

# *The Spire*



THE MAGAZINE OF ST. JAMES'S CHURCH  
HAMPTON HILL, MIDDLESEX  
JANUARY, 1963

# St. James's Church, Hampton Hill, Middx.

## CHURCH OFFICERS

### Vicar

The Rev. R. H. Brunt, B.A.,  
A.K.C., The Vicarage, St. James's  
Road. Tel. Molesey 2069.

### Churchwardens

Mr. W. F. Wigginton, 18, Cranmer  
Road. Tel. Molesey 4596.

Mr. L. Melville, 106, Park Road.  
Tel. Mol. 6615.

### Organist and Choirmaster

Mr. G. D. Butterworth,  
35, St. Mark's Road, Teddington.

### Secretary of Parochial Church Council

Miss P. M. Stanley, 54a, St. James's  
Avenue. Tel. Mol. 6065.

### Treasurer of Parochial Church Council

Mr. G. I. Robinson, 36, St. James's  
Road. Tel. Mol. 2426.

### Recorder of Planned Giving Scheme

Mr. L. Rockliffe, 40, Gloucester  
Road, Teddington. Tel. Ted. Lock  
4909.

### Church Officer for Bookings of Hall and Wayside

Mr. W. F. Wigginton, 18, Cranmer  
Road. Tel. Mol. 4576.

### Supervisors of Wayside

Mr. S. D. Harris, 82, Park Road.  
Tel. Mol. 1283.

Mrs. D. E. Warwick, 52, Park  
Road. Tel. Mol. 7004.

### Magazine Secretary

Mr. C. W. Smith, 9, Carlisle Road,  
Hampton. Tel. Mol. 1956.

### Organiser for Church Flowers

Mrs. L. Mills, 40, Oldfield Road,  
Hampton. Tel. Mol. 6626.

Mrs. Mills would be pleased to  
hear from people willing to arrange  
flowers on any particular Sunday.

### Secretary of Bible Reading Fellowship

Mrs. G. A. Mellor, 52, St. James's  
Road. Tel. Mol. 2757.

### Deanery Well-Care Worker

Miss D. M. Kemp, 36, Maswell Park  
Road, Hounslow. Tel. Hou. 7907.

## CHURCH SERVICES

### Sundays :

8.0 a.m. Holy Communion.  
9.0 a.m. (Second & Fourth Sundays  
in month). Holy Communion.  
11.0 a.m. Matins and Sermon.  
12.15 p.m. (First & Third Sundays).  
Holy Communion.  
6.30 p.m. Evensong and Sermon.  
Holy Baptism is administered after  
notice on the Fourth Sunday at 4.0  
p.m.

### Week-days :

**Holy Communion :** Wednesdays  
7.15 a.m.; Holy Days as announced;  
Thursdays 10.30 a.m.

This Church is maintained, and  
good causes supported, by direct  
Christian giving. Those who have  
not made a pledge to give a regular  
amount, and who wish to do so,  
are invited to ask the Treasurer or  
Recorder for details of the scheme.

No collections are taken at Sunday  
or week-day services. Planned Giving  
envelopes and other offerings should  
be placed in the receptacles provided  
before the service begins—also the  
oblation of bread on the paten be-  
fore the early services of Holy  
Communion on Sundays.

Various arrangements are made for  
Religious Education. Sunday Schools  
and Bible Classes are held at 9.45  
a.m. in the Church and Wayside,  
and at 2.30 p.m. at Rectory School,  
except on the Fourth Sunday in the  
month, when a Family Service is  
held in Church at 11.0 a.m. Confir-  
mation Classes for adults and young  
people are formed from time to  
time, and Study, Prayer and Dis-  
cussion Groups arranged.

There are various societies and  
organisations sponsored by the  
Church. The Vicar would be pleased  
to supply information about these  
and any other matters and to be of  
service in whatever ways he can. He  
is anxious that no newcomers should  
move into the parish without a  
welcome, and would appreciate it if  
they would make themselves known  
to him as soon as possible after  
their arrival.

This magazine can be delivered  
free to anyone interested in the  
Church who would like to have it.

