

## DEVOTIONAL MEDITATION

I remember a number of years ago watching the televised ceremony of the enthronement of Michael Ramsey as Archbishop of Canterbury. For some reason the text on which he preached his enthronement sermon has remained in my mind since. It was from 1 Sam. 10 v. 26 'and with him there went a band of men whose hearts God had touched'.

Whenever we attend a service of baptism, or confirmation, or marriage, our minds naturally go back to when we ourselves were in the position of those who now commit themselves to God or to one another. In the case of ordination the situation is rather different in that most of those present have not yet been through this particular stage. But here also is an opportunity to reconsider one's own commitment to the total ministry of the Church, whether ordained or lay, as well as to support in prayer those who at the time are receiving the commission. The whole Church is priestly, and although certain individuals are called and ordained to be priests within the Church, all share in the total ministry. This means that each member whether ordained or not has a ministry - to one another and in the situations in which they live and work. When we read the ordination service, the weight of responsibility placed upon those ordained is seen to be heavy, but 'He who has called you is faithful' and He supplies many helps and encouragement. So perhaps in this encounter He touches the hearts of those He is calling, to go forth with those whom He has commissioned, and so enables His commission to be carried out. We should pray that all those who were ordained this Michaelmas may be assured of this support by their brothers and sisters in the Body of Christ.

(contributed)

## THE PATTERN OF SUNDAY WORSHIP - 8

The Oxford Movement, which began in 1833, had a great influence on the pattern of Church life and worship in the nineteenth century. Ninety "Tracts for the Times" were written, propagating the new ideas and the old ideas reborn and refurbished. The Tractarians wanted to re-establish the ancient authority and dignity of the Church in its own right as a divine institution, and not an organ or agent of the State subservient to the Civil Power. They also wanted to restore the past glories of traditional Christian worship, and in particular to re-create in men's minds a sense of the surpassing majesty, beauty and mystery of the Holy Communion. They did not fully understand as we do now the process by which Matins, Litany and Ante-Communion had become the chief Sunday service, beginning at 11.00 a.m. But they were keen on two points: first, that there should be a full Mass and not a truncated one every Sunday, and not merely four times a year; secondly, that this should be before the usual time of Sunday morning breakfast, so that people could without difficulty or strain communicate fasting. So they instituted wherever they could a weekly celebration of the Holy Communion (they often called it a Low Mass) on Sundays at 8.00 a.m. By the end of the century the 8 o'clock service had

become almost universal, in churches of all types and traditions, even in those where there was otherwise little or no sympathy with the main principles and aims of the Movement.

Then there was the other problem of what to do with the very long composite service which had established itself firmly at 11.00 a.m. - regarded by most people as **the** great service of Sunday, which everybody who was anybody would attend (domestic servants and humbler folk would most likely have to make do with Evensong; but the "carriage people" came in their force and finery at 11.00). Social customs having become what they were, it was by now impossible to think of restoring Matins to its proper place as a preparation for Communion, as this would have meant having it at 6.00 or 7.00 a.m. - unless, that is, a later full service of Communion could be established in place or as part of the existing mid-morning service. And this is indeed what gradually came about. Some of the Tractarians realised that the Ante-Communion was a mutilated relic of the ancient Mass, and they worked away to restore it to its former dignity and beauty, with Matins as its prelude. But as "High Mass" became grander and grander, the musical settings more elaborate, the musical side of Matins was continually reduced until it disappeared altogether, and in time very often Matins with it. In churches which adopted this pattern - perhaps one out of every five - where Matins did survive it was usually as a quiet said service at 10.15 a.m. attended only by the specially devout, and Mass, sung with great solemnity and attended by the general congregation, became the 11 o'clock service.

