

# THE SPIRE



THE MAGAZINE OF ST. JAMES'S CHURCH

HAMPTON HILL, MIDDLESEX

January 1974.

# St. James's Church, Hampton Hill

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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 & 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.

### WEEK-DAY SERVICES AND MEETINGS

As announced: See under 'Dates to Note'.

## A SHORT REVIEW

November and December have been such crowded months that it is impossible to give a detailed summary of all that has occurred. Here then are just a few random notes, skimming the surface.

We have been challenged to face the grave financial problems of the Church of England: the striking diagrams put together by the Stewardship Committee and ably expounded by Mr. Melville ( who did the bulk of the great amount of research involved) left us in no doubt that if the Church is to carry on its work at anything like its present level, at least £21 million more than was at its disposal in 1970 will be needed in 1975, and the bulk of this, if it is to come at all, must come from the faithful laity as the resources of the Church Commissioners are strained to the uttermost.

Other challenges followed thick and fast: the call to protest about the increased use of torture; the need to press governments to deal justly with the Third World; the call to see whether our borough is being fair and generous in meeting the need of deprived Inner London families; the challenge to our own stewardship of church property - are we justified in spending large sums on the maintenance of a building used on an average for only 5 hours a week?

The Christian's concern for justice in his own society and throughout the world was brought home to us very forcibly by Dr. Louise Pirouet, and some of us feel that it should be followed up. But how?. To do the necessary research and amass the facts on which a reasoned judgment can be formed as a basis for appropriate action in even a few of the many issues that confront us in an unjust world like ours is beyond the power of any one individual or group. It seems that we need specialist groups - like the Church's Board for Social Responsibility, but at a grass-roots level. Then we should be able to turn to the group whose special concern is justice at the local level to find out whether the record of our borough with regard to the housing of London families is good or bad (none of the people we have so far asked knows - but we ought to know!). We hope to raise the issue shortly in our own Church Council, and at the Deanery Synod and the Council of Churches.

The Christmas services lifted us above the surrounding gloom and gave us fresh strength to face it. The fifty-strong carollers enjoyed their tour of the parish, but this year we seemed to evoke little response from the areas we visited - perhaps everyone was out, or had gone to bed early to save fuel and light.

The Children's Christingle Service and the Carols by Candlelight on the afternoon of Christmas Day ( a most successful innovation ) brought great delight to many people. There was standing-room only at the beginning of Midnight Mass, and more communicants than for many years. An account of the joyful experience provided by the Christmas Play is given later: This was indeed a great achievement in many respects, with its cast of about 30 performing so enthusiastically in such a restricted area.

Now we go forward into the New Year with many Christmas parties still to come - after cancellation, there has been a reprieve, and it now seems that holding them will not be a breach of the present regulations about the use of power and light.

LONDON

17th December 1973

To The Congregations of the  
Churches of Outer London.

Dear People,

HOMES FOR LONDON FAMILIES

"It's shocking! The Government or the Council should do something about it!"  
How often do we all say this when confronted with some new human misery?

As Christians, we have a duty not only to help our neighbours but also to encourage others to do the same. As the bishops of Dioceses, both Roman Catholic and Church of England and leaders of other denominations in the Greater London area, most of us have personal experience of the squalor in which a vast number of families have to live in Inner London. Most of you will have seen photographs of these conditions. Families of five and six sharing single rooms without running water and in constant fear of eviction; damp walls and leaking roofs - the catalogue is endless and the misery and tragedy a daily event, and the number of homeless families is increasing.

To give these families a fair chance, more houses are needed and there is simply not enough space in Inner London to build them. For years the harassed councillors of the overcrowded Inner London Boroughs have beseeched their colleagues in the more fortunate Outer London Boroughs to build houses for some of their families. Some Outer London Boroughs have responded generously but others have turned a deaf ear to the entreaties. A recent magazine article quoted one Outer London councillor as saying "Why destroy a neighbourhood if the people who live there, who have chosen to live there, are content with it as it is?" and another that the purchase of some land "was putting a blight on the neighbourhood".

