |
| 29 | SAINT PETER'S DAY: 07.30 Holy Communion; 19.45 Wayside Project Training Session.
20.00 Liturgical Committee (63 Park Road) |
| 30 | 18.30 Parish Outing to 'Ride! Ride!' |
| July 1 | 20.00 Prayer Meeting (69 St. James's Avenue) |
| 3 | 09.30 PARISH SUMMER OUTING to Beaulieu |
| 6 | 20.00 Committee of Council of Churches (St. Mary's); Prayer Meeting (75 Burton's Road); Tuesday Club (W). |
| 7 | 07.30 Holy Communion: 14.30 Mothers' Union Service, followed by Garden Party. |
| 9 | 19.30 Garden Party for Christian Aid Helpers (63 Park Road) |
| 11 | Instead of Evensong, informal WELCOME SERVICE at 16.30, followed by refreshments. |
| 12 | 10.30 Editorial Board (21 St. James's Road) |

BAPTISM

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| May 23 | Adam Nicholas Voizey, 39 Fifth Avenue, Heaton, Bolton. |
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MARRIAGE

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| May 1 | Gary Palmer to Rosemary Gillian Evans |
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CREMATION

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| April 30 | Margaret Powney, 70 Myrtle Road, aged 69 years (at South-West Middlesex Crematorium). |
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