

MARCH 1976

**THE ANNUAL PAROCHIAL CHURCH MEETING:
ST. JAMES'S in 2001 AD; ALIVE OR DEAD ?**

This will be the subject at the Open Forum which will take place before the Annual Church Meeting on Wednesday, April 28, in St. James's Hall. Come and make it a lively debate.

Refreshments will be served from 7.30 onwards, and we shall get going on the discussion at 8 o'clock sharp. We will give this 45 minutes, and start the Parishioners' Meeting and the Annual Church Meeting at 8.45.

This last meeting can be attended only by members of the Church who are on the Electoral Roll; so if you are not on the Electoral Roll, get yourself on quickly. Enrolment forms are at the back of the church.

We also want to have a lively and thriving P.C.C. next year. Get your nominations in quickly and please do not leave them until the last possible moment. Nomination forms will also be found at the back of the church, and please return them to me as soon as possible.

Hannah Stanton.

63 Park Road, Hampton Hill.

A PERSONAL VIEW OF THE HOLY LAND - 4

My third experience occurred in very different surroundings at the Scottish Hospice at Tiberias in Galilee. Here I stayed for a week and was able to enjoy the beautiful surroundings of which the centre is the Lake and its ever-changing appearance. Just to sit in the chair in my room and look and listen was a reward. My room overlooked the Lake and all around was lush vegetation. The heat here was considerable but not too much to bear in such surroundings. As I sat in this chair I more than once thought how similar this place was to the more northern parts of the British Isles. In fact, Lake Galilee and its surroundings seemed to me a curious mixture of England and Scotland. Here in the Scottish Hospice the architecture was a constant reminder of our country. Yet I felt that there was a spiritual dimension in this place. A dimension which radiated an extra degree of joy. The leader of the Pilgrimage shared my view that this building was a very happy place and we learnt that the premises had been used as a hospital which specialised in treating Arabs who had eye diseases.

During my stay at this Hospice the Warden drove two other Scots and myself to Belvoir where there are ruins of a crusader castle. From this point we enjoyed a splendid view of the Jordan Valley, Lake Galilee and Mount Hermon in the northerly distance.

My four remaining experiences were in Jerusalem. My visit there to the Mount of Olives and the place of Our Lord's Ascension was not unusual. My first impression of the traditional site of Our Lord's Ascension was the majestic simplicity of the small shrine which is enclosed in a walled square. In this area there is a rock on which there is an impression of a footprint

which is claimed to be that of Our Lord. To me there seemed to be a peace which challenged the pilgrim to go forth and proclaim the news of the next world to the men and women of this world.

My fifth experience was my association with the Basilica of the Agony which is situated in the Garden of Gethsemane. In this modern yet splendid building I found the most wonderful feeling of devotion. I realise that other people may not share this view. Yet I know that other members of the Pilgrimage shared my view that this church offers an atmosphere which words cannot convey. Perhaps some explanation may be given for this sense of peace and devotion by the fact that a number of nations contributed to the cost of the erection of this church. This fact is at least a sign of hope in a divided country in a divided world.

A great spiritual privilege for me was to attend here an Arabic mass. Around me were a small number of Arab Christians who showed great conviction and devotion. These people need courage to practise Christianity in a land where Islam and its culture predominate.

My sixth experience was one of the great events of my life when I entered and prayed in the Holy Sepulchre. I was there for a few minutes which seemed an eternity. I shall recall with gratitude those few minutes during which I was given a lighted candle by a Greek Orthodox priest. In this building there is a peace which unites in one Lord the divided Christians who seek to follow Him. In the church in which the Holy Sepulchre is situated there has been bitter division over the years between different Christian traditions. Happily this situation has changed beyond measure and is an answer to our prayers for Christian unity.

Now I write with great feeling of my final experience. This was my attendance at the Parish Communion at St. George's Anglican Cathedral on the Sunday which occurred at the half-way point in my pilgrimage. In this church I found our own tradition at its best. The Anglicans here have a complete identity with the local people, who include some blind women and girls who formed the Cathedral Choir at this service. I was overwhelmed by the devotion of these blind people who sang with great beauty with the assistance of Braille. To be able to receive Holy Communion in these surroundings which linked my pilgrimage here to my life at home was the spiritual summit of my stay in the Holy Land.