## Vicar's Notes

As we go forward into 1963, we wish all our readers a good, joyful and peaceful New Year. We also hope that this hundredth year of our own church's life will see continued growth and expansion, so that we may press on towards our centenary with increasing zest and vigour. We look for a resolving of those difficulties and frustrations that dogged us during the last months of 1962, and hope that we shall be able to carry out in 1963 the major improvements and renovations planned for the previous year. One thing it seems certain that we shall have to accept, unpalatable though it may be. That is the fact that, until the man-power and staffing position throughout the Church as a whole is much better than it now is, we shall not be allowed the help which a curate could give. When we look round our Deanery, and count up the number of curates now at work there (15 or 16 in the 18 parishes—some parishes of course have more than one—as well as 4 or 5 Deaconesses and lady-workers), we may feel that this is unfair. But it is certainly not unfair in the light of the situation in the country as a whole. It is only right that extra help should go where it is most needed, and there are some really desperate situations. The strain does seem pretty grim here at times, but it is being more widely shared by a growing team of keen and active workers, and more and more people are giving support in all kinds of ways. Not that we can ever have enough! A later note in this magazine makes it clear that the services of many more volunteers could be utilised. But with so much to encourage us, we can receive the Bishop of Kensington's firm decision on this matter of a curate with good heart.

### CHRISTIANS IN A WORLD SOCIETY

But we do not live only in a parish—we are citizens of the world. When we look beyond the hopeful situation on our own door-step, the picture seems very different. What signs of hope can we see there? We can "break-through" in a parish—how can we break through in a world like this? Some would put their trust in causes such as C.N.D. To others these appear over-simplified shortcuts. Like many others, I myself

have been floundering and perplexed, but I received much help and hope from a one-day conference organised by the Wyndham Place Trust, on "Christian Responsibility in a World Society," which I recently attended. I hadn't heard of this body before, but the Archbishop of Canterbury is one of its Patrons, and he gave a most penetrating opening address. The Trust has been set up to promote understanding of the principles of the Rule of Law and the objects of Supra-National Government among Christians and members of other religions in this country and elsewhere, and to see that Christian insights are brought to bear on problems of peace and world community. One of the Trust's booklets points out that unless we can relatively soon put force under world law, we shall either destroy our world or achieve at the best only a machine state imposed upon the pitiful survivors of a nuclear war. This means that a far higher percentage of Christian people ought to spend time, energy, money and influence in the promotion of peace. With the help of the best available Christian and Jewish thinkers—Scientists, Theologians, Philosophers, Historians, Politicians, Economists—the Trust is working to give guidance to us ordinary folk about the practical steps we need to take, and the policies and aims we should urge upon governments. The main end envisaged is the establishment of a World Authority, with a World Police Force to keep order in a disarmed world, but it is realistically seen that this can come only as the culmination of a number of stages of development. These are set out in detail in the booklet "Keeping the Peace." Assuming this main aim, the Trust puts forward well-thought out plans to help solve the problem of World-Poverty, and to encourage educational development. There is indeed much food for thought here which we should be getting our teeth into at the parish level. Christians must take the lead in making citizenship of the world a meaningful and practical proposition.

### MARX AND THE MARX BROTHERS

An urgent question, of course, is whether any progress towards World Unity can be made in face of the present rift between seemingly monolithic Communism devoted to the Gospel of St. Marx, and the easy-

going, compromising "Free" World, whose only Gospel sometimes appears to be that of the Marx Brothers. Mrs. Senior brought this issue squarely before the Young Wives' Group recently. The conference was optimistic in this regard, though it realised that this was a question not of years, but of decades, and that this interim period was bound to be a very dangerous one. A distinguished Roman Catholic Philosopher and Historian who was one of the main speakers was markedly irenic in his whole approach to Communism, in contrast to the solid hostility that

often prevails in Christian circles. He believed that it had much of value in it, or it would not have appealed to the human heart as it had. But he also said that we needed to develop our own convictions—that we hold everything that is of value in Communism and much more besides.

With the widespread interest aroused by Mrs. Senior's talk, and the thinking of Christian experts becoming increasingly available for us, we cannot just leave these important matters in the air—we must find ways of going more deeply into them, and then acting.

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## AROUND THE SPIRE

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being notes and news about  
people, activities & organisation

### FIRST ANNUAL REVIEW OF CHRISTIAN STEWARDSHIP

This is the concluding portion of the Report, the first of which appeared in last month's issue.

The audience was waiting with interest to hear the Vicar's remarks and greeted him with warm-hearted applause. He opened by saying that there had been widespread misgivings that the Stewardship Scheme would injure the parish's social life in that most of the social activities had been to raise money and when this incentive was lost it had been feared that social life would cease.

In fact, the opposite was true. There had been more and better social functions this last year than even during the great renovation drive eight years ago. He expressed his gratitude for the evening's splendid arrangements which were due to the efforts of a hard working committee under the amiable chairmanship of Mr. Gostling working in conjunction with the team of hostesses.