We are writing to ask whether these are really the views of those of you who live in the Outer Boroughs. Perhaps you have never thought about the problem. If, when you have thought about it, you come to the conclusion, as we are sure you will, that the Christian attitude would be to welcome some of these families to live near your homes, we suggest you should make a point of searching out your councillors or writing to them asking them to see what can be done. There are many problems and some boroughs may not be able to help but we believe there are some which could. We for our part will urge the Inner London authorities to redouble their own efforts to help these families.

Loving and helping one's neighbour in a complex modern society takes many forms but we are confident that a concerted effort by Christians of all denominations could tip the balance towards solving part of this problem. After all, even if only one family finds a new home as a result of our efforts we, like the woman who finds the silver piece, can rejoice.

God Bless you all.

(Signed by the Bishops of London, Southwark, Kensington, and 14  
other Church Leaders)

## HOW CAN WE SUPPORT MISSIONARY WORK OVERSEAS?

Since the introduction in October of new forms of worship at Evensong, our congregation has been challenged time and again to consider and debate demanding questions of faith, Christian attitudes and religious practice. At Evensong on December 9 the questions were posed in a powerful and thought-provoking sermon on what we can do to support our missionary work overseas. The speaker was Dr. Louise Pirouet, a notable authority on the Church in Africa.

Dr. Pirouet argued that we must ensure that we all aspire to the highest standards in matters affecting our relations with people in developing countries if our aim of supporting missionary work is to be achieved. In particular, we must be generous in giving foreign aid, we must fight racial intolerance in Britain and do all we can to oppose racism in Southern Africa.

On aid, it was suggested that we should give more and give for the right reasons. We should give more aid because we were under an obligation to bring about a fairer distribution of wealth. And we should give to those in need regardless of political expediency or opportunities for commercial exploitation. On racial intolerance in Britain, it was argued that the Churches could combine to halt and reverse the trend towards increasing intolerance in this country. In particular, Dr. Pirouet was very critical of the Immigration Act which, she claimed, discriminated between prospective immigrants on grounds of colour. What was the use of sending missionaries abroad and collecting funds for their support when we allow their work to be undermined whenever Christians from their countries come here and experience discrimination?

Finally, Dr. Pirouet outlined why she thought it was wrong to encourage investment in Southern Africa and why she was thankful that the Anglican Church had stood by its decision to support the World Council of Churches in its policy of giving medical and educational aid to freedom movements in that area. The majority of Africans were not principally concerned with a rise in living standards, as was often claimed, but with a far more basic issue - the struggle for justice and freedom under a government whose tyranny was not much improvement on Hitler's. It was our reaction to questions such as these, in the context of Southern Africa, which indicated the genuineness of our concern for the Church in Africa as a whole.

Only by facing up to these various problems can we give the right kind of support to our missionary work overseas.

After the service the congregation was given a chance to discuss these hard-hitting comments both with Dr. Pirouet and a priest from Mozambique whom she had kindly brought along to give a first-hand account of the African situation. Surprisingly, there appeared to be little dissension between the preacher and her audience and most of the discussion revolved around the recent persecution of Africans by the Portuguese in Mozambique and the reasons behind this oppression. But Dr. Pirouet did re-iterate her view that there should be no rapprochement with the authorities in South Africa, however much it seems as if some Africans wish it. As had happened in the Sudan, the Africans may be working out their salvation in ways which, at the time, appear dubious to outside spectators.

The only voice of protest to be heard concerned the matter of racial prejudice in Britain. Dr. Pirouet felt that certain jobs were increasingly being designated as for 'blacks' only. Several people, however, believed that this was grossly overstating the case. But can we be so sure that such a situation could not arise here?

