

SILENCE AND PRAYER, DANCE AND WORSHIP

It was said by a great Christian of old, 'Man is what he does with his silence'. We are learning once more in our day how important the positive and purposeful use of silence is in our life of prayer. An increasing number in our own parish have been experiencing the value, the joy, the peace of deep silence in prayer, often to begin with in groups, and then developed in privacy and solitude.

During the discussion after Evensong on May 19, several people pressed for more silence during liturgical worship. But we saw snags. The short periods of silence encouraged by Series 3 Communion and Series 2 Evening Prayer - after lessons and sermon and between verbal intercessions, etc., - were not considered long enough to serve much useful purpose. It was felt that a much longer space was needed, a minimum of something like 15 minutes: some people spoke of a period of silence which they thought was only 5 minutes, but which turned out to have been 20, and they felt that one could not go down deep in less time than this. But how could one have such a long time as this during services at which there were many young children or fidgety choir-boys? Some suggested that we should meet together regularly after Evensong for this prolonged and profound silence in prayer, but this would be difficult to fit in with the programme of discussions, teach-ins and music already arranged. Two people offered to open their homes for meetings for prayer, to supplement the groups which already meet and practise this kind of prayer as an integral part of their life. Are there readers of this article who would like to take advantage of these kind offers?

We discussed how the busy housewife and the commuter dashing for his train could fit this kind of prayer into their lives. One young lady said that she found it easily possible to pray deeply on the train going to London, as no one paid any attention to you, and you were not expected to indulge in conversation. Others said that they could centre down into silent prayer as they walked to the station or bus-stop.

Those of us who went to the Prayer Conference on May 4 - attended by 120 people - found it a most rewarding and enriching experience, and most of the groups were led into long periods of quiet meditation, intercession and contemplation. Dr. Martin Israel, one of the leaders at the conference, says: "This stillness is the essential quality of really deep, mystical prayer, and it increases as our prayer life advances and deepens in intensity. In the stillness we are not only the receivers of divine grace, but we are also offering up our souls and bodies to be a living sacrifice to God and to our fellow men. In this way what can appear to some to be a somewhat selfish act of personal petition is the focus, rather, for a small unitive experience of God's being. For in him we are as we were meant to be, and as we should be, and as we are to be. "In other words, without this deep prayer as a basic element in our lives we cannot be fully human. And such prayer is the birthright - or perhaps we ought to say baptism-right - of every Christian. Why has this been so forgotten or obscured, that many young people have despaired of finding it in their own surroundings, and have gone seeking it in far-off places and in outlandish ways? Perhaps the Church has for long been far too activist, and given the false impression that this was only for the favoured few, the highly specialised. But now at last the Church is going back to the tradition and teaching it should never have lost.

Another leader at the conference stressed the importance of bodily attitudes and movement in expressing our deepest feelings before God, and this was exemplified for many of us the next day, when we were caught up in the beauty of dance, allied with fine music and noble words, as a deep expression of man's desire for fellowship with God - and also as a means of preaching a sermon to man! This again is a sphere in which the Church has diminished and neglected its heritage - ever since the invention of the pernicious pew in the 14th century, some would maintain! In the pew, one's movements are sadly restricted, and one's worship largely limited to what Dom Robert Petipierre - a great champion of the cause for removing pews from churches - calls 'mouth-noise'. Young people are rightly rebelling against such narrowness. They seek to worship on a larger, grander scale than that which we normally practise. And they do not want to be spectators or hearers only - they want to take part in the dance and join in the singing and the music, not just watch or listen to others.

How we are to bring dance and movement, meaningful music, and deep silence into our life of worship and prayer is something we must go on considering and experimenting with. Churches are not meant to be museums, filled with relics of a bygone age, but buildings in which modern men can be helped to be brought into a deep fellowship with God and with one another, and enriched and ennobled thereby.

