

CHRISTIAN AID COLLECTION

The total collected in our area amounts, to date, to some £925, an increase on last year of over £90. The church of St. James with St. Francis has collected, to date, £324, an increase of £44 over last year.

I would like to thank once again all who collected, all who gave and also the Y.P.F. members who delivered all the envelopes in the Rectory Grove and Chambery Estates.

The results were interesting. Money is undoubtedly tighter in some areas this year and also there was adverse publicity in the press and on T.V. Many people had undoubtedly been swayed by this and the collectors encountered more refusals to support C.A. than ever before, and also some abuse. A refusal to give is everyone's prerogative - to be abusive to people working hard for what they consider to be their Christian duty and privilege, is unkind and unnecessary; yet none of the collectors has been discouraged from offering their help again next year.

At first, it looked as if the results would be only half as good as last year; the collections from some roads were actually halved, but then the tide turned as the people who have really decided their positive reaction to C.A. gave more generously than ever before. The quality of their giving showed real thought and a genuine and growing concern for the deprived of this world. It is this concern which needs to be fostered in the hearts and minds of individuals that pressure may be brought on Governments, because the solution to the problem of deprivation lies in the hands of those communities who can well afford to render assistance. The underdeveloped countries **CAN** be helped to learn how best to care for their peoples. There **ARE** the means available. It is the foresight and the will that is lacking. The hope for all our futures lies in helping the helpless to learn how to help themselves.

Margery Orton.

GREETINGS FROM CRETE

JUNE 1976

Two weeks in Crete; never to be forgotten.

A friend and I went on a package "Fly-Drive" holiday which included the cost of hiring a car with the cost of the air tickets. Without our sturdy Volkswagen we wouldn't have been able to see half as much of the island, 160 miles long and 40 miles wide, as we in fact did.

The Minoan antiquities, mostly dated 2000 - 1400 BC, were our first object. The treasures from the excavations are very beautiful, and are in the Antiquities Museum in Heraklion; we had a good look at them before we began our travels. Vases, pots, tiny seals, exquisite jewelry, ivories, great jars with the Minoan symbol of the double axe on them, rhytons (ritual anointing jars): a beauty in the form of a bull's head, and another in the form of a lioness's head. The decorations on the pots and vases are restrained and artistic. The frescoes from the palaces were safely in the museum, added to and restored, and fantastic in their lightness and vivid colours. The prince of the lilies with his head-dress of feathers, his long black curls, his slim waist - he lives forever in the memory.

Knossos itself, the palace of King Minos, is 5 miles away from Heraklion. Thanks to Arthur Evans, who excavated here at the turn of this century, it is to some extent restored; the wall adjacent to the 5-floor great staircase is secured now with cement, and the pillars, formerly great tree-trunks turned upside down, are now cement and coloured a deep maroon. Much of the decoration is in the bright blue loved of the Minoans; there are brilliant wall-paintings in some areas, the theme of huge figure-of-eight shields is a favourite one, and the magnificent staircase, the oldest throne-room in Europe, and other areas, glow with colour. The reconstructions (at times criticised by archeologists who feel that the ruins should have been left as first discovered) give help to the uninstructed but enthusiastic visitor, and give some idea of the King Minos's palace in round about 1600BC. Not to be overlooked is the very adequate drainage system, water-borne, evidence of which is to be found in all the Minoan Palaces.

All other sites, although excavated, are more ruinous; all have the great pithoi (jars), standing 6 or 7 feet high, which contained the Minoan wealth. There are no fortifications round the palaces and towns, indicating that Minoan Crete was a naval power with nothing to fear from the sea. The small warring Greek states were subject to her, and the legend of the Athenian yearly tribute of 6 young men and 6 young women for the bull-dance sport seems very likely; there is a fresco of a charging bull with 3 acrobats, and a lovely ivory of a bull-leaper. The bull was obviously a symbol of a deity to be worshipped.

