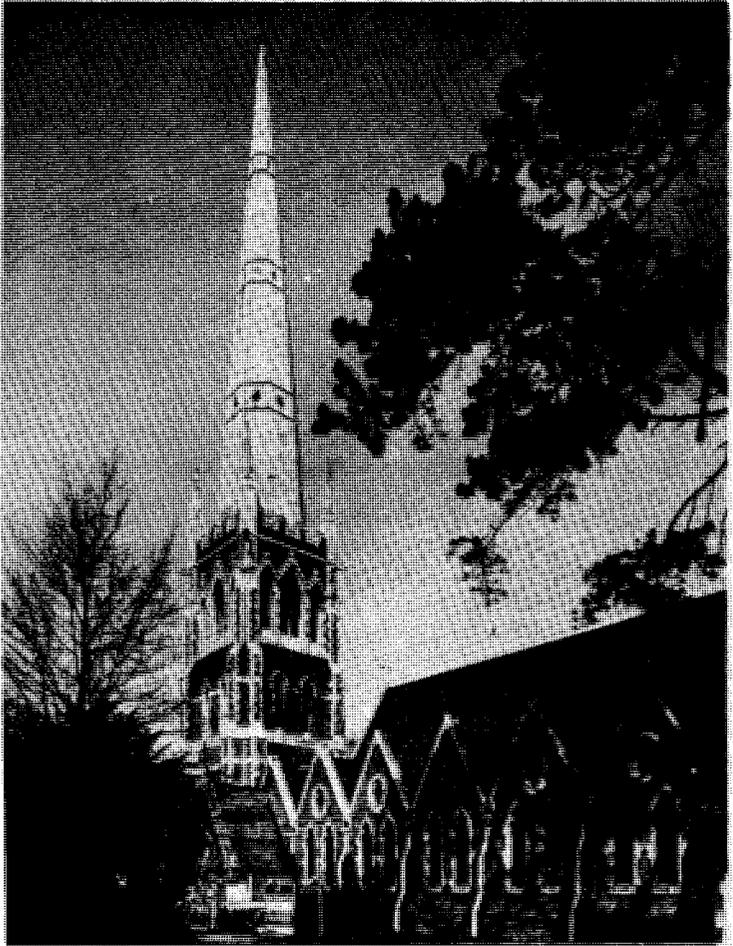


THE SPIRE



THE MAGAZINE OF ST. JAMES'S CHURCH

HAMPTON HILL, MIDDLESEX

January 1976

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SUNDAY SERVICES AND MEETINGS

Holy Communion	Every Sunday	8.00 a.m.
Holy Communion	First Sundays in month and Festivals	12.10 p.m.
PARISH COMMUNION	Every Sunday	9.30 a.m.
	On most Fourth Sundays also Family and Parade Service	9.30 a.m.
Parish Breakfast	Every Sunday in Wayside	10.35 a.m.
SUNDAY SCHOOLS	(except in holiday periods):	
Infants'	Every Sunday except Fourth in Wayside	11.15 a.m.
Junior	Every Sunday except Fourth in Wayside	9.20 a.m.
Rectory	Every Sunday in Rectory School	2.30 p.m.
Infant Baptism	After due notice, at Parish Communion or on Fourth Sundays	9.30 a.m. 4.00 p.m.
A Service in Laurel Dene is held every Sunday, and led by members of different Churches as arranged.		5.15 p.m.
EVENSONG	Every Sunday	6.30 p.m.
Young People's Fellowship	Every Sunday in Wayside	8.00 p.m.

WEEKDAY SERVICES AND MEETINGS

As announced: See under 'Dates to Note'

THE CHURCH'S NEEDS AND RESOURCES 1976

The Diocesan Stewardship Sunday leaflet for 1975 asked us to face up to this question: 'Do I realise that the quality of my stewardship should not be affected by the needs of the Church; it represents my response to God's love? I should want to give, just because He loves me so much. The current needs of the Church show us a way to express our stewardship'.