In most of the other churches which did not follow this pattern, Matins took on some of the dignity and elaboration of the High Mass. The musical side was greatly enriched, often far beyond the capacity of most congregations to join in. Anthems, settings to canticles, and **robed** choirs to sing them were introduced; and these choirs now took up a prominent place at the east end of the church, where chancels were either enlarged or specially built to accommodate them. (All this did not happen without much opposition and sometimes violent demonstrations, as for instance in Exeter in 1848, when there was riot in a church there and an attempt to throw the vicar into a duckpond - just because he tried to lead the service wearing a **surplice!**)

This then was the state of affairs which many of us knew until fairly recent times: the division between "High Mass" and "High Matins" churches. How this confusing and perplexing situation has now largely disappeared because of the Parish Communion movement will be dealt with in our next instalment.

(to be continued)

### **JUNIOR SUNDAY SCHOOL**

The Junior Sunday School reopened on October 3. All boys and girls between the ages of seven and twelve years are welcome, and there are separate groups for the different ages. We meet in Wayside at 9.20 a.m. each Sunday except the fourth in the month, and come over to Church to join in the Parish Communion at the offertory possession.

This year, we are following a new course entitled "Share the Word",

with themes linked to the readings in church each Sunday. The idea is to spend most of our time at Wayside doing things, and our worship is mainly in church with all the congregation. We talk about things together, and each week there is a thought or link, which we take with us to church. This is something connected with what we have done at Wayside, or something to look out for which we see, hear or do in church.

We plan to do some exciting projects, and there is something to interest all ages.

B.S.

### **THE BAPTISMAL PARTY**

A few years ago it was a regular annual event in St. James's Church calendar for a baptismal tea party to be held on the Vicarage lawn. This lapsed until last year when it was revived and very successful. This year we will again have a party but it will be in the morning to enable mothers who also have school age children to attend more easily. The mothers invited are those of babies who were baptised in the previous year, and after receiving their invitations they are informally visited by one of our young mums.

It is a good opportunity for new mothers to meet others with young children and babies; it introduces them to the various facilities available to them within the Church, and provides a useful link in communication, as well as being a pleasant social occasion. Hopefully this will continue as an established annual event once more.

A Young Mum

### **RANDOM REFLECTIONS**

When the Editorial Board met to plan this issue of the magazine, amongst the matter already sent in there were two typescripts that seemed to cancel one another out: one on behalf of the Social Committee commending the Harvest Supper, the other from a much-loved member of our congregation, speaking perhaps for a sizeable minority of church-people, protesting against the new arrangements. The members of the Board thought that some editorial comment was called for which might help to get the matter into perspective and clarify some of the issues raised. Here then are some random remarks put together at short notice with these ends in view.

The idea for the change came as a result of a long discussion in the Social Committee, and when presented to the Church Council was strongly endorsed. The relevant minute of the P.C.C. meeting on June 22 gives a summary of the Social Committee's proposals and the reasons for them, and goes on: 'The Vicar thought that such a radical change should have been approved by the P.C.C. first, but others thought it had already been brought up before. The Social Committee was given the go-ahead to organise the supper as suggested'. The matter was briefly raised again at the next meeting on July 21, when an opportunity was given to members to reconsider the matter, but no one wished to do this. A minute reads 'The Vicar said there had been rumblings in some quarters about the proposed change in arrangements. He did not as rumoured raise any objection to people working in the parish hall on Sundays, but preferred that those concerned should have been to worship first, and therefore hours of work should not be arranged to clash with times of services'.

We understand that the Social Committee's reasons for suggesting the

change include the following: a desire to connect the fellowship-meal more closely with the act of worship and thanksgiving, and so have both on the same day instead of several days apart; there have been increasing difficulties in recent years about preparing the meal on a Thursday because more and more women are going out to work - on a Sunday both men and women will be available to help; having it at an earlier time may well make it possible for more families with young children to come; a buffet has many advantages, such as making it possible for more people to attend, and more freely to meet one another than at a long sit-down meal. The Social Committee emphasise that they have open minds on the whole affair, and look upon this year as an experiment not necessarily setting a pattern for the future.