LETTER FROM THE MINISTER OF OUR LINKED PARISH IN SOUTH AFRICA

Dear Friends in Hampton Hill,

I am most grateful for your interest and concern about the conditions of people out here and for your desire to help them. In the villages round Alice, of which I have some first-hand knowledge, the conditions are quite appalling. Apart from a few civil servants, schoolmasters, and those employed in Alice, the able-bodied men, and many of the women too, are away in the cities, or working in the mines. The population which is left consists mainly of old men and women, and many children, living in a state of poverty far below the "Breadline". They eke out a precarious existence by trying to cultivate fields which are inadequate to support them; and sometimes there is not enough money to buy seed, let alone fertiliser. I don't say that there is no laziness, but I have found that people are willing to work; but they are caught up in a vicious circle; the less they have to eat the less they feel like working, and they lose the power to take the initiative.

In the face of this need the question is what to do about it. The one thing that seems inexcusable is to do nothing. There seem to be three possible lines of action which have been tried. The first is to protest against the whole Migrant Labour System on the grounds that it breaks up family life, leads to immorality and is really the underlying cause of the trouble; but it seems that it will take a long time to change the system on which the wealth of the white population depends so long as political power remains in their hands. The second is to try to alleviate conditions by providing subsidised food and clothing. In some cases these may have to be provided free when people are really unable to help themselves; but it is generally recognised that "hand outs" impoverish people by taking away their self-respect and may have a bad effect on the donors as well.

The best practical line seems to be to try to encourage Home Industries or Village Industries - to try to encourage people to make things which will sell, and so supplement the family income. Such industries have been started successfully at Sada, St. Mathews, at the Resettlement Township of Dimbaza, and at other places as well. But to get them going some capital is needed, much time and a great deal of business "know how".

I am particularly interested in a village called Njwaxa in the Middledrift area about 10 miles from here, where there is an Anglican Church which I serve. I am very much hoping that a Home Industry will be started there. I have talked about it and tried to initiate it in a small way, but I haven't the time nor the knowledge to get it going as a viable concern. So I have approached an organisation called "Black Community Programmes" who are working on a number of similar projects in this area. They have agreed to sponsor the project if we can provide a house, suitably furnished, which would be a sort of base from which they could operate. The Church at Njwaxa has a Mission House which is not used very much and the church people are willing for it to be used for this purpose. The roof was blown off in a gale last December, and this we are in the process of repairing. There remains the matter of furnishing it. If you do send me your Whitsun offering I think it would be used for providing tables, benches, cupboards etc. But for the main cost of initiating the project we propose to approach Inter-Church Aid or some other funding agency to provide a sum which will cover the initial purchases of tools, materials, wages etc. Before the end of the year we should know whether the Njwaxa Home Industry is a viable proposition or not and I will let you know how it goes.

Yours sincerely,
Tom Stanton.

(Father Timothy Stanton, C.R. - 'Tom' - is a well-loved and much admired visitor to our parish when he is on holiday from time to time, and after his recent stay with us the Church Council felt that we should very much like to be linked to the poorest of his parishes in South Africa and do our best to co-operate with him in his devoted work. This magazine unfortunately will appear after Whitsun, but you may have heard in church the announcement that the whole Whitsun offering was to be sent to support the work outlined above - and if you did not, as the money will not be sent before the end of June, it will not be too late for you to give! - Ed.)

HAMPTON HILL AND HAMPTON COMMUNITY CARE GROUP

"Villagers get Community Spirit going!" - this was the headline on the front page of the Surrey Comet, on May 18, 1974

I think we can all be proud of this headline and the article following it, which was a report of the Inaugural Meeting of the Hampton Hill and Hampton Community Care Group on Wednesday, May 15, at St. James's, Hampton Hill.

Invitations had been sent to representatives of all the voluntary associations which are working in the area. There was a good representation of Borough Council Social Service officers. The local doctors, headmasters of

schools, the clergy of local churches, the members of the Residents' Committees and individuals who it was felt might be interested, were all invited, and there was a good turn out:- well over 200.