So the needs of the Church are not to be the yardstick determining how much I should give, but I do have to ask what is my responsibility in the face of these needs. At our gathering after Evensong on Stewardship Sunday, Mr. Loyd expounded very skilfully and with many striking visual aids what these needs were. To put the matter in a nutshell: if the Church of England is to carry on its work with more or less the same manpower and buildings as in 1973, it will in 1976 need £28 million more than in 1973. Of this, the Church Commissioners will try to raise £8 million, leaving us ordinary churchpeople the task of raising the extra £20 million. This can be thought of in different ways - as an extra £2000 from each of 10,000 parishes, or an extra £10 (i.e. 20 pence a week) from each of 2 million enrolled church members. So we in this parish could expect our contribution to the Common Fund in 1976 to be something like £2600 as against £572 in 1973, and this is most likely what it will be, unless we have it reduced because of our recent heavy exceptional expenditure upon the spire and clock.

In addition, to keep the great Christian enterprises in mission and social work going as strongly as in 1973, at least another extra £8 million will be needed.

All this may come as a shock to us, but it can be a salutary shock, because we have for years been living in a kind of fools' paradise, relying far too much on the income from the gifts of past generations, and hoping that these would always see us through. Now in this time of inflation the stark reality of the situation has caught us up: we now see that the way in which the Church is to continue and to face the challenge of the future depends, humanly speaking, not upon our ancestors and their benefactions, but fairly and squarely upon us.

The Church Council has recently been considering the intricacies of the Southwark Scheme - which it seems all dioceses will now adopt, because its worth has been tested and proved on the other side of the river. This involves great changes in the administration of diocesan and parochial finances as well as the formidable increase involved to keep the Church afloat. An important meeting for incumbents and treasurers about this is to be held on January 29, the date already fixed for our next P.C.C. meeting; but in view of the gravity of the situation and our need to come to grips with it as a united Deanery, our Standing Committee will no doubt decide that the P.C.C. meeting should be either cancelled or postponed - members will be informed.

HOUSEWIVES' DECLARATION

- WE ARE GRATEFUL** that most of us in Britain have enough to eat and to keep us warm and to those whose work makes this possible.
- WE WILL TACKLE** today's difficulties as a challenge and not depress others with our grumbling.
- WE WILL CARE** about the standard of living and true happiness of families across the world. Have we the right to get richer

- every year when so many are hungry ?
- WE ACCEPT** that food will cost more everywhere. We are ready to spend less on luxuries. We will shop from need and not from greed or for hoarding and will re-think how much is enough for us.
- WE WILL REFUSE** to let the hurts and bitterness or entrenched attitudes of the past shape our future. We will accept honestly our share of the blame for our present troubles.
- WE WILL MAKE** new friends, including people of different backgrounds and races. We will put right disagreements with old friends and neighbours starting from our side.
- WE WILL THINK** for ourselves about what is right and be ready to stand firm and speak out for it.
- WE WILL TAKE ON** the building of a different world for our children and grandchildren. We know this cannot begin without a change of basic human motives which needs the power of God. It will mean the moral re-armament of our country to free it from greed, hate and fear. We will start with change in ourselves and in our homes.

THE MOTHERS' UNION

Mrs. Evans is a housewife who lives in Worcestershire. About 18 months ago reading her newspapers, listening to her radio and talking with her neighbours, she began to feel sad and depressed by the thought that everything in the world seemed to be going the wrong way, and frustrated that there seemed to be nothing that she could do about it. Mrs. Evans is in the habit of keeping regular morning quiet times, and it began to come to her at these times that there were things that **could** be done about it and done by quite ordinary people, even housewives. She with some of her friends began to try to set out what they could do. They thought they could be more courageous in speaking out, and eventually they agreed on 8 things that seemed important to them in this 'crisis' situation. They called it the 'Housewives' Declaration'. Other people heard about it and asked for copies. It was printed; it was talked about and read on Women's Hour; it was printed in magazines; and requests for more and more copies came flooding in, even from far away Commonwealth countries and E.E.C. ones.

Early this year another housewife living in London pondered on the thought that it was International Women's year and thought that ordinary housewives should be making a contribution. In her quiet time she felt that God was telling her to book the Festival Hall for a Wednesday in June. She resisted such a silly idea, but finally, after she and her husband had thought and prayed about it, they went ahead and booked it. There was so little response from all the likely organisations she contacted that she thought better of it and cancelled the booking. However the feeling that she was being cowardly nagged at her till she had to go back and re-book it! Just eight weeks before the event, someone told her of Mrs. Evans', 'Declaration'. She made contact and the result was that the Festival Hall was filled to overflowing on June 4 and the meeting news worthy for 'the World at One' and all subsequent B.B.C. news programmes that day.