Mr. Brunt spoke in heartfelt tones of the wonderful relief from financial pressure. "Poverty," he said, "has as dispiriting and dangerous an effect on a Church as on an individual." Gone were the days of constant strain, the sermons punctuated by the dripping of water into the bucket from the leaking roof, and the constant anxiety about the future. More had already been achieved in so many different ways than had seemed possible a short year ago. A new spirit of friendship was abroad and active in the parish and as the pressures were removed one by one St. James' would be able to give more money where it would do most good, and to help others in greater measure.

Mr. Brunt spoke enthusiastically of the forward-looking Church Council and the committees which had encountered many snags in the last year and which had sat far into many nights studying how best to overcome them. He was confident that with the parish's continuing co-operation St. James' would experience the exhilaration of moving on to ever better things.

Mr. Melville brought the formal proceedings of the evening to a close with a telling little story which concerned the incumbent who came to his new parish to be greeted by various members of the Church with the words, "Oh, this parish is dead." "In that case," said the incumbent. "We must give it a funeral." Whereupon all plans were made, a service was held in church and even a coffin was provided. Before the burial the parson invited the congregation to take a last look at their dead parish and upon looking inside the coffin they found a mirror which reflected their own images. Mr. Melville smiled as he said that St. James' was far from dead but that he felt that the story held a thought-provoking moral!

After the speeches were over more coffee was served from a seemingly inexhaustible supply arranged by that unfailing good friend of St. James', Miss Davey, better known to many of us as "Matron" of Laurel Dene; and the guests lingered to have chat over the points of an evening another go at the refreshments and to that will surely go down as one of the outstanding successes of our parish history.

As the last word of the above report is typed it is clear to one who was a bitter opposer of the scheme before its adoption, how much the parish owes to its Vicar. As people who have served on the Church Council during the last years well know, Mr. Brunt has worked patiently and doggedly in the face of much opposition to get the stewardship scheme started in this parish, very gradually winning opinion to his side. Once the campaign started it was made successful by a wonderful team of workers who came in to help the stalwarts who had taken the decision, but without Mr. Brunt's faith and determination not to accept defeat the future of St. James' might not look so bright today. M.O.

#### THE YOUNG WIVES' GROUP

Our Annual General Meeting, held on November 14th, will be reported in the February Magazine.

At the November meeting we were pleased to welcome Mrs. Sheila Senior as our speaker. She returned to her home in Uxbridge Road in August, after living in Moscow for two years and nine months. Her husband was the Scientific Attaché, for three years, at the British Embassy in Moscow, and Mrs. Senior took their children to join him. They had a three-bedroomed flat in a block reserved for Diplomatic Corps families, but it was a flat which would have housed at least six Russian families. She told us of the extreme cold in winter (down to minus 26° C.); of the lack of variety in the food, especially in winter; and of the very high cost of clothing. Mrs. Senior's social life was confined to the Diplomatic Service. Although she met many Russians, she failed to make any real contact with them, finding them nervous of associating with foreigners. She found what she described as a "deeply religious fervour," but the "religion" was *Communism*. Christianity does still exist there and the churches are crowded, but very few in number; about one church in a city the size of, for example, Leicester. Only a very small minority of the people are able to worship God as their forefathers did, and they are mainly older people.

We are very grateful to Mrs. Senior for giving us a housewife's view of life in Russia today. It made a most interesting evening and I have never known such a continuous flow

of questions and we could have kept them going much longer! Mrs. Senior answered them all extremely well, and must have been tired at the end of the evening. M.S.  
(*Editorial Comment*: We hear on all sides that Mrs. Senior's talk was most impressive; perhaps we could ask her to write an article for our magazine in the near future.)

#### THE "NINETY NINE" PARTY

The Social Committee are arranging another go-ahead party on Saturday, January 19th, in the Church Hall, at 7.45 p.m. Tickets which will soon be available will cost 3/6 and include Light Buffet Refreshments. Remember the Twelfth Night Party last year? You enjoyed that and we hope you will enjoy the "Ninety Nine" Party even more.

(Why "Ninety Nine"??? Well—next year the party will be the Centenary of the church party, that's why!.)

#### PRE-A.P.C.M. THOUGHTS

There are many Committees in being already which look after the various Church interests and there is scope for still more. We need enthusiastic, active volunteers. If you want your Church to flourish; if you want to make friends; if you want to experience the satisfaction of useful, rewarding effort, contact the Vicar or any Council member.

The following are only some of the committees on which you can serve:

The Church Council itself, with its many offshoots; The Social Committee, Magazine Committee, Building Committee, Stewardship Scheme Continuation Committee, Centenary Committee, etc., etc.