With regard to the Fourth Commandment, and how far if at all it applies to Christians, there is much that could be said and has been said. When the 1662 service - at which the reading of the Commandments in the full Exodus version is obligatory - was reintroduced, a series of sermons was preached dealing with each of them in turn. (The Commandments are also read in slightly abbreviated form at the Series 1 service on the second Sunday in the month). There is no time or space to go over the ground again now, but it was interesting to hear a rabbi in a recent discussion on the radio saying that the Jewish tradition regarded nine of the Commandments as forming the basis of Natural Law binding on all mankind, but the Fourth as applicable to Jews only, and the mainstream of Anglican interpretation from the seventeenth century onwards has been very similar to this — while at the same time as saying that the Sabbath and all its rigour has been abolished, stressing that there is a positive duty and delight to give priority over all else to the worship of God on the first day of the week, the day of the Lord's Resurrection. It is indeed the 'thin end of the wedge' if the Church either directly or by default seems to be countenancing the widespread modern attitude that worship, especially at the Lord's Table, is of secondary importance, to be indulged in only if and when one feels 'in the mood' for it.

One final point for consideration: what are we to do when Christians differ sharply from one another on grounds of conscience? St. Paul, you may remember, attempts to deal with this thorny problem in Romans 14 and 15. It seems that - at least in certain circumstances - he would have the person of robust conscience give way to the scruples of the one whose conscience is more tender. A man years ago said 'I receive Communion every Sunday morning, and then I see no harm in a round of golf - but if it offends the consciences of those who worship with me, for their sake I will forgo my pleasure'. Some will applaud this: others might say he should have stuck to his guns! And how are we to apply Paul's line and distinguish between the strong and the weak? Experience has taught me that as we go on growing in love for God and for one another and continue to speak the truth as we see it in love one to another - these problems and difficulties have a way of sorting themselves out, and Paul's prayer (Romans 15, verses 5 and 6) is fulfilled amongst us: 'May God, the source of all fortitude and all encouragement, grant that you may agree with one another after the manner of Christ Jesus, so that with one mind and one voice you may praise the God and Father of our Lord Jesus Christ'.

(This article is printed here exactly as prepared and intended for inclusion in the September issue of the magazine, from which it had to be held over because of lack of space. - Ed.)

## JOHN KEBLE (1792 - 1866)

I was idly flicking through the hymn book before Evensong the other night and I happened to notice a hymn written by John Keble, No 335, and reading it, although a very familiar hymn, made me remember the great contribution made to our Church by now largely forgotten people such as Keble.

Coincidentally, reference is made elsewhere in the magazine to the Oxford Movement. In 1833 John Keble launched the Movement with his sermon on National Apostasy, when this group of High Churchmen, centred on Oriel College, Oxford, really thought that the Government was trying to lay hands upon the Church and reform it as it saw fit. (Remember this was shortly after the Reform Act of 1832, and there was much revolutionary ferment in the country, mainly directed against the Church). They felt that the Church at that time took its authority and position from being part of the Establishment, and they wanted to re-awaken the Church to its sense of divine origin, mission and authority, and for its ethos to be the teachings of the Seventeenth Century Divines and the early Fathers of the Church of the Apostolic Age. This meant in our terms very high churchmanship.

The Movement stirred up much support and much controversy, especially when in 1841 John Henry Newman and others turned to Rome. Keble, with the help of E.B. Pusey, steadied the controversy and kept the Movement within the Church of England, and so enriched the traditions of our Church.

The Movement, and Keble particularly, was noted for its intense spirituality, deep personal piety, holiness and the practice of discipline to bring this about such as fasting, prayer, confession and the frequent use of all the sacraments.

Keble, since 1836, was a parish priest in the country near Winchester. He wrote poetry and earlier in 1827 published the "Christian Year", and of this, it was said, it "made the spirit of the Book of Common Prayer living to men of his age". In 1870 Keble College at Oxford was founded in his memory. Of Keble it is said that his beauty of character impressed all who came into contact with him, and his advice on spiritual matters, always given with great diffidence, was widely sought after.