On we went all over the island; to Gortis, the Roman capital in the south and to see the Byzantine churches and monasteries in the country areas, lovely with their striking wall-paintings. There is considerable evidence of the Venetian years with fortresses all along the north coast; our visit to Spinalonga near Agios Nikalaus was in the boat belonging to a Creten friend who owns a house in Windmill Road, Hampton Hill. There are beautiful Venetian legacies, fountains, loggias and houses. There are also signs of the Turkish occupation, and we also visited some centres from where Creten resistance had been organised against the Turks. "Freedom or death" has been the Creten cry for much of its history.

Last but not least we went on a hair-raising drive, up and down hairpin-bends on a mountainous dirt road, to Fair Havens, Kali Limenes, on the south coast, where the captain of the ship on which St. Paul was travelling as a prisoner to Rome thought of spending the winter. "Not

commodious enough" says the Revised Version, and certainly the village was tiny and couldn't in its present condition put up 276 souls for a week let alone a winter (Acts chapter 27), so on they went trying to put in to another port further to the west.

We walked 12 miles through the dramatic gorge of Samaria. We climbed down into a frightening dark cavern where legend has it Zeus was born. We looked at the precious relic, the skull of St. Titus, with great reverence. We picnicked in the olive groves and had our other meals in the tavernas on the pavements, surreptitiously trying to feed the starving cats. We enjoyed rural Crete, with men and women riding their donkeys and leading their goats to be milked at the local cheese and butter factories. At the Sunday Greek Othodox service in Rethimnon, the church (by no means the only one) was packed; the Lads' Brigade and the Scouts pushed in and the liturgy was amplified deafeningly for those who couldn't get inside. Churches are being built in the same traditional shapes; modern jars and pots are made after the old models. 4000 years of history are packed into Crete, and I came home feeling re-assured by the toughness of man, of his will to live, of his ingenuity, sense and inventiveness, of his capacity for worship, and of the value of tradition and continuity.

Hannah Stanton

MOTHERS' UNION NOTES

Religious Education. "The whole question of education within the Church is one which needs to receive far more attention than it has in the past" writes the Bishop of Bradwell in this month's 'Home & Family' and he is writing about the controversy over the Birmingham Agreed Syllabus and the private member's bill on the abolition of the compulsory clauses in religious education. He makes a distinction between **enquiry**, which is the business of schools, and nurturing to **commitment** to the Christian faith, which can no longer be the accepted task of the schools. (Incidentally he has some well-timed things to say about **membership** of children who have been baptised into the church).

Last month the working-party of the Religious Education Council for England and Wales published its report "What Future for the Agreed Syllabus?" Considering the history of religious dissension there has been in the realms of education over the last four centuries, it was somewhat surprising that this report got so little notice in the National Press who are not usually noted for soft-peddalling anything that can engender controversy. Could it be that they thought it a subject that the majority of their readers no longer cared about?

Not for the sake of controversy, but because we do care about it, we arranged that week for a meeting to introduce us to the whole subject of Religious Education in Schools and we were very lucky to secure the help of Miss Boarder, lately of St. Gabriel's C. of E. Training College to come to talk to us about it. In the short space of the afternoon she gave us plenty of material and ideas to work on. She started with a concise history of how it came about that in this country religious education and worship-in-

assembly are compulsory in State schools, unlike U.S.A., where it is expressly forbidden, and many other Christian countries where it does not occur. She went on briefly to describe the present position, where on the whole the picture seemed anything but encouraging except in Church schools. Some young teachers contributed from their experience in their own education, training and teaching, and we were launched into discussion. Miss Boarder mentioned the subject of 'child experience' teaching for the Infant and Primary schools and this could have led us into whole new fields, but unfortunately it was time to end the meeting. Clearly this matter requires far more thought than the already-formulated opinion that we may hitherto have given it and I hope that we shall be able to enquire further into the subject in the Autumn. As this is urgently of interest to parents with school-age children we would be pleased of their co-operation regardless of whether they are M.U. members or not.