To the invitation of Our Lord to 'Come and See' the words of 'Forth in Thy Name I go' which was the final hymn were a splendid response.

David Dore.

THE WORLD COUNCIL OF CHURCHES ASSEMBLY IN NAIROBI

We are anxious about Southern Africa and how events are going to develop there; and it is reassuring to recollect that only a few weeks ago the Fifth Assembly of the World Council of Churches took place in Nairobi in Kenya. Africa was the meeting-ground of this very important gathering, where over 2500 people - delegates, observers, advisers, guests, staff - came together, a vast number.

Much was discussed; in plenary sessions, in study groups, in informal gets-together. Christians worshipped together; many groups of Christians had the great joy of incorporating their own forms of worship, in singing, in dance, in drama.

What were relationships like at the Assembly with the Orthodox churches and the Roman Catholic Church? Stephen Whittle writes in "One World": "In Nairobi the Orthodox were self-confident for perhaps the first time. The years of experience encouraged them to make their contribution fully. This was sometimes very helpful in bringing a new dimension to the discussion but it was also sometimes difficult and painful. How do we learn to speak to one another across a cultural chasm? How too do we promote more effectively collaboration and contact with a sympathetic yet hesitant Roman Catholic Church?"

Philip Potter, the General Secretary of the W.C.C., spoke of the Council as "a pilgrim people in the wilderness, recognizing the reality of our situation, affirming our faith in the living God, suffering together and staying together to build up the faith".

The Assembly Message was an invitation to prayer:

As participants at the Fifth Assembly of the World Council of Churches, we send affectionate greetings to our sisters and brothers in our Lord Jesus Christ.

Representatives of many church traditions and cultures, we gathered together in Nairobi, Kenya. In a continent determined to be free, and moved by the joy with which African Christians celebrate the Lord, we tried to respond to the needs of the world. We had more representatives of the six continents than before and also more women, young people and laity.

For eighteen days, we gathered under our common theme: Jesus Christ frees and unites. Listening to one another, we experienced the joy of unity across the barriers of culture and race, sex and class: we also experienced the pain of these deep divisions. Deliberation on our common witness in

Bible study and prayer, in informal small groups and large formal meetings, brought us closer together. Ideology and sharp contrast in opinion and commitment pulled us apart.

Now we bring you prayers and ask you to pray with us:

God, Creator and Author of Life, warned anew of the threats to human survival, we confess that the way we live and order society sets us against one another and alienates us from your creation, exploiting as though dead, things to which you have given life.

Separated from you we live in emptiness. We long in our lives for a new spirituality of intention, thought and action. Help us to struggle to conserve the earth for future generations, and free us to share together, that all may be free.

Kyrie eleison. Lord have mercy.

God of Love, who through Jesus Christ shares our suffering, forgives our sins and delivers from the bondage of oppression... help us to desire and nourish in ourselves sustaining community with our brothers and sisters everywhere. Give us courage to share suffering when it comes. Restore to us the joy of resurrection, that in the midst of situations we can hardly bear we may sing out:

Hallelujah, Praise be to you, O Lord.

Grant that we may with one voice and one heart glorify and sing praise to the majesty of your Holy Name, of the Father, the Son and the Holy Spirit.

Amen.

H.M.S.

THE PARISH HALL

Items left in Church Property

There are, at the moment several coats of varying sizes and types left in the Parish Hall, also in the Church. We are reluctant to throw them out, but fear they will have to go to the next jumble sale if they are not claimed. Please contact Mrs. Severn - 979 1954- if you wish to enquire about them.

Annual cleaning

The date is booked, April 24; the materials are ready; all we need now is the labour. Please help us to keep the hiring fees of the hall down by keeping this annual job a voluntary one. Further notice will appear in the April magazine.