(The date of the Annual Parochial Church Meeting—that is what the cryptic letters A.P.C.M. above stand for—at which the Church Council for 1963-64 is elected, has not yet been fixed, but will most likely be some time in March. More about this in the February Issue—Ed.)

#### SOME DATES TO NOTE

- Jan. 1.—The Circumcision. Holy Communion at 9.0 a.m.
- Jan. 2.—2.30 p.m. Mothers' Union Carol Service (Hall).
- Jan. 3.—2.0 p.m. Sunday School Christmas Outing.
- Jan. 6.—The Epiphany. Sunday Services as usual.
- Jan 9.—8.0 p.m. Prayer and Study Group (Vestry).

Jan. 10.—8.0 p.m. Adult Confirmation Group (Vestry).  
 Jan. 18-25.—Week of Prayer for Christian Unity. Details of special meetings will be announced later.  
 Jan. 19.—7.45 p.m. The Ninety-Nine Party (Hall).  
 Jan. 20.—6.30 p.m. The Hampton Methodist Church invites Christians of other Churches to join them in worship and in prayer for Christian Unity. It is hoped that some of our people will be able to go. But Evensong will be held here as usual.  
 Jan. 21.—8.0 p.m. Hampton Council of Churches (W).  
 Jan. 22.—8.0 p.m. Hong Kong and its Refugee Problem: The Student Aid Project, Speaker: Mr. E. R. Mackinnon (Congregational Church Hall).  
 Jan. 23.—2.30 p.m. Mothers' Union Speaker: Mrs. Stevens, "Long-suffering" (W).  
 Jan. 25.—Conversion of St. Paul. Holy Communion at 7.15 a.m.  
 Jan. 26.—3.30 p.m. Old People's

New Year Party (Hall).  
 Jan. 27.—All candidates for Confirmation not already meeting in groups are asked to attend Evensong and stay behind for a short meeting afterwards.  
 Jan. 30.—8.0 p.m. Open Meeting with Films, sponsored by Young Wives' Group, "Water Holidays" (Hall).  
**BAPTISMS**  
 Oct. 28.—Michael David Robins, 132, Uxbridge Road.  
 „ 28.—Steven John Cairns, 14, Wolsey Road.  
 „ 28.—Mary Sue Campbell, 77, Holly Bush Lane.  
 „ 28.—Mark Stanley Charnock, 1, Oxford Road.  
 „ 28.—Tina Jane Beaven, 24, Hazelwood Avenue, Morden.  
 „ 28.—Collette Jane Gray, 53, Windmill Road.  
 „ 28.—Caroline Elizabeth Ratcliffe, 17, Longford Close.  
 Nov. 25.—Michelle Denise Luff, 46, Myrtle Road.

Marriages & Burials held over until Feb. issue

## FROM BEYOND THE SPIRE

### LETTER FROM INDIA

I stayed overnight in Bombay and departed on the Saturday afternoon. Out of Bombay we ascended the Western Ghats, magnificent in torrential rain. The train took it slowly and it seemed as though the track could easily be washed away. Towards evening we passed through the university town of Poona and then went on to cross the rather unfertile looking Deccan plateau, coming down to Madras in the Sunday afternoon. It was a bit hectic in Madras—I saw one of my cases walking off on the head of a coolie and wondered whether I would lose the ninety and nine in giving chase to the one. However, the luggage was all piled successfully into a taxi and we transferred to the other station. At Timmivelli I was met and transported to Nagercoil by the hospital ambulance. And as we entered the hospital compound there was all the Staff assembled to give welcome—tremendous.

The welcome has stayed that way too. This is a very happy place. It is early yet to give more than impressions. I have a flat and take my meals with an American family. We work in the hospital from 7.30 a.m. to 12.30 and 2.30 to 5.30 with

Sundays a non-working day and Wednesday a half-day. Nagercoil means temple of the Nagers (a family name). The town (population c. 80,000) is situated about ten miles from Cape Comorin and there are mountains to two or three thousand feet within that distance to north and east making a very impressive view, especially from the windows of the operating theatre. Then all around are paddy fields and villages and people, people, thousands of them. The climate is quite kind and the district healthy. The wind blows strongly, for the Indian Ocean is less than six miles away on the west side.

Of course there is a lot more to tell. I just hope this stimulates to interest, to prayer, and perhaps to write. I promise a reply if you do. I'll see if I can get some slides and tape posted off to England in time for you to have it at Christmas.

The Y.P.F. photograph stares at me from the desk and I think of you all often and pray that our Lord will lead you day by day into His service. If anyone can buy their return fare he is welcome to come and stay awhile. Living expenses are small and the flat has plenty of room!

(At long last the concluding portion of Dr. Rodney Bishop's first letter from India!)