

PARISH WEEKEND AT HILDENBOROUGH *(continued)*

SESSION III. BIBLE STUDY. ROOTS (iii) (Bible ref. John 15, 5; 1 John 4, 19; Ephesians 3, 17-19 and 4, 7). **FRUITS** (Galatians 5, 22-23; Matthew 7, 16-20). We studied these beautiful verses which supply many answers to the questions we were asking, and were then asked to consider the fruits of the Spirit—love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control—and to say what we thought of the position in God's sight of the many humanists (not Humanists, but humanitarian people who do good works albeit not in God's name) and to ask ourselves if we Christians are more fruitful than they by virtue of our faith. All groups felt that they could not speak from God's point of view, but consideration of the passages from the Bible led to a belief that wherever Love is and Good is done there must God be also. The Christian has the immeasurable help of God's grace through the Bible and communion with God in prayer and answer. **SO WHY (it followed) WITH THIS POWER HOUSE AND SOURCE OF LIGHT AVAILABLE ARE THERE NOT MORE STARTLING SHINING RESULTS?** The contacts were obviously not working properly or the current was not switched on fully by those professing to be lit by the Light of the World. Many people performed wonderful deeds and made great sacrifices (as in time of war for instance) with no conscious thought of God but working from the roots of goodness inherited by all mankind as God's gift and we thought that God's view would be determined by the deeds performed—"By your fruits shall you be known." God would accept the goodness of all men but expected the goodness of Christians. The Christian could make sure of being fruitful by sowing good seeds and by developing constantly, with God's available help. His inherited gifts. Good, it was thought, was God's universal gift to all men as His way of remaining in man although not acknowledged by him. The Christian has an incentive and a purpose in trying to be good, he is instructed to be, and recognises and is strengthened by this to try to do better than he otherwise might. God rejects no one doing good but danger lay in Man's pride in his own intellect and powers. Self-satisfaction was destroying to both the would-be Christian and the unbeliever.

REVISED COMMUNION SERVICE. On Sunday morning we all experienced this form and most acknowledged it as a great improvement on the cumbersome form used at present, although for some, the change did not go far enough. We were dismissed with the simple words "Go forth in peace," and although realising that there can be no greater blessing than the receiving of Christ's Body and Blood, many of us hankered, with acknowledged sentiment, for the familiar blessing.

SESSION IV. AGENTS OF OPPORTUNITY. We were asked to list our various occupations and to consider what each of us can do in order to bring wholeness of life to the people and situations encountered and served. Did our life give us opportunities to speak of faith and did we use the opportunity if and when it arose? It was significant that quite a few who were in "jobs" as opposed to being at home as housewives or retired, found little or no opportunity and some admitted honestly to not taking advantage of those that came. A few obviously found opportunities and used them. Those at home

found their time and freedom of choice of tasks, from bonds of employment outside, conducive to meeting and talking with people and of talking of their faith and of exercising it. Compromise, it was found, arises mainly when decisions concern groups rather than individuals. Rather than preach, a Christian could be a living example of the fruits of the Spirit, although always ready to bear fruit in and for others. We were then asked if we thought it was right for a family man to jeopardise his livelihood for the sake of his Christian ethics and ideas. In the field of mission it was felt that circumstances formed and governed decisions, and faith would lead us to expect that God would provide guidance and the deciding factors, either through conscience or family acquiescence or outside events. Sometimes it would be better to stay and fight than to quit the field and accomplish nothing but protest. Sometimes it was wrong and a bad example if others suffered: but had others the right to ask a man to bear such a burden of guilt as compromise with evil might bring?

DISCUSSION. Has liturgical revision gone far enough—in spite of the fact that it has hardly started? There was anxiety expressed that in the sweeping reforms envisaged “the baby should go out with the bathwater” but there was determination expressed to retain the necessary and beautiful, whilst jettisoning all that was obscure and outdated in language. One modern hymn tune was asked for each Sunday (we had practised some during the day and many found them stimulating) but also there was nostalgia for the old favourites which mean so much to some and nothing to others. Mr. Dafforne’s contribution to the life of our church music was applauded. A suggestion was made that a robed choir should sit behind the congregation thus backing up the singing, and forcing the congregation together at the front of the church where the acoustics were better. A shorter sermon was suggested with opportunity for questions and discussion. There were obvious difficulties to having it in church but the Vicar thought a monthly discussion following the service, over a cup of coffee at Wayside, with participation and permission by the Y.P.F., would be useful, and would also give an opportunity for meeting newcomers to Evensong who otherwise tended to drift away unnoticed. St. James’s, in spite of its projects for greeting newcomers and its giving to good causes, was considered still too inward looking. A project planned to help needs in Sarawak was mentioned as an example of one way of looking outward. There was support for the desire to speak the Lord’s Prayer and Creed at the Parish Communion, and even to omit them, and it was asked why the Lord’s Prayer had to be repeated twice at Evensong and “Glory to the Father” so many times. On the theme of a closed church the difficulties of keeping an actually open church building were re-iterated—the constant danger of arson, vandalism, theft and nuisance. Could volunteer “church-sitters” be found to form a rota for a specified time each day or a small chapel with outside access be built?