That day was the opening of our exhibition, so although I had received an invitation from a friend I was unable to go, but the last paragraph of the

'Declaration' seemed to me to be another way of saying some of the things that M.U. stands for (not surprisingly now that we have heard that Mrs. Evans is a M.U. member) so I put it up at the exhibition where it attracted some comment, and led to our inviting Mrs. Neal to come to talk to us about the whole thing. She came in December, when by coincidence we were in the throes of discussing the Archbishops' Letter, which you may think is related.

At first glance the 'Declaration' sounds a bit cold and superficial, but as we listened to tapes of the housewives telling their experience of trying to live out the eight points and heard Mrs. Neal's stories about them, the thing took life and we remember with humility the Belfast housewife refusing bitterness, the lady in Sheffield with a cup of rice that fed thousands. They all had in common that they dared to do what they thought right; they dared to 'listen' in their prayers to what seemed outrageous demands, and they accepted the grace to show them how to do it.

In January the Wave of Prayer touches the Dioceses of London and Sierra Leone. The time for which St. James's is responsible is Monday, January 12 from 2.00 to 2.20 p.m. As this is a more convenient time than we have sometimes had we have decided to meet at Wayside and afterwards we can look at the slides we didn't have time for in November and perhaps we shall by then be able to tell you more details about our Centenary plans.

C.H.B.

THE PROBATION SERVICE

What do we want to do with people who break our laws? Punish them? Reform them? Make them compensate us? Is it the same when their crime is premeditated as when it is the result of sudden impulse at some personal crisis time?

At the Mothers' Union branch meeting in October Mr. Roger Lea, Probation Officer for Twickenham, talked to us about the history of the Probation Service and how some of our questions are beginning to be answered. He told us about numbers of offenders who have no need to be in prison either for the protection of society or for help to themselves and that whereas it had formerly been thought that a period in prison would deter a prisoner from future crime it was now known that it sometimes did exactly the opposite.

Mr. Lea told us about his work in the Courts and particularly his work with young offenders. He spoke of the need to keep people continuing in a useful life during their probationary period, and of the fact that so many are friendless and lonely for one reason or another. This brought him on to speak of the part that voluntary helpers can play in a befriending service. Such people are called Voluntary Associates and need no special training provided they have good will and integrity. A start could be made by attending the Courts on a day that suitable cases were to be heard. Associates work on a one-to-one basis and work closely with the service. Not only are those on probation in need of volunteer friends, but also wives or parents of those in prison.

In closing his most interesting talk Mr. Lea quoted the passage from Christ's remarks about visiting those that are in prison . . . and added that as we were a Christian group one of the most useful things and one that we

could all do, is to pray about these things.

Anyone who feels called to consider the possibility of becoming a Volunteer Associate could get in touch directly with Mr. Lea or with me.

C. H. B.

A PERSONAL VIEW OF THE HOLY LAND - 2

My journey by coach from Tel Aviv to Jerusalem ended at seven o'clock in the evening when I arrived at the Panorama Hotel in the Kidron Valley. This hotel was my base until the following Monday morning. From my room I was able to see a wonderful view of Jerusalem, from the Mount of Olives on the extreme right to the Mount Zion. In between these points are Dominus Flevit, Gethsemane, the traditional site of the martyrdom of St. Stephen, the Gate Beautiful, the Pinnacle of the Temple and the Church of the Holy Sepulchre. Quite a view by any standard!

The Panorama Hotel is owned and staffed by Arabs. Apart from the views from this building it is very comfortable, with plenty of English food for the ultra-conservative traveller such as myself! Here there is no danger of being served with frogs on chips, but nobody can have bacon with eggs either! So far as I can recall this is the only hotel at which I have stayed where no women were employed.

After dinner I checked with the leader of the Pilgrimage about the advisability of walking from the hotel to explore the immediate neighbourhood. What had alone become apparent to me since our arrival was the stillness of life outside, and I was eager to investigate this. I started to walk to the main road, passed a new mosque and headed downhill towards St. Stephen's Gate. Soon Gethsemane and the majestic facade of the Church of All Nations came into view. Beyond here I stopped at the place which is associated with the martyrdom of St. Stephen and paused.