Centenary activities. Strictly speaking the Deanery meeting in St. James's Hall in May was our annual Overseas get-together, but to me it already feels like the beginning of the Centenary celebrations because the speaker was Mrs Lena Passi who was over here with the 400 strong Australian delegation for the Centenary. Somewhere in August the Wave of Prayer comes to Carpentaria (with Nigeria and Southwark) and now we can picture something of what it is like to live in this tropical climate in Northern Australia. Mrs Passi, herself a Torres Islander - is the M.U. worker among the Torres Islands which she visits by boat. She left us in no doubt that she hugely enjoys her work and does not under-estimate the value of M.U. to the families of the Northern Territory. I must say it was heart warming to hear her describe and to see pictures of, the festivities which surround the annual celebrations on each island when they commemorate with prayer and thanksgiving the 'coming of the light', meaning the coming of men from the London Missionary Society. What remarkable characters they must have been to be so instantly welcomed and lovingly remembered!

Among the crowds at the actual celebrations I saw Mrs Passi's tall figure on every occasion that I was at but in any case I shall remember the whole event for its great international character. Happy as were the Thanksgiving at Westminster, the Pageants, the reception at St. James's Palace, the garden party at Lambeth Palace, the deepest felt quality was that we were thousands of members from all quarters of the world - under developed, developing and developed - having together real fellowship and understanding concerned with Christian family life and knowing that "In Christ there is no East or West".

Since I may not monopolise the Spire with my enthusiasm for our fortnight's celebration in which from necessity not all of us could participate, we will arrange that the lucky few will try to share out our experiences at a branch meeting later in the year.

C.H.B.

ORGAN RECITAL BY DAVID BELL

On Wednesday, June 2, David Bell gave an organ recital at St. James's. This occasion was the third time that Mr. Bell had given a recital at our church. On this occasion he played works by such well-known composers as Bach and Handel as well as a piece by the less famous Russell. In addition, Mr. Bell played the March, Op. 27 by Duprè, the Adagio by Saint-Saens and the Carillon de Westminster and Finale (Symphony II) by Vierne. Between these works by French composers and Bach and Handel, Mr. Bell played the Chorale No. 1 in E Major by Franck who was born at liege in Belgium but lived in Paris in later life.

By playing this variety of organ music Mr. Bell tried and succeeded in satisfying the choice of everybody who attended. His skill in playing such a wide choice was appreciated by everybody with applause at the end of the recital. By its end the people who had come felt that the evening had been very worthwhile. Perhaps the only regret was that the number of people present had not been greater to hear Mr. Bell; yet the numbers were encouraging.

With an appreciation of the physical effort which is needed to play the organ on a warm summer evening, refreshments were welcomed by everybody after the recital had ended!

D. Dore

THIRD HAMPTON HILL SCOUT GROUP

Once again the Scout Group had a fine day for their Fete at Laurel DENE ON May 22, and despite other fetes in the district, a very good attendance. The stalls were well stocked and the stall-holders were kept busy. The Cubs and Scouts manned the side-shows and did good business. The Scouts tempted everyone to their Hot Dog stall.

The Teddington Salvation Army Band played during the afternoon and visitors praised the quality of their performance and were amazed at the youth of many of the musicians. Jeannette Johnson's young ladies delighted the audience with the charm and variety of their dancing and the lovely colourings of the dresses. A short visit by two Police dogs and their handlers caused a lot of interest although they did not stage a display. Helen Taylor's tea-van was a new innovation and a very good cup of tea was served there.

The financial result was very satisfactory and made all the hard work worthwhile.

M.S.

THE PATTERN OF SUNDAY WORSHIP

Another thing which the Reformers were up against was the infrequency with which most people received Communion. They attended Mass in full force every Sunday, but it was often only at Easter, after their annual 'clean-up' in the confessional, that they received Communion. They felt that to do this at other times, when they were half-hearted about giving

up their favourite sins, would be to receive unworthily, and add to their guilt. They wanted the best of both worlds: they coveted the Succour of God but were not prepared seriously to face up to his demands; they desired the consolations of religion, but did not want it to interfere too much in their daily life and conduct. This, of course, was a most unsatisfactory state of affairs and a perversion of genuine Christianity, and the Reformers were thoroughly justified in saying: 'We must get into these people's heads the idea that Christianity means repentance and living a good life in the service of God and man **now**, not misbehaving and living anyhow now and staking everything on a death-bed repentance and Masses after death to put things right. In particular we must strive to restore the practice of the early Church, when a general Communion took place at every Mass.'