I feel we should remember people like Keble, not so much for their High Church doctrines, about which I prefer our style - though that is getting nibbled away, but for what they can still teach us about personal piety and holiness, those essentials of the Christian life, yet currently so unfashionable.

A.R. Taylor

## MRS. MURIEL WESTERN

The congregation of St. James's extends its love and sympathy to Jean Western whose mother, Mrs. Muriel Western, has lately died. Mr. and Mrs. Western and their family came to Hampton Hill in 1951, and Mr. Western was Churchwarden for a number of years.

## YOUNG PEOPLES' FELLOWSHIP FUTURE

Over the summer months, Y.P.F. like other organisations, hibernates to a large extent. With autumn upon us, we wake up and move head-long into our programme leading up to Christmas (not that far off now!).

Our plans include visits from some Mormons and a Nun, as well as from Alan Taylor and Andy Wood. Supplement this with talks from our own members, and you can see that there is infinite variety in our Sunday programme. Our Fridays as always cater for the more social side and we hope to make a cultural trip before Christmas. Christmas also brings our Annual Dinner and our Carol Singing efforts, both in the hall and in the roads.

All in all, a good autumn should be had by all those who come along to Y.P.F. If **you** want a good autumn - come along.

M.C.E.

## FURTHER NEWS OF THE WEEK OF PRAYER FOR WORLD PEACE

The special inaugural service for all Faiths for this important week is being held at the Bloomsbury Central Baptist Church, Shaftesbury Avenue, London WC2 at 3 p.m. on Saturday, October 16 1976. The preacher will be the Rev. Dr. Howard Williams. I will certainly be going by car and will give three others a lift with great pleasure.

In this last week I have been thrilled to receive from Australia a copy of their W.P.W.P. prayer leaflet; it is almost a replica of ours except that instead of ending with United Nations Day on October 24 they start with that day and so make the Week of Prayer for World Peace coincide with their United Nations Week. They have altered the prayers for racial justice to include their own Aborigines. This leaflet will be sent all over the vast continent of Australia, and as one of those responsible for this year's leaflet I feel very honoured. It is already being circulated in New Zealand, Canada, parts of India and in parts of Europe.

The Rev. Harry Dodd tells me that the preacher at the United Service on Sunday, October 24 at the Methodist Church in Hampton is to be the Rev. David Mason who has had much experience in race relations.

Hannah Stanton

## HELP NEEDED

As far back as November 1957 the 3rd Hampton Hill Scout Group held its first Bingo. In those days this social function was well-supported by our committee, and I know many of us older members remember the time we spent buying prizes, selling cards etc. As Bingo grew more popular so we had to change with the times and instead of "towels and tea-sets" money-prizes came into being.

Many people have helped to run this, and although on more than one occasion we have contemplated closing down, it has been continued specially as a service for the older people of the Parish.

With great regret we had to close down last July owing to lack of helpers, but several of our faithful supporters over the years are asking when we are going to start again.

If there is anyone in the Parish willing to help - it means every other Tuesday from 7 p.m.-10 p.m. — please contact me.

Doris Childs  
Secretary. 979 9054

### AROUND THE PARISH

It is felt by some members of the Church that it would be rather nice to know what is going on in and around the Parish at a more personal level. An outlet for this news could be through the magazine, which is received by people with an interest in St. James's congregation. There is not always time to catch up with the latest events at times such as the Parish breakfast, and news of past and present members of the Church is often missed.

A "chat" column of this type can so easily run into difficulties if it is not kept supplied with news, so, please, if you feel you would like somebody or something mentioned, don't wait to be asked about it, but write it down or tell one of the members of the Editorial Board who would welcome it and try to include it in the following magazine. (This, of course, applies to anything you feel that you would like to write or comment about - we are always interested in new material for the magazine).