To the reader I can assure you of the fact that if ever a pause to reflect was needed a stop to view Jerusalem from this point is difficult to describe in words of adequate meaning. In the stillness of the night I saw the Garden of Gethsemane and the Mount of Olives to my left and the walls of the Old City to my right. I tried to recall the momentous events which occurred here in the life of Our Lord. Soon after I began my return to the hotel I reached the hill and began to realise the very real steepness of Jerusalem's hills when approaching them from the wrong direction! Yet I am sure that there can be few better introductions to a tour of this city than to see it and feel it in this peaceful darkness.

The following morning I was awakened at about a quarter to four by the wailing of the muezzins from the Temple area and from the mosque which was opposite to the hotel. On a number of occasions during holidays in Yugoslavia and Turkey I have been very impressed with the beauty of these wailings which call the Moslem faithful to prayer in a very human and personal manner. Perhaps these prayer-calls can be compared in sound to a very extended AMEN to a prayer, hymn or anthem of the Christian Church. The call which awoke was of considerable force and lasted for about fifteen minutes. So much for the need for alarm-clocks!

Later in the morning the members of our party were taken by taxi to begin a walking tour of the Old City. Our starting-point was St. Stephen's Gate,

which is a very quiet place these days. No great bustle here as we walked from it into the Via Dolorosa, from which we walked along a side-turning to the Temple area. Here the Dome of the Rock comes into view and we were able to appreciate why this is one of the most beautiful buildings in the world. Within this mosque is the rock upon which Abraham offered Isaac and upon which Moslems believe that Mohammed ascended into Heaven. By rabbinical direction Jews may not enter this mosque or its surrounding Temple area, because Jewish tradition states that the Ark of the Covenant may be buried here.

From the Temple area we passed through a rather sinister military checkpoint to the area of the Wailing Wall. This is the holiest shrine in the Jewish world. This Wall is revered by Jews as the last relic of the last Temple and is a portion of the wall which Herod built around the second Temple in 20 B.C. Today Jews from all over the world are seen praying at this shrine which became a place of national rejoicing after the Six-day War and the reunification of Jerusalem. During our visit we saw about sixty Jews at the Wall: the area is divided to allow for the separate worship of men and women.

After our lunch on this day we began our journey by 'bus from our hotel to Bethlehem. I recall that before we started there was some added excitement and expectation among my fellow-pilgrims at the prospect of seeing the City of David and to know how accurate are the designers and illustrators of many a Christmas card! This excitement was added to by the appearance and riding qualities of the local buses. They were to be our means of transport on the same journey later in the week. On our first visit we were provided with a modern coach.

Our coach soon reached Rachel's Tomb, which we visited. Here is an important junction from which the road to the left leads to Bethlehem and the road to the right leads to Hebron. We travelled on and soon saw the city of Our Lord's birth. Bethlehem is one of the few places in the Middle East where Christians have remained the majority of the population. The appearance of this city with its spires confirms this fact. The local mosque looks and is new! It is in striking contrast to the age of the Church of the Nativity which is the oldest church in use in the Holy Land. This building dates from 325 A.D. and has survived many tribulations - as have the Holy Land and its people since the momentous time when Our Lord was born here. One of these tribulations occurred in 614 when the Persians destroyed all Bethlehem's religious buildings, but spared the Church of the Nativity. This was because the Persians saw a mosaic scene which depicted the wise men in ancient Persian costumes. Does human pride change?

The Church of the Nativity belongs to the Greek Orthodox Church, whose authorities allow the neighbouring Roman Catholic Franciscans official access to the Grotto of the Nativity and the Holy Manger which are below the main building of the church. In fact, a cave exists in which there is adequate space for about twenty people to view the Grotto and the Manger: Here I found a sense of joy and goodwill emanating from this spot which so many countless millions have imagined. With the actual scene I was not disappointed but reassured. Later, I was delighted to be directed by the Greek Orthodox priest, who was on duty at the entrance to the Shrine, to the chapel where members of the Church of England are permitted to sing carols on Christmas Eve. So that on at least one day of the year a time occurs when

Anglican, Orthodox and Roman Catholic can officially worship here in unity and fellowship.