The intentions of the Reformers were good. But the method which they adopted to end the scandal of infrequent Communion was somewhat unfortunate. It was really an attempt to compel people to receive Communion regularly by the threat of depriving them of their Mass altogether if they didn't. So we get the instruction in the 1549 and 1552 Prayer Books that those who intended to be partakers of the Holy Communion should signify their names to the Curate 'overnight, or else in the morning, afore the beginning of Matins, or immediately after'. In the Book of Common Prayer the rubric says that this should be done 'at least some time the day before'. In my innocence I took this seriously when I was being prepared for Confirmation and was much relieved to be told that it was now a dead-letter. But there was a long period when it was not, and then, if sufficient people had not given in their names, the other rubric still printed in the 1662 Book applied: 'And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion'.

These rubrics had exactly the opposite effect to what was intended. English people do not take very kindly to compulsion in matters of religion, and the result was that they obstinately persisted in communicating very infrequently, so that on most Sundays in the year there could be no celebration, as the 'convenient number' of people had not signified their names beforehand. This state of affairs was bound to cause problems: how these were dealt with, and the general effect it all had on the pattern of worship, will be discussed in the next instalment.

(to be continued)

HARVEST SUPPER - ADVANCE NOTICE

It has been decided to make a change in the Harvest Supper arrangements this year. Instead of having the Supper on a Thursday evening, we are to try to relate it more closely with the Harvest Festival celebration in church by having the Supper (probably at 6.30 p.m.) in the Parish Hall, following the Harvest Festival Service at 4.30 p.m. in church, on Sunday 10 October.

Of necessity the meal arrangements will be somewhat simpler and will take the form of a buffet, but we hope the greater informality will prove an advantage.

ANOTHER ADVANCE NOTICE

Seymour Harris is to be ordained priest in All Saints' Church, Fulham, at Michaelmas - Wednesday September 29 at 7.30 p.m. There will be a coach leaving our church at about 6.30 p.m. - those of us who work in London will obviously find it easier to go straight to All Saints' and join the rest of us in the coach coming back. On the next evening, Seymour will preside for the first time at the Holy Communion, and there will be a reception afterwards. Fuller details in the next issue.

THE GALLANT TRAIN DRIVER

Some of us may not have had the opportunity of contributing to the fund set up by the Mayor and Mr. Toby Jessel to help the widow and young son of Mr. Julius Stephen, the driver of the Underground train who lost his life after it had been attacked by a terrorist. So from July 11 to August 1 there will be a plate in church every Sunday on which gifts may be left, and on August 2 a cheque for the total amount received will be sent to the fund's treasurer.

SOME DATES TO NOTE

July

- 14 07.30 Holy Communion
- 15 20.00 Prayer Meeting (69 St. James's Avenue)
- 20 Wayside Project Further Training Course(41 Wellington Rd)
20.00 Prayer Meeting (75 Burton's Road); Tuesday Club-Social
Evening (W)
- 21 20.00 Parochial Church Council (W)
- 22 ST. MARY MAGDALEN: 07.30 Holy Communion; 20.00 Study
Group (68 Park Road)
- 23 Tennis Match: YPF v. The Rest.
- 25 ST. JAMES'S DAY: Sunday arrangements as usual for the
fourth Sunday, but instead of Evensong, a special form of
FAMILY SERVICE at 16.30 followed by afternoon tea on the
churchyard lawn at 17.20
- 28 07.30 Holy Communion
- 29 20.00 Prayer Meeting (69 St. James's Avenue)

August

- 3 20.00Prayer Meeting (75 Burton's Road)
- 5 20.00 Study Group (68 Park Road)
- 6 THE TRANSFIGURATION: 07.30 Holy Communion

The Adult Confirmation Group continues to meet every Tuesday as arranged, and the Longford Area Welcome Group on alternate Wednesdays.

MARRIAGE

June

- 19 Barrie Halliday Smith to Sally Elizabeth Severn