Mr. David Bolt chaired the meeting with firmness and humour. Mr. Tom Dean, Community Services Officer of the Social Services Department of the Richmond Borough Council, welcomed the formation of the group, but emphasized the difficulty of starting up an enterprise of this sort and then not letting the enthusiasm dissipate; it was a valuable warning.

After a short introductory session the meeting split up into 5 groups: Child Care and Youth, the Handicapped, Senior Citizens, Housing, Neighbourhood Responsibility. Leaders and liaison officers had already been appointed, and the groups, meeting in various corners of the Hall, got down to the work of finding out what was already in existence in these areas of concern, and trying to locate the gaps and needs. Discussion was animated and informative, and people felt free and at ease to make contributions. The groups continued for an hour, and the main meeting re-assembled to hear reports by the leaders.

Many valuable points were put forward which can be acted on immediately. A register of car-drivers who will be willing to help with transporting the elderly and the handicapped has already been started; names should be given to the undersigned in the first instance. It is anticipated that the Citizens' Advice Bureau will agree to coming to Hampton Hill and Hampton for one half-day or day a week. It is hoped that the Mobile Clinic will be restored to Hampton.

It was also reported at the meeting that after an extensive search in Hampton Hill and Hampton for premises which could be used as an information centre, a room at the United Reformed Church in Hampton Hill High Street was going to be made available through the kindness of the Rev. E. Hunter and his congregation. This was fairly centrally placed as a start. A telephone had been ordered, and volunteers for manning this local centre were asked for at the meeting.

All were encouraged by the meeting. It is up to the villagers of Hampton Hill and Hampton now to keep this enthusiasm for self-help going!

Hannah Stanton.

THE ORGAN RECITAL

On the evening of Friday May 17, an audience of 98 people gathered in the church to listen to Mr. David Bell giving a recital on our organ.

The programme was an unusually varied one, spanning three centuries of organ music by nine composers. The programme sequence corresponded to the chronological order of the composers; we were given a splendid practical lesson in the history of organ music aided by most helpful programme notes.

Three works of J.S. Bach began the recital. These themselves represented a wide range of mood, from the lace-like delicacy and precision of the introduction to the Fantasia in G major, to the fast, exciting (and very demanding for the organist) Fugue Alla Gigue, and finally the reflective solemnity of "All Men Are Mortal". A happy, simple variation on a seven-note theme by Daquin followed, then Mozart's Fantasia in F Minor, a work which perhaps needs

me study to reveal its full merit.

Next, Cesar Franck's "Piece Heroique"; this commences with mood music suitable for a silent film melodrama, leading to a solemn triumphal theme at the end. Three chorale improvisations by Karg-Elert, ending with an ornamented version of our old favourite "Nun Danket" represented the turn of the century German school, then Dupre's Prelude and Fugue in B Major took us back to the style of Bach and the early eighteenth century. In gentle contrast we heard Percy Whitlock's quiet and beautiful "Canzona"; then a sharp change of mood: Arthur Edmunson's "Gargoyles", a musical story in the "Danse Macabre" style.

Finally, a splendid evening's entertainment was concluded with the vigorous and graceful Allegro from Widor's Sixth Symphony.

We were truly privileged to have Mr. Bell to play for us. His outstanding talent is well known; perhaps, too, we could have expected his most sensitive and rewarding selection of pieces for his programme. What we discovered after the recital, during a very pleasant coffee party in the church, was that Mr. Bell was very good company also. He praised our re-built organ generously; and we also heard some entertaining tales of recitals where things went wrong!

Altogether an evening to remember with great pleasure - yet another success for our hard-working Social Committee.

R.W.W.

THE BARN DANCE

Late one Saturday night a happy but rather exhausted group of people staggered away from the Parish Hall. Earlier in the evening this group had assembled rather apprehensively for the evening's entertainment.