About five miles to the south - east is the hill which is known as the Herodium, in which Herod the Great was buried. We visited the Herodium before coming to Bethlehem. More than a short distance separates these two places on their hills. From the ruins of the Herodium can be seen the towers of Bethlehem and, in the distance, Jerusalem. This short distance symbolically separates the ruins of Herod's earthly kingdom and the majesty of Our Lord's Heavenly Kingdom.

(to be concluded)

David Dore.

NEWS OF FRIENDS IN AFRICA

Father Tom Stanton is now in Rhodesia, at St. Augustins' Mission in Penhalonga, near the town of Umtali. This is a beautiful part of the country, near the Eastern Highlands and near also the the Mozambique border.

He has been given the care of an African parish, and has already said the Communion service in Shona, a language which he has been learning ever since he arrived early in November. He is getting acquainted with the area, and has met many local people, the agricultural officers, the school teachers, the priests and congregations all around. He led a retreat for a local community of Sisters just before Christmas, and in the New Year will be taking on teaching assignments in the first-rate High School which is run for African boys and girls, residential, on the Mission itself.

There is good news of the home industries project at Njaxa, near Alice, in the Cape, where Tom worked prior to leaving South Africa. This project, helped on to its feet by the contribution from St. James's, is described at length in the 1976 - 77 report of Black Community Enterprises Ltd., and it is obviously now a going concern.

Dr. Louise Pirouet is in Nairobi, teaching in the University in the Department of Religious Studies and Philosophy. She wasn't at all well before she flew out in September and had to have an operation on her spine as soon as she arrived, but medicine in Africa seems to have done her more good than the doctors here, and she is now feeling better than she has felt for many months; from her letters, she sounds her old self, energetic and forthright, again.

She has attended a number of the sessions of the World Council of Churches General Assembly which has just taken place in Nairobi, and has met many friends whom we both know, including the Dean of Johannesburg, the Rev. Desmond Tutu. In this very stimulating environment Louise will make a splendid contribution to modern Kenya, the country which she loves and knows so well.

H.M.S.

A BIG THANK YOU

The other night I turned the corner out of Park Road into a veritable Christmas-card scene which did the heart good - the Christmas trees and lights transforming the whole of our High Street and imparting a warm, joyful Christmassy feeling to the beholder.

I know that I must be expressing the appreciation of hundreds of people, young and old, to the Hampton Hill Traders' Association for their yearly display - even bigger and brighter this year. Where is there another village that looks like ours!

A young Danish relative who was with me looked at it all and said "It must be a lovely place to live in", and I know she was talking of much more than the surface lights. Her remark, for me, took in the village spirit, the co-operation and the real friendliness. I felt really grateful - not only for the Christmas scene and the feelings engendered by it - but for living in a village and a parish where there is, and has been for many years, community care in the widest sense.

Even when I turned regretfully from the lights into Windmill Road there were the distant twinkling colours of the tree above the Windmill public-house to encourage my footsteps.

Thank you traders - may your lights so shine that many people will be attracted to the village, so that your efforts will be repaid in improved trade as well as in the pleasure given to all Hampton Hillites.

M.O.

OPPORTUNITIES FOR SERVICE

There are many people who need transport if they are to come to Church, to Church meetings and to social events. There is therefore great need for a transport officer and/or transport team to whom requests for such aid can be sent, and who will either meet such requests directly or organise and mobilise existing resources to deal with them. We do not want anyone to be out of pocket over this, and the P.C.C. would cover cost of telephone calls and petrol.

Most Sundays now our bells are silent, which is a pity when they are in such good condition after their recent refurbishing and rehangng. We need keen young and energetic people willing to be trained as bellringers - training sessions could be arranged as soon as there is a sufficient number of recruits.

Reading the lections in the liturgy is a privilege and responsibility which we want to be widely shared. If you would like your name to be added to the present list, please make this known. We would have to make sure that your voice can be clearly heard in all parts of our acoustically very imperfect church, especially as some people will persist in sitting as far away from the reader as they can, or else in some notoriously 'dead' spot! The Liturgical Committee hope to arrange such assessment-sessions soon; these will not just be a matter of 'passing' or 'failing' people, but of giving encouragement and help.

