

# Vicar's Notes

## Parish Voluntary Service

Two suggestions put forward by the Commission on the Wider Church have already been brought before the Church Council, and approved, so that steps can now be taken to bring them into effect. This Commission, like the other two set up by the Council, is still only at the beginning of its work, but it is felt that, if a matter is one on which action might well be taken without delay, then there is no reason to go on waiting until the finished report is presented, which may not be for another six months.

The first suggestion concerns the development of the spirit and practice of voluntary service in the parish. We know that there are plenty of good-neighbourly actions going on all the time, and that in an emergency there are not many people without someone to whom they feel they can turn. But there are some, and we don't want there to be any. And as well of cases of sudden distress, there are people, both young and old, who could do with that extra bit of personal help and interest as a regular thing.

What we want to do then is to get the names of as many people as possible who are willing to give neighbourly service anywhere within the parish when the need arises which they can meet. Some may have special gifts and skills which they could offer, such as the ability to look after a baby for a day or part of a day when mother is not too well, and a day's relief would make a world of difference; or the skill to deal with that house-bound old lady's tiresome corn. Others would come in to do an infirm person's shopping, or to do the heavy work in a garden that has always been the pride and joy of its owner, but is now getting beyond his strength. Wood-chopping; bringing in the coal; calling for a chat with that lonely old man whose eyesight is failing, and perhaps reading to him now and again—not forgetting those in the chronic

wards of hospitals who have no friends or relatives to visit them: Yes, there is ample scope for us all, whether we can give only a few minutes or a few hours.

We have an organising secretary ready to take charge of the scheme when the names are there; and when there are sufficient names, the scheme will be launched. People who would like to give in their names for this service, or would like further details of what is proposed, are invited to get in touch with me at the Vicarage, or with any of the following:—

**Mrs. Bird**, 37, Uxbridge Road.

**Mr. Forrow**, 68, Sunnyside Rd.

**Mrs. Mills**, 14, Uxbridge Road.

**Mrs. Orton**, 30, St. James's Rd.

## A Church Badminton Club

The second suggestion which has been endorsed is that enquiries should be made to see if another Badminton Club, giving priority to members of the Church, would meet a need. If there is sufficient demand, plans have been made to reserve the Hall on two Wednesdays a month for this during the autumn and winter. No concession with regard to rental can be given—the Club, if formed, would have to pay the same as the other Clubs (32/6 per night), and therefore the subscription of membership might have to be fairly high. We should like to know by the next meeting of the Church Council at the end of July what the demand for membership is. If more apply than can be accommodated, it may be necessary to resort to drawing names out of a hat, or some other means of choosing the first members. If you would like to join such a club if formed, please apply in writing either to me, or to the secretary of the Church Council, Mr. Forrow.

## Charges for the Hall

The Church Council has decided that organisations connected with the Church using the Hall shall be charged as follows: 5/- per session for ordinary meetings; £1-1-0 per session for profit-making functions; Dress rehearsals of plays 10/6; Brownies and Cubs, 1/- per meeting.

# AROUND THE SPIRE

being notes and news about  
people, activities & organisations

## NEWS-TEAM FELLOWSHIP

No doubt you have seen this announcement on the first page of our parish magazine, and perhaps you have wondered what it means. The title "News Team" was coined by the late Prebendary Wilson Carlisle when he was Chief of the Church Army, in response to Archbishop Lang's "Recall to Religion"—way back in 1935. The vision was to make every communicant a missionary and to open the mouth of the person in the pew.

The fellowship is composed of a number of people who meet once a month to train in prayer, bible study and evangelism.

You may have learned from your friends in the parish that the St. James's News Team has carried out house-to-house visiting and held home-meetings. The Team has also met regularly month by month for prayers, bible study and discussion.

Removals from the parish have depleted the Team, and "recruits" have apparently fought shy of joining, perhaps because they didn't know what it was all about or because they felt they could not take part in acts of evangelism which necessitated house-to-house calls. You will now know something about the News Team and realise that as prayer is its greatest and most important action, it **will** be possible for you to join in. A football-team was recently given oxygen to increase its vitality in an important match. Prayer is the oxygen of the News Teamer and in fact, of every Christian. Because of this the News Team has arranged to hold its future monthly meetings (usually the first Tuesday in each month) in the church, in the hope that it will encourage others to come along and take part in this special act of prayer. The first half-hour, from 8 p.m. onwards, will be spent in prayer. This will be followed by a discussion in the vestry (attendance optional) and later, by the Office of Compline, this ending about 9.30 p.m.