It can be seen that the weekend provided us with much material for thought, discussion and, it is hoped, action. Thank God for those among us outgoing and unselfish enough to conceive and plan such a weekend for their fellows. The surroundings were beautiful, the arrangements efficient and thoughtful, the proceedings inspiring and the perpetrators modest, sincere and most attractive in the best sense.

There was a lot of giving and receiving and such thoughtful "root-care." cannot, by the Grace of God, fail to bear fruit.

M.O. (with grateful acknowledgment of the great help given by Betty Stewart, and with thanks to the various "scribes" for lending their notes.)

HARVEST FESTIVAL 1967

Service

On Thursday, October 5, the usual warm friendly atmosphere of the parish Church of St. James' was enhanced by flowers, fruit, berries and corn, brought and arranged by parishioners for their harvest thanksgiving. It came as a welcome change from the "get-rich quick" attitude of today to be amongst so many people with the humility to say thank-you for the free riches of life.

The Rev. A. P. Taylor, Vicar of St. Mary's, The Boltons, gave a lively and interesting sermon taking as his theme St. Paul's saying "Whatsoever a man soweth, that shall he also reap" (Galations 6—v. 7). He explained the metaphorical significance of getting from life (especially in the spiritual context) what we put into it and laid particular emphasis on the importance of giving children opportunities to experience Christian living from an early age, implying that this was an investment from which the world, and the child, would benefit when the child grew up.

Supper

After the service the usual Harvest Supper was also well attended and the work of the ladies of the parish was seen to be appreciated as large plates of salad and turkey emptied rapidly. Full of good food and good spirits (not the alcoholic variety!) the participants prepared to be entertained. First by Mr. Ford's jovial introduction and secondly by a performance of "Wife Required"—a short play by the members of St. James's Drama Group. The enjoyment of a good production well executed was increased by the fact that most of the audience knew the actors well and felt free to laugh with and at them.

The evening passed quickly and very enjoyably and congratulations are due to all those who worked for its undoubted success.

H.J.G.

The Church

The decorators spent a long time arranging the lovely flowers on Thursday in preparation for the Harvest Festival in the evening. Among the display were to be seen polyanthus, delphiniums, red hot pokers and passion flowers, as well as the usual dahlias, chrysanthemums and pyracantha, also a sheaf of Barley and one of Wheat. Many thanks to those who provided this. Thanks also for the produce—the distribution of which, to the old and sick, plus the harvest loaves, was made easy with the help of a few cars and drivers.

M.L.

Lost or found

At the Harvest Supper, try as we might a few articles always seem to get mislaid. If you were there and have, by any chance, something that does not belong to you, or have anything missing from your cutlery or china — not yet recovered, Mrs. Eila Severn has set up a “clearing house” temporarily so that articles can be recovered or handed in. Her address is 4, Ormond Drive, Hampton — telephone No. 979-1954.

ANY OTHER TIME

“Any other time” is the theme of the New Year’s Party to be held at the Parish Hall on Saturday, January 13. This early notice is to give you lots of time to think and prepare for it if you want to join in with those dressing up (and we hope you will) — the theme indicates yesterday — tomorrow — then if you cannot bring yourself to dress up today will do! But put a note in your diary now of the date please — these parties are great fun, and of course the more the merrier!

R.G.

11,000 MILES WALK

Much preparation for the Young People’s sponsored walk to Leatherhead in support of the Save the Children fund was rewarded with a fine day. 470 walkers set out to walk for 26 miles, a cross-country route to Leatherhead, and about 300 finished. Many of the stalwart St. James’s Y.P.F. amongst them.

One of the first in was John Gostling, and later Mr. Hal Severn who vowed “never again.” Roger Severn also did a fine 15½ miles. The walkers were given a fine welcome at Leatherhead Methodist Church.

Now the money is expectantly awaited — it will be some time before we know the final total — however the general views of all the walkers were that they were footsore but happy!

J.R.

HAMPTON HILL OLD PEOPLE’S WELFARE COMMITTEE

Thirty old age pensioners enjoyed a holiday at Eastbourne when the committee, financially assisted by the Richmond upon Thames Council, arranged this for the first week in October. The weather was good, except for one rough day when the shingle was washed over the promenade. The evenings were dark, but there were two theatre outings, and entertainment was laid on by the hotel organist — I guess they had a singsong! I was surprised they found time for only one evening of Bingo. There was one casualty, an old lady who will be 90 in November had an attack and was taken to a Nursing Home, but was able to come home in the coach, and is now very much improved. The committee organised a fleet of cars to take them right home on their return.