Not many of those partaking knew exactly what the evening would entail but all were prepared to at least give it a try. After a very energetic first half we were all revived by some excellent and may I say well-deserved refreshments. Whilst recovering our breath many of us agreed that it would be impossible for the second half to proceed at the pace of the first, but we had all underestimated the talents of David Nunn who, although faced by near rebellion on several occasions, kept us all going throughout the evening.

Having offered our thanks to those kind souls who produced the much needed refreshments and expressed our very grateful thanks to our evening's slave-driver and his accomplice at the gramophone, the exhausted band departed, hoping that it would not be too long before another Barn Dance could be arranged.

GOOD NEWS FOR PAPER SAVERS

At the last wastepaper collection on May 18 we exceeded our target of 7 tons. The total amounted to about 7½ tons and from the sale of the paper we shall raise £105 for Hampton Hill Old People's Welfare Committee. As one local paper put it "there could hardly be a more deserving cause than raising money for one's elderly neighbours".

Again thanks to all the collectors and helpers who gave their time and free use of their cars. Look out for the next collection date on church notice boards.

WHAT HAPPENS TO THE WASTE PAPER

The newspapers and magazines go to be pulped, to be used to make newsprint. They are put into hot water and disintegrate to form a kind of porridge. Chemicals loosen the ink which is progressively washed off. The de-inked pulp is mixed (at present) with about twice the quantity of imported wood pulp, and made into newsprint in the paper mill. As it is becoming difficult and expensive to buy wood pulp, paper and board makers have come to rely on waste paper for a large part of their raw material. Its usage is therefore expected to grow steadily.

Not all papers can be de-inked and made into newsprint. Some types of paper contain harmful substances which remain in the pulp and cause weakness in the paper. The pulping machinery can extract staples, string and wire, but it cannot deal with plastics or the particles of tar in brown paper bags and some envelopes, therefore only newspapers and magazines are suitable.

THE MOTHERS' UNION FESTIVAL SERVICE

It is sometimes good to feel the strength of numbers in one's cause and so a Festival Service which packs St. Paul's Cathedral is bound to be a stimulating occasion at least by virtue of its size. Many of us have been feeling that branch banners may be a bit of an anachronism in 1974 but there is no doubt that 137 of them in their variety of designs and colours, gold fringes bobbing as they sway sedately round the nave to the majestic tune of the last processional hymn is quite stirring to the emotions.

The preacher this year was our new Bishop of London, the Right Reverend and Right Honourable Gerald Ellison, P.C., D.D. His text was from Isaiah 55 verse 2. And how relevant it was! He pleaded for an understanding of the true source of happiness and soul's nourishment, and went on to relate his theme to the M.U. with a call to seek and understand the SPLEDOUR that family life - including the "extended family" - can be. He said that the Movement had gone through a traumatic experience in trying to examine itself and re-assess its contribution to changing circumstances. The way was now charted for the future and we should go forward in hope, using every initiative and power of imagination to see how it can best serve; with no looking back over the shoulder to the good old days. God would lead us in the way He desires for us.

At the Branch meeting on June 5, "Elsie 31" from Samaritans will talk about her work and we shall be very pleased to welcome anyone who is interested to hear what she has to say.

C.H.B.

TEMPTATION... OR TRIAL?

After reading the notes about the use of 'you' instead of 'thou' in Series 3 in last month's magazine, someone said 'Yes, I can accept that. But I can't get used to the new form of the Lord's Prayer - but I agree it has challenged me to think out more carefully what it really means'. This surely is good. It is so easy to go on repeating familiar words day after day, year after year, without making any serious attempt to get to the heart of what they mean, and so a jolt such as this can be very salutary. The Lord's Prayer was not originally meant