THE PATTERN OF SUNDAY WORSHIP

In February last year we held a series of 'Teach-Ins' after Evensong on the Eucharist, its shape, its order, its language, its central position in Christian worship. We hoped to be able to give summaries of these in this magazine, but so far there has been space for only one. This month there is some spare space available, so we begin to summarise an exposition of the changing pattern of Christian worship over the centuries, and how it came to be the one we are familiar with today.

1. **The Pattern in Apostolic Times:** The first disciples were all Jews by birth and upbringing, and at first they thought that it would be possible to continue as a branch of the Jewish Church, doing everything that Jews did, but having their own Christian services as well. So they used to go to the synagogue on the morning of every Sabbath, but in the evening they would gather in a large room in a private house to have their own Christian liturgy. It seems that this was meant to copy as far as possible what happened at the Last Supper, with one of the Apostles taking the place of Christ as president of the function. So the order of events came to be as follows:-

(a) Psalms, Bible-reading and sermons or prophecies; sometimes 'speaking in tongues' and interpretations of what these inspired utterances meant.

(b) A congregational meal, in imitation of the Last Supper. This came to be a substantial repast, but it was not always fairly distributed, so that some people did not get enough to eat, while others over-ate and even became drunk (1 Corinthians 11, v. 21)

(c) The Lord's Supper, or Holy Communion. The meeting would begin about 10.00 P.M., and last until an early hour on the Sunday morning, so that the Holy Communion would be celebrated on the same day of the week and at about the same time as our Lord's rising from the dead.

(2) **The Pattern in the Second and Third Centuries:** It perhaps seems odd to us that the Holy Communion should have been celebrated immediately after an ordinary meal. But it was during a meal (most probably the Passover) that Jesus took the bread and said the blessing over it, and thanked God over the cup immediately afterwards. And in those days every meal, and not only special occasions such as Passover, had religious significance, so this custom did not appear at all odd to the Apostles and their followers. Nevertheless, because of the abuses and misbehaviour which sometimes took place, it gradually fell out of favour, and about 100 years after the Apostles had died it was everywhere abolished.

There was still only one weekly Christian meeting, and the order at this came to be:-

(a) Psalms, Hymns; Bible-reading, Prayers, Sermons, etc., probably in no fixed sequence, but in whatever order the Bishop or president thought fit.

(b) The Holy Communion:

With the disappearance of the congregational love-feat another change of great importance came in. Even without the meal the whole evening must have lasted at least two hours, and people got tired of sitting up for so long in the middle of the night. So the custom grew up of separating (a) the Psalm and Readings from (b) the Holy Communion. The first was kept about midnight, after which the people went home to bed, returning for Mass or Eucharist or Communion (we hope to deal later with the significance of these and other names given to the service) at 6.00 or 7.00 A.M. (it had to be early because Sunday was an ordinary working-day).

(to be continued)

HELPING ONE ANOTHER

“I would like to come to Church but it is hopeless with small children”. This has been the cry of young parents for many years. I well remember this frustrating phase myself. It is not that other people complain or mind the fidgeting of a small child, but parents are unable to relax and enjoy a service.

With enough people interested it should be possible for a creche to be run by parents in this situation. Each parent taking a turn at the creche approximately once a month, leaving them free to enjoy Church services on all other Sundays - this would apply to the 9.30 a.m. Parish Communion.

Anybody interested in this scheme please contact Dawn Harris,

69 St. James's Avenue. 979 3163.

CHURCH CLEANING

It has been suggested that volunteers might be found one evening per month to give the church a thorough 'do'. Several members of the P.C.C. are willing to form part of a team and take a turn in the rota. To make a start we are meeting in the church on Wednesday, March 17 at 8.00 p.m. We will in fact do some cleaning on this day, but we hope to organise a system for the future, so if you are willing to help occasionally please come on this date - if you can't manage it send a message as to what you are prepared to do. If you come on the 17th it will not commit you to coming again, but maybe you'll enjoy yourself so much you will look forward to the next time!