Perhaps the question of our treatment of foreign students in Britain and our attitude to South Africa seemed at first remote from a discussion of missionary aid, but anyone who heard Dr. Pirouet's sermon must surely have taken the point

## CLARENDON SCHOOL

On December 12 and 13 Clarendon School invited parents and friends to provide an audience for their Christmas concert. They particularly welcomed local support from outsiders because it obviously helps the children to see that an interest is being taken in their work. Many of the parents would find it difficult to come to school functions because of the distances involved; pupils from all over the borough come to this special school which was opened here in 1968, and which caters for educationally subnormal children. The school accepts any child with an educational handicap, whether the causes be natural, social or emotional. It is now well equipped with modern facilities, beautiful gardens etc., but still tries to improve school props in the interest of their users.

With a minimum of capital outlay and a great deal of ingenuity, phantasy and enthusiasm the teachers had put together a most varied and interesting Christmas Miscellany on the Seasons. Out of the present total number of 130 children between the ages of three and sixteen, 90 pupils took part in readings, recitals, songs, dances and sketches, illustrating the 12 months of the year. I am not sure what was more remarkable and touching: the tremendous effort the teachers must have put in to coach the children for their performance on stage - some quite long and intricate dances - and the obvious love with which they treated the children; or the keenness, innocence, determination and courage which each child brought to his or her individual little part.

H.B.

### THE CHRISTMAS PLAY

Our Christmas celebrations this year were rounded off by the presentation in Church on Sunday, December, 30 of Dorothy Sayers' play "He That Should Come"! for one looked forward to this with keen anticipation, remembering the impressive dramatic readings of the Passion plays by the same authoress last spring. One might expect the dialogue to be just as inspired and inspiring, and this time we would have the added interest of a visual effect.

We were not disappointed. Dorothy Sayers herself said about the play: "The idea in writing this was to show the miracle that was to change the whole course of human life enacted in a world casual, inattentive, contemptuous, absorbed in its own affairs and completely unaware of what was happening". This she does beautifully. She shows Christ being born into the common realities of real life. And yet the scenes of the three kings which frame the main action in the Bethlehem inn, lift the play on to a much higher, almost mystical plane. They remind us of the wonderful implications and eternal truths of that simple happening 2000 years ago on Christmas Day.

The wide variety of characters were acted with conviction and enthusiasm. There was even the occasional touch of humour. Simple but effective lighting, and beautifully presented musical items enhanced the play. And I think special admiration was roused by the imaginative costumes, particularly of the three kings. Altogether a fitting end to the festive season.

And a presentation that was impressive enough to leave us hoping for further opportunities to enjoy dramatic renderings by our gifted band of actors.

H.B.

### THE MOTHERS' UNION

The 1973 session ended with a talk from Mrs. Robson, R.E. Correspondent for London Diocese. She presented her subject "The meaning of Advent" in an interesting, instructive and thought-provoking manner; her friendliness drew a ready response from members.

When you come to the service on Monday 14 January 1974, at which we shall be remembering our Linked Diocese of Sierra Leone, please bring with you the December copy of the Diocesan Inset as this contains the alterations which have been made to the Wave of Prayer leaflet. If you are unable to come out, please use the inter-sessions at home.

May you all enjoy the blessings of the Christmas Festival, let us hope that the New Year will bring Peace to all nations.

I.V.R.

### THE SCOUT GROUP

It was very lucky indeed that a report of the Group's recent activities appeared in a very "belated" edition of the "Surrey Comet", for after a description of the Halloween Party held by the Cub Scouts when white sheeted figures flitted round a dimly lit Hall, they went on to report our Bonfire Party on the Saturday taking place at the same Headquarters. Enough to give members of the Hall Management Committee a heart attack!!!

A very hilarious evening was spent at Wayside on November 22 when we were invited to a Games Contest by the B.P. Guild. I rather fancy the Guild had had more practice than our members at Skittles, lighting candles etc., as they were the winners by several points. It was very pleasing to have our District Commissioner and his wife amongst us, and after refreshments Derrick in his usual gracious manner presented two Thanks Badges, one to Doris Childs who has worked for the Group as Secretary over 10 years and one to Mollie Saunders who has been our Treasurer for the past 7 years.