L.M.

1st HAMPTON HILL GUIDES

Although the tents had blown down several times, and every damp Guide and Guider had a muddy something to take home, this year’s camp was unanimously voted successful.

We had only three Guides from our own Company, the other six were from three different companies, but there was a remarkable feeling of companionship (in adversity?) and camp chores were **nearly** always done with a smile.

The highest point on Exmoor, Dunkery Beacon, could be seen from the hill behind our site. Our attempt to "conquer Dunkery" to see the sunrise was thwarted by the gale and lashing rain that raged all night. However, we made it later in the day (with the help of Mole's van "Abed-Nego").

The visit to Minehead or Dunster, depending on one's interests, was quite a change — we wore civvies for this occasion — I didn't realise till then what a fashion conscious lot of Guides were in the camp! The ingenuity employed in the fancy dress — using everything from a torn plastic mac to washing up bowls produced such characters as Andy Capp and his wife, and three members of a Turkish harem.

As we were in camp for two Sundays and had an assortment of denominations represented we decided to go to the Methodist Chapel on the first Sunday evening. We were just a little late and the first hymn had started by the five ladies of the congregation, choir, organ. However, the lay preacher welcomed us and the service was restarted for us! And what a welcome it was! We also enjoyed our visit the following Sunday to Timberscombe 13th century church where, after the service, we were introduced to the six foot wide minstrels' gallery above the rood screen. There were among us who, much to our shame, coveted the almost complete set of handbells in the church!

We finished the camp among suspended soggy tents at the Hampton Guide Hut tired, but eagerly looking forward to the next camp.

R.M.

THE YOUNG WIVES' GROUP

On November 29, Mr. Gilder is coming to speak to us on Borstal training, a subject in which most of us are interested but rather ignorant. Here is our chance to find out the facts, for Mr. Gilder has worked for many years in Borstal Institutions. Anyone who missed his talks to the M.U. is welcome to join us at 8 p.m. on that day at Wayside.

The Coffee Club meets on November 2, 16 and 30 at 10.30 a.m. at Wayside. On November 16 Mrs. Gilder is talking to us about welfare work done by the church under the Welcare scheme.

K.B.

SOME DATES TO NOTE

Nov. 10.—11.00 a.m., Editorial Board (52, Park Road).

.. 12.—REMEMBRANCE DAY: Sunday Services as usual, but there will be no sermon at Evensong — members of the congregation will be invited to go across to Wayside immediately after the service to hear a talk introducing a short discussion-session, followed by coffee.

8.00 p.m. on Radio 4: Elly Jansen of the Richmond Fellowship will be visiting several interesting experiments in monastic life now taking place in England, and asking: Has

the monastic life something real to offer to this generation? Is there a new spirit at work in the religious communities? Can contemplatives live amidst worldly activity? (subjects we may well discuss at our next Sunday evening discussion-session).

- .. 18.—2.30 p.m., Scout Group Bazaar (Hall).
 - .. 20.—8.15 p.m., Properties Committee (36, St. James's Road).
 - .. 22.—7.45 p.m., ANNUAL STEWARDSHIP REVIEW (Hall).
 - .. 26.—STEWARDSHIP SUNDAY: Sunday Services as usual, with the theme of stewardship prominent.
 - .. 27.—8.00 p.m., Ruridecanal Conference (St. Mary's Hall, Twickenham).
 - .. 28.—10.30 a.m., Mothers' Union: Quiet Morning (St. Mary's, Hampton); 8.00 p.m., Parochial Church Council (W).
 - .. 29.—8.00 p.m., Young Wives' Group: "Borstal Training" (W).
 - .. 30.—ST. ANDREW: 9.00 a.m., Holy Communion; 4.00 p.m., Holy Communion in St. Anne's Chapel (L.E.H.S.).
- Dec. 5.—8.00 p.m., Stewardship Committee (106, Park Road).
- .. 6.—2.30 p.m., Mothers' Union: "The Work of a Hospital Chaplain" (W).

N.B.—Since October 15, the 1967 Order is being used at all services of the Holy Communion for a six months' experimental period.

BAPTISMS

On September 24:

Rupert William Bunce, 222, Uxbridge Road.
Christine Margaret Scruby, 219, Uxbridge Road.
David Andrew Timpson, 40, Laurel Road.

MARRIAGES

On September 23:

John Demetrios Ioannides to Janet Elizabeth Densley.

On September 30:

Stanley George Loveday to Elaine Rose Goddard.

On October 7:

Guy Laurence Feltham to Pamela Lesley Jetten.
Edward Jermain to Ann Christine Winslade.

BURIAL

On September 27:

Charles Frederick Parsons, Laurel Dene, aged 71 years (at Teddington Cemetery).