MAGAZINE DELIVERY

Would anyone volunteer to do magazine delivery in the Edward Road, Cross Street, Eastbank Road area? The magazines are delivered to your home each month, and there are less than twenty to do. If you will help please ring-Pat Young - 979 5629 - or send a message via any church member.

SOCIAL COMMITTEE: TREASURE HUNT

You are invited to come and exercise your brain and your car in a team perambulation through the Surrey hills on the afternoon of Saturday, May 15. The 'winning team' is the one with the least number of miles recorded and the highest number of correctly solved clues. You can start when you like after 2.00 p.m. The journey should be in the nature of a 40-mile round-trip, with some twenty puzzles to answer on the way.

A.F.B.

SIXTH FORM EDUCATION AT THE BISHOP WAND SCHOOL

Our own Church of England Secondary School, situated at Sunbury-on-Thames, near Upper Halliford Station (on the Shepperton line) and served by several bus routes, not only offers comprehensive education in a Christian context for 11-16 year-olds but also has developed a thriving Sixth Form, based in its purpose-built Centre.

Sixth Form students may stay for one or two years and work for Advanced Level, Ordinary Level, Certificate of Extended Education or Pitmans examinations. A wide choice of combinations of subjects is offered, and former students have been successful in obtaining places at Universities and Polytechnics, Colleges of Education and Teaching Hospitals or in proceeding to careers in the professions, in commerce or in industry.

Each year the Governors are able to admit a number of students into the Bishop Wand Sixth Form by transfer from other schools. Applications for entry for September 1976 are invited, and should be addressed to the Headmaster, Mr. D.G. Jones, M.A., Bishop Wand School, Layton's Lane, Sunbury-on-Thames, Middlesex. TW16 6LP.

A PLEDGE

A pledge which I first came across at a girls' school I attended for a short while and which I still find noteworthy:

"I am only one,
but I am one.
I cannot do much,
but I can do something,
and that, with God's help,
I will do."

H.B.

DEANERY INTERCESSION LIST

- March 14 Homes and Day Centre for Old People
21 Schools and Colleges in the Deanery
28 All other Christian Denominations
April 4 Wel-Care
11 The Lay Chairman and members of the Deanery Synod.

SOME DATES TO NOTE

- March 17 07.30 Holy Communion; 20.00 Meeting in church to discuss its cleaning.
19 07.30 Holy Communion
20 14.30 Scout Group: Jumble Sale (Hall)
21 17.15 St. James's leads service at Laurel Dene
25 THE ANNUNCIATION: 07.30 Holy Communion; 08.45 Holy Communion (St. Anne's Chapel, L.E.H.S.); 19.00 Mothers' Union: Centenary Festival Eucharist (St. Paul's Cathedral)
28 The Mothering Sunday theme will be part of the Family Communion at 09.30, and afterwards refreshments will be served in church instead of at Wayside. 17.15 Members of Y.P.F. lead the service at Laurel Dene.
31 07.30 Holy Communion
April 2 07.30 Holy Communion
6 20.00 Parochial Church Council (W)
7 07.30 Holy Communion; 14.30 Mothers' Union: Branch Meeting
9 07.30 Holy Communion (W)
10 14.30 Mothers' Union: Jumble Sale (W)
11 PALM SUNDAY: Morning arrangements as usual, but instead of Evensong, informal WELCOME SERVICE at 16.30, at which special Passion Music will be sung by the choir; afterwards - at 17.20 - refreshments will be served in church. Palm crosses made by African Christians will be distributed at every service.

Prayer Meetings and Study Groups will continue throughout Lent as arranged, also the Adult Confirmation Group, the Wayside Monday Centre, the Tuesday Club and the Ladies Choir. The arrangements for Holy Week and Easter will be made known on cards shortly to be sent to every home in the parish: these include the annual Austerity Lunch to be held in Wayside on Wednesday, April 14. There will also be the usual Maundy Thursday and Holy Saturday observances, and on Good Friday, in addition to the Children's Service and the ecumenical Three Hours, there will also be special Dramatic Readings and Hymns of the Passion in the evening.

MARRIAGE

- February 14 Allan Norman Sanderson to Julie Anne Susan Merredew.