Serving at the altar again is not meant to be restricted to a tiny few, but is open to all regular communicants who can be relied upon to give the time to do the necessary duties both before and after the service as well as helping during it, so that all is done decently and in order.

If you wish to offer your services in any of the above capacities, please mention this to one of our Church officers or sidesmen as soon as possible.

SCOUT GROUP NEWS

Congratulations to John Metcalfe, Gregor Wilson, Tom Wills, David Bryant, Gary Bishop and Kevin Baker on winning the District Challenge Competition. Twenty packs competed for this Trophy which is not for sport, but a series of tests relevant to certain skills.

This lovely silver bowl was given in memory of Dermot Adrian Willsmer, 13th Twickenham (St. Mary's) Cub Scouts 1960 - 1968.

M.J.C.

BEGONE DULL FEBRUARY!

To help cheer up a dull February evening, we are running a Beetle Drive on Wednesday 18 at 20.00 hours in Wayside. Tickets are 15 pence and

include refreshments.

Beetling may not be the most intellectual way of spending an evening, but it is likely to be one of the noisiest! So if you feel like a lively and uninhibited night out, come along and join in the fun.

DEANERY INTERCESSION LIST

January

- 11 St. Michael & St. George, Fulwell.
- 18 All Saints, Hampton
- 25 All Hallows, Twickenham.

February

- 1 All Saints, Twickenham
- 8 Holy Trinity, Twickenham.
- 15 St. Mary, Hampton.

January

SOME DATES TO NOTE

- 11 Instead of Evensong, informal EPIPHANY WELCOME SERVICE at 16.30 followed by light refreshments. At 17.15, members of Y.P.F. lead Epiphany service at Laurel Dene.
- 12 10.30 Editorial Board (21 St. James's Road): 14.00 Mothers' Union: Wave of Prayer (W): 20.00 Stewardship Committee (106 Park Road)
- 13 20.00 Committee of Council of Churches (United Reformed Church); Prayer Meeting (75 Burton's Road)
- 14 07.30 Holy Communion; 20.00 Welcome Group (21 Longford Close)
- 15 Wayside Project Training Sessions: 10.30 (18 St. James's Road) and 20.00 (W); 20.15 Hall Management Committee (81 Park Road)
- 18-21: WEEK OF PRAYER FOR CHRISTIAN UNITY
- 18 Instead of Evensong here, we shall be joining in the UNITED SERVICE at All Saints, Hampton, which begins at 18.45. Transport available outside this church from 18.15 to 18.30.
- 20 20.00 Properties Committee (7 Blandford Road)
- 21 07.30 Holy Communion.
- 22 20.00 Prayer Meeting (69 St. James's Road); United Service in Teddington Baptist Church (Preacher: the Rev. Gilbert Kirby, Principal of the London Bible College)
- 27 THE CONVERSION OF ST. PAUL: Holy Communion at 07.30; 20.00 Prayer Meeting (75 Burton's Road)
- 28 20.00 Welcome Group (21 Longford Close)
- 29 08.45 Holy Communion (St. Anne's Chapel, L.E., H. S.); 20.15 Deanery Meeting about the Southwark Scheme (open to all members of P.C.C. All Saints Hall, Hampton (N.B. Meeting of our own P.C.C. arranged for this evening is now postponed).

February

- 2 THE PRESENTATION OF CHRIST IN THE TEMPLE (Candlemass - the end of the Forty Days of Christmas): Holy Communion 07.30 & 10.00; 14.30 Mothers' Union Branch Meeting - Speaker Mrs. Robson (W)
- 5 20.00 Prayer Meeting (69 St. James's Avenue)
- 6 20.00 Liturgical Committee (63 Park Road.)
- 8 Instead of Evensong, informal WELCOME SERVICE at 16 .30, followed by light refreshments.
- 11 20.00 Deanery Synod (venue to be announced)

CREMATION AND INTERMENTS

- December 8 Margaret Candler, 52 St. James's Avenue, aged 91 years (at South-West Middlesex Crematorium: ashes interred in Garden of Rest in churchyard on December 20)
- December 20 Frederick Alfred David Robins, 132 Uxbridge Road, aged 45 years (interment of ashes in Garden of Rest in churchyard)