The first prayer meeting in church will be held on Tuesday, 1st June, at 8 p.m.

You will be very welcome, so please come if you can.

S.V.J.F.

## THE GUIDE COMPANY

We are very pleased to be able to report that our 'trading' proved a great success, amounting to a grand total of £7-12-4d. A small prize was awarded for the best individual effort and this was won by Christine Giles who earned £1-15-9d.

We have two badge successes to report this month, Janice West won the Laundress badge and Sonia Baldwin completed the Needlewoman's badge. Sonia has now won all of the six badges needed to make her a holder of the Little House Emblem.

On May 6th, we were pleased to welcome Mrs. Casey and the Brownies to our meeting when Ruth Mills and Jennifer Alexander 'flew up' to the Company.

Nineteen of our Guides attended the District Church Parade on May 16th, and afterwards returned for tea at the Lady Eleanor Holles School where we were entertained by the boarding school members of the Company.

We are now looking forward to Whitsun when two of our patrol seconds and all our leaders will be attending the District Leaders' camp at Blackland Farm.  
S.E.S.

## SMALL ADVERTISEMENTS

**WANTED.** Fishing rod, good condition. 53, Burton's Road.

**WANTED.** Child's Tricycle, good condition.—Ring Mol. 880.

## DATES TO NOTE

May 31.—7.30 p.m. Drama Group (Windmill Road School).

June 1.—8.0 p.m. News Team Fellowship (Church).

June 2.—3.0 p.m. Mother's Union Speaker: Miss Gough. (Hall).

June 3.—8.0 p.m. Fete Committee (Laurel Dene).

June 6.—Whitsunday.  
Holy Communion 7.0 8.0 10.0 a.m. and 12.15 p.m.

June 7th & 8th—Holy Communion 10.30 a.m.  
 June 8.—8.0 p.m. P.C.C. Commission on 'The Wider Church' (also meets on June 16).  
 June 10.—9.0 a.m. Y.W.G. Outing to Felpham.  
 June 11.—8.0 p.m. Junior Sunday School Teachers (Vicarage).  
 June 12.—3.0 p.m. Scout & Guide Garden Party (POSTPONED).  
 June 15.—St. Barnabas Holy Communion 7.0 a.m.  
 June 16.—7.30 p.m. Methers' Union Diocesan Service at St. Paul's Cathedral.  
 June 18.—8.0 a.m. Mothers' Union Outing to Bournemouth.  
 June 22.—7.45 p.m. Y.W.G. Committee (77, Burton's Road).  
 June 23.—3.0 p.m. Y.W.G. Children's Party (Vicarage).  
 June 24.—St. John Baptist. Holy Communion 7.0 and 10.30 a.m.  
 June 25.—7.30 p.m. Magazine Distributors (Vicarage).  
 June 29.—St. Peter Holy Communion 7.0 a.m.  
 June 30.—2.45 p.m. Mother's Union Prayer Group (Church).

3.0 p.m. M.U. Committee (Vicarage).  
 7.45 p.m. Y.W.G.—Hygiene in the Kitchen (Hall).  
 July 3.—3.0 p.m. Summer Fête (Laurel Dene).  
**N.B.** No Holy Communion at 10.30 a.m. on Thursdays June 3rd and 10th.

#### BAPTISMS

Apr. 25.—Martin Tallent 43, Hampton Road.  
 May 9.—Gillian Ann Winn, 169, High Street.  
 „ 9.—Pauline Kelly, 153, Uxbridge Road.  
 „ 9.—David Christopher Thompson, 13, Longford Close.  
 „ 9.—Helen Jane Bennett, 64, Kings Road.  
 „ 9.—Lesley Anne Carpenter, 60, Windmill Road.

#### BURIALS

May 17.—Percy Dunbar, 120, Uxbridge Road, aged 71, years (at Hampton).  
 May 19.—George Warnett, 12, Park Place, aged 85 years.

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## FROM BEYOND THE SPIRE

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### THE DIOCESE OF LONDON

#### 1. The Saxon Church *Continued*

First he sent St. Augustine in 597 to the kingdom of Kent, whose ruler Ethelbert was overlord of eastern England. Ethelbert's wife Bertha, daughter of the Frankish king, was a Christian, and her pagan husband had allowed her to continue the practice of her religion. Augustine received a kindly welcome and a hearing, and Ethelbert himself became a Christian. So many of his people followed his example that Augustine sent to Rome for reinforcements, and Gregory in 601 sent Justus and Mellitus to support him. In 604 Justus was made Bishop of Rochester, and Mellitus was sent to the East Saxons, whose king Sebert was a nephew of Ethelbert; and it is here that the story of London as a diocese begins. Ethelbert gave a plot of land at London, on which Mellitus built the church of St. Paul in 607, and two years later the lands of Tilling-

ham in Essex were given for its upkeep. The new diocese comprised the East Saxon kingdom, which then included Essex, Middlesex, and part of Hertfordshire and Buckinghamshire.