to be used as we use it now, rapidly and over-frequently: it was meant to be slowly pondered on, used as a model and pattern on which to develop our own prayer and meditation. To get anywhere near praying it properly - if that is the right word - one would need an hour instead of the customary half minute. Each phrase in the Prayer is so rich and full of depth and meaning that whole books could be - and have been - written on each one. The phrase 'Lead us not into temptation' has seemed to many people so mysterious and beautiful that they have never paused to consider what it really means. The new version helps us to do this. 'Do not let us have to face tests and trials that might be too much for us - but if such have to come, then deliver us from evil, enable us to stand our ground and not run away, enable us to say and do the right and wise thing in the circumstances, whatever they are.' Peter thought that he did not need this prayer - that he was strong and brave enough to take anything that came - but when the crunch really came, and the time of trial and testing was upon him, he went to pieces and failed most lamentably. How meaningful this petition must have been to him ever afterwards, once he had seen how weak he was without the strength of God!

THE SOCIAL COMMITTEE

It is hoped to arrange an event in the Vicarage garden during the first ten days of July. Watch out for posters giving date and details.

THE BISHOP WAND CHURCH OF ENGLAND SECONDARY SCHOOL

We recently held a very successful coffee-morning in support of this excellent school, and now on Saturday June 22 there will be another opportunity for us to enjoy ourselves and help the good work to continue and expand. The summer fete will be held in the school grounds in Layton's Lane, Sunbury, on that afternoon - the opening will be at 2.30 p.m.

DEANERY INTERCESSION LIST

June	
16	St. Mark, Teddington
23	St. Peter & St. Paul, Teddington
30	St. Michael & St. George, Fulwell
July	
7	St. Mary, Twickenham
14	The Chapel Royal, Hampton Court.

SOME DATES TO NOTE

June	
10	8.15 p.m. Properties Committee (7 Blandford Road)
11	SAINT BARNABAS THE APOSTLE (NB. NO Holy Communion - clergy at High Leigh Conference)
12	7.30 p.m. Anniversary Party of the Mothers' Union Branch at St. Mary's Twickenham. Members of our branch invited.- names to be given to Mrs. Brunt.
15	MASS ATTACK WEEK IN THE CHURCHYARD BEGINS

June

- 18 10.30 A.M. Editorial Board (21 St. James's Road); 8.00 P.M. Tuesday Club: Speaker - Miss Apforth (W).
- 19 7.30 P.M. Garden Party for Christian Aid Workers - by invitation (63 Park Road)
- 22-24 FLOWER & MUSIC FESTIVAL in All Hallows Church, Chertsey Road (Programmes 10p from the Vicar of All Hallows)
- 23 6.30 P.M. Short Act of Worship, then an Hour of Music & Song, arranged by Mrs. Lorna Bellars, followed by refreshments.
- 24 SAINT JOHN BAPTIST'S DAY: 7.30 A.M. Holy Communion
- 29 SAINT PETER'S DAY: 7.30 A.M. Holy Communion; ANNUAL STEWARDSHIP CONFERENCE (details to be announced); Project for Welcome & Contact: Consultations with Father Jean-Pierre (details to be announced).
- 30 6.30 P.M. Evening Prayer, followed by Teach-In: The New Testament Approach to the Second Coming. There will be questions and discussion, then refreshments will be served.

July

- 1 3.00 P.M. Old People's Party (Hall)
- 2 8.00 P.M. Tuesday Club (W)
- 3 2.30 P.M. Mothers' Union: Service in church, followed by tea in the Vicarage garden; 8.00 P.M. Parochial Church Council (W).
- 4 Mothers' Union: Overseas Conference at Ashford (full details to members later).
- 14 5.15 P.M. Members of Y.P.F. lead service at Laurel Dene; 6.30 P.M. Evening Prayer with special preacher: Dr. Una Kroll - 'The Forward-Looking Ministry'. After the service, refreshments, questions and discussion.

BAPTISM

April

- 28 James Guy Horswill, 286 Hanworth Road.

MARRIAGE

May

- 11 Jeffrey Thomas Neesham to Susan Diane Lightfoot

BURIAL

May

- 10 Florence Emily Moles, 42 Anlaby Road, aged 84 years.