On November 28 the Cubs celebrated St. Andrew's Day in fine style. After learning about the Patron Saint of Scotland, weird music was performed on very primitive instruments made by the boys and believe it or not we even had Haggis direct from Scotland.

Our Christmas Bazaar raised £184, my thanks to Les Lambert, our Organiser and all who helped, not forgetting the boys who sold programmes.

S.R.C.

### MISCELLANEA

Editorial Note: Owing to the extended Christmas holiday this year, the copy for this magazine is not required by our printer until 8 days later than usual, so the earliest date at which it can be published is January 17, but it may well be that difficulties caused by the three-day working-week will cause a further delay.

Christmas Offerings: There was a splendid response to Christian Aid's appeal 'I thirst', and a cheque for £70 will shortly be sent, over £10 more than was given at Christmas last year.

Christmas Oil: Yes, the oil just lasted out, and we got a reduced supply just in time for the following Sunday, otherwise the Christmas play would have had to be presented in realistic conditions of 'bleak midwinter'. We hope now to be able to continue as we have been doing until at least the beginning of March, maintaining in the coldest weather a temperature of about 56° F. at 8.00 A.M., increasing to 59° or more by the evening, which is quite tolerable. But to be able to do this means no heat at all on week-days, except for a little for winter weddings on Saturdays - funeral services, cleaning and flower arranging all have to take place in an unheated church, but for the early-morning week-day Communion we transform the vestry into a little chapel, and on cold days we do indulge ourselves by switching on the electric-radiators for a short time. The choir also prefer to hold their practices in church, and they will have to choose between wrapping up well or using the vestry.

## DEANERY INTERCESSION LIST

January

27 The Bishop, Archdeacon and Rural Deans of the Episcopal Area of Kensington.

February

3 The lay Chairman and members of the Deanery Synod.  
10 The Mayor and Corporation of our Borough.  
17 All Hospitals in the district.  
24 All Old People's Homes in the area.

### SOME DATES TO NOTE

January

18 - 25

WEEK OF PRAYER FOR CHRISTIAN UNITY

20 6.45 P.M. United Service at St. Mary's, Hampton ( N.B. No evening service at St. James's, but cars will be available from 6.15 P.M. onwards to offer transport to Hampton)

21 11.00 A.M. - 3.00 P.M. Mothers' Union Overseas Day (Mary Sumner House); 8.00 P.M. Properties Committee (151, Uxbridge Road)

22 8.00 P.M. Committee of Hampton & Sunbury Council of Churches (Methodist Church)

25 CONVERSION OF SAINT PAUL: 7.30 A.M. Holy Communion; 8.00 P.M. Liturgical Committee (68, Park Road).

30 8.00 P.M. Parochial Church Council (W); 8.00 P.M. Churches' Housing Trust: Open Meeting at St. Margaret's R.C. Church Hall, St. Margaret's Road, East Twickenham. Guest Speaker - Mr. K.F. Sharp, Borough Housing Officer.

February

2 CANDLEMAS (end of Forty Days of Christmas) 7.30 A.M. Holy Communion.

3 Instead of Evensong, a short Act of Worship at 6.30 P.M., and then at 6.45 P.M., discussion about variations in forms of worship which have been tried experimentally, and possible future developments. Refreshments will be served in church.

6 7.30 A.M. Holy Communion; 2.30 P.M. Mothers' Union 'What goes on?' (W)

### BAPTISMS

November

25 Sally Joanne Boyce, 12, Hartland Road.  
Richard John Phelps, 258, Hanworth Road.  
James Robert Williamson, 57, Burton's Road.

### MARRIAGES

November

24 Arthur Joseph McGuire to Zillah Janice Seedwell.  
Barry John Reginald Lee to Christine Pamela Spear.

### BURIALS

December

6 John James McCulloch, 1, Cannon Close, aged 76 years (at Hampton Cemetery)

13 Eva Marion Mant, 4, Westbank Road, aged 83 years

19 Annie White, Laurel Dene, aged 90 years (at Teddington Cemetery)

24 William Thomas Blake, 20, Park Road, aged 76 years.