A good start, whilst on the subject, which may be of interest, is that a number of Church members have recently had babies, the latest being Timothy - the new son of Gillian and Harvey Kendon.

Ann (nee Stewart) and Graham have moved back into the area, with their baby daughter Fiona, and now live in Isleworth where they have joined a local Church.

Caroline Bolt, for many years a keen member of the Y.P.F., a server, and infant Sunday school teacher, hopes to go to Hull University shortly to study theology.

An ex-head choir boy and server, Richard Melville was recently married at St. James's, and Michael Severn, another ex-choir boy is living in Sydney, Australia with his wife and son.

### THE FIREWORK PARTY .....

will take place as usual in the grounds of Laurel Dene on Saturday, November 6 at 6.30 p.m. sharp. **Admission by ticket only.** 60 p. including refreshments. Available now from all members of the Social Committee.

### DEANERY INTERCESSIONS

October 24	St. Mary's, Twickenham
31	SS. Philip & James, Whitton
November 7	Hospitals within the Deanery
14	St. Alban's with St. Mary's, Teddington

## SOME DATES TO NOTE

- October
- 9 14.30 Mothers' Union - Jumble Sale (Hall)
  - 10 HARVEST FESTIVAL & SUPPER
  - 11 09.30 onwards - Distribution of harvest gifts;  
14.30 Members of the Mothers' Union & Ladies Choir at the United Reformed Church
  - 12 18.00 Junior Choir Club - **and every Tuesday (W)**  
20.00 Hampton & Sunbury Council of Churches A.G.M. (W)
  - 13 07.30 Holy Communion;  
18.45 The Questers' Group **and every Wednesday (W)**  
20.00 Deanery Synod
  - 14 20.00 Parochial Church Council (W)
  - 17-24 WEEK OF PRAYER FOR WORLD PEACE
  - 18 SAINT LUKE'S DAY 07.30 Holy Communion.  
10.30 Editorial Board (4 Ormond Drive)
  - 19 20.00 Tuesday Club - "The Gardens of Hampton Court Palace" (W)  
20.15 VIGIL OF PRAYER FOR RACIAL JUSTICE (St. Francis de Sales).
  - 20 19.45 Party for NEWCOMERS in the Chambery Estate area of the parish - by invitation (Hall)
  - 21 20.15 Meeting for Clergy and Readers (All Saints' Vicarage)
  - 24 Instead of Evensong here, UNITED SERVICE & PRAYERS FOR PEACE in the Hampton Methodist Church at 18.45; cars outside our church offering lifts 18.20
  - 26 19.45 for 20.00: Wayside Monday Centre Helpers A.G.M. (W)
  - 28 SS. SIMON & JUDE 07.30 Holy Communion

### November

- 1 ALL SAINTS' DAY 07.30 Holy Communion
- 2 19.45 Wayside Project Training Session (19 St. James's Road)
- 3 14.30 Mothers' Union A.G.M. (W)
- 6 PARISH FIREWORKS PARTY (Laurel Dene - admission by ticket only)
- 7 17.15 Senior Members of Church lead service at Laurel Dene
- 10 07.30 Holy Communion
- 14 REMEMBRANCE DAY 17.15 Members of Y.P.F. lead service at Laurel Dene

The Adult Confirmation Group continues to meet weekly in October and November on evenings as arranged.

Prayer Meetings (75 Burton's Road) 20.00 on October 12, 26 and November 9

Prayer Meetings (69 St. James's Avenue) and House Study Group Meetings (68 Park Road) 20.00 on October 21 and November 3 and 17.

The Ladies' Choir meets every other Monday at 14.30 as arranged, and the Modern Bible School at St. Giles-in-the-Fields is on every Monday evening.

## MARRIAGES

- September 11 Simon Amyas Johnson to Phyllis Ann Zuvela  
Richard Peregrine Melville to Ruth Russell