On Ethelbert's death in 616, Sebert's sons lapsed into paganism, and Mellitus was forced to flee, and for 37 years London and the kingdom of Essex were without the Faith. Re-conversion came from the North. Sigebert II of Essex became a Christian while on a visit to Oswy, King of Northumbria, in 653, and asked for a priest to be sent to Essex. Oswy chose Cedd, an experienced missionary, who was consecrated Bishop in 654 by St. Finan of Lindisfarne. His chief churches were at Tilbury and Ythancaestr (Bradwell-next-the-Sea). London was at this time part of the kingdom of Mercia. Cedd died in 664 after ten years of fruitful activity. His successor Wini was rather a scandalous person. After being driven out of the see of Winchester, he bought the

Bishopric of London from the king of Mercia. In contrast, his successor Erconwald was a saint whose memory was venerated throughout the Middle Ages. From 675 to 693 he ruled the diocese, founding monasteries and rebuilding St. Paul's. It was during his episcopate that the Church of England was reorganised by Archbishop Theodore. The seven dioceses which corresponded with the old seven kingdoms were divided into fifteen, but London retained its old boundaries. As a result of Erconwald's labours the diocese achieved a stability which enabled it to survive the impact of the Danish invasions in the 9th and 10th centuries. Bishop succeeded bishop. Little is known of most of them but their names. The great St. Dunstan was bishop for a year (959-960). His successor Aelfstan combined episcopal duties with those of a commander of the fleet which repelled the Danes from the mouth of the Thames.

The organisation of the diocese at this period bore within itself the seeds of the medieval system which still has its influence today. The Bishop, when he was not journeying through the diocese, lived beside his Cathedral amongst a small body of clergy, who advised and assisted him. They lived a communal life according to a rule. Long before the Norman Conquest the Canons of St. Paul's had their "St. Paul's Rule." The Bishop's chief official was the Archdeacon, and in St. Paul's there is to this day a reminder of his old importance, for he ranks next to the Dean among the dignitaries of the Cathedral. The parochial system developed from the time of St. Erconwald, when landowners began to provide priests to minister to those who lived on their estates. An arch-priest, in charge of one of the more important centres, presided over the priests in a certain area, and was the forerunner of the Rural Dean. As the Saxon period drew to a close, continental influence was ever increasing, and in 1044 Robert of Jumieges, a Norman, became Bishop of London. His successor William (1051-1075) was also a Norman. The diocese was being prepared to face an age of change.

## 2. The Middle Ages

The Norman Conquest forged a new link with the continent which had its inevitable effect upon the Church, in which the higher offices were soon filled by Normans, though Ulfstan, the Saxon Dean of St. Paul's, was still in Office in 1090. William I confirmed to the Church in London the properties and privileges which had been conferred upon it by Saxon kings, but the diocese was to feel the effects of reform when Lanfranc became Archbishop of Canterbury in 1070. The Bishop was henceforth to rank next to the Archbishop of York, third in importance among the Bishops of England. The number of Archdeacons was increased to four; London, Essex, Middlesex and Colchester; and the Archpriests became Rural Deans. The development of the manorial system increased the number of parishes, and the late 11th and early 12th centuries were a great age of church building, so that Peter of Blois, on becoming Archdeacon of London in the late 12th century, could report that there were some 120 parish churches in the City alone.

The Saxon Cathedral was burnt down in 1087, and a great new building in the continental manner took its place. The great Norman nave, begun by Bishop Maurice (1086-1107), stood till 1666. In the crypt was set the tomb of St. Erconwald, whose body was later transferred to a golden shrine behind the High Altar, which became popular as a place of pilgrimage throughout the Middle Ages. Around the Cathedral was gathered a company of clergy of considerable brilliance whose talents were used not only for the Church, but also for the State. Thus in the 13th century we find the Bishop sometimes as Chancellor or Treasurer of England, and Canons of St. Paul's among the Barons of the Exchequer. Deans of St. Paul's were sometimes sent on diplomatic missions to the continent or to Scotland. Hence arose early in the 14th century the appointment of suffragan bishops with titular sees in such places as Nazareth, Gallipoli, Sidon, or Colchester.

(The remainder of the article is held over until next month owing to pressure of space.)