

THE PATTERN OF SUNDAY WORSHIP — 7

Until the reign of Queen Anne, the ancient times of morning worship - 6.00 and 8.00 a.m. - were still observed. Evensong was said or sung in the afternoon, before lights were needed in the church, and people could return home without having to face the added dangers that darkness brought to the unlit streets. But social and domestic habits were changing. As life became less hard and grim, and comforts increased, so the maxim 'early to bed and early to rise' became less widely observed, and people stayed longer in bed in the morning. Now that the old Mass had been stripped of its beauty and mystery by its abridgment into the stark simplicity of the Ante-Communion service, there seemed to be no special reason for getting up early to be present at it - or at Matins either, for that matter. So during the eighteenth century the times of morning services drifted later and later, and in the process Matins caught up with Litany and Ante-Communion, and was recited just before them as part of one continuous function, Matins, Litany and Ante-Communion. It has often been pointed out that the establishment of such a comprehensive act of worship was a move back towards primitive custom, though it is most unlikely that the people responsible realised this, or would have cared much if they had.

This tendency to later churchgoing was also greatly helped by the invention of breakfast, a meal which was unknown in the Middle Ages, but which had the effect of making people feel unable to go out or do anything serious before it. So the time for Sunday morning worship in nearly every parish church and college chapel finally settled down at 11.00 a.m. or thereabouts, and it was a lengthy affair lasting normally about 1.3/4 hour. Some of us remember the pattern as still holding sway in our youth, but now modified and shortened so that we had Matins, Ante-Communion and Sermon on two Sundays in the month, and on the other two the Litany took the place of the Ante-Communion. But we also knew what many people called 'the early service' — Holy Communion at 8.00 a.m., a plain service with no singing or sermon, and sometimes rather an effort to attend, especially if one had been up early every morning in the week and was tempted to have a bit of a 'lie-in' on Sunday. But in our Confirmation preparation we had been told that such an effort was good for us, and that we must make careful preparation, which included getting to bed in good time on the Saturday night. So for the first year after Confirmation we were expected to attend once a month, and after that go on to the discipline of every Sunday. How and why this early morning worship was restored to the Church of England in the nineteenth century is a fascinating story, which we hope to summarise in our next instalment.

(to be continued)

THOUGHTS ON PEACE IN THE WORLD

On July 28 I was asked to talk to the Anglican Pacifist Fellowship at their annual conference. I went down to Glastonbury where this year's meeting was held and joined a very friendly crowd.

Now I have always been in two minds about this pacifism business. At times I have thought that a fighting struggle is the only way — as when people get so desperate in a situation of denial of human rights. I don't blame them for resorting to violence although I would not participate myself. The violence erupting in South Africa at this time is an indication of the frustration, the hopelessness and the helplessness, of the situation of the black man; the patient approach, passive resistance, negotiation, these have all been tried. And things have gone too far now, the young black militant just brushes these aside as useless.

As I talked and discussed, however, increasingly I became convinced that war, even a just war, and violence, even just violence, are wrong; and that there should be those people who as committed pacifists should be courageous enough to stand up and be counted. Some other ways of settling disputes must be chosen. The arms build-up has become terrifying, and we are all financially involved in paying for our share of it.

In my talk I explained, what I owed to the Quakers, when I worked with them in Europe, with their emphasis on reconciliation, respect for every man, dialogue, sitting down and talking, friendship, understanding things as much as possible from the other person's point of view. As I went on to talk about my work in South Africa and in Uganda in these terms, and the importance of small gatherings of people talking together, exchanging ideas, friendliness, visiting, hospitality, and ended up by talking about our own Hampton and Hampton Hill Community Care Group and its various groups and gatherings. The group I was talking to was an important small group discussing important questions; the conference of the World Council of Faiths to which I was going on the following day was another; during this big gathering the numbers of representatives from all over the world were divided up again into small groups in which there was understanding and discussion and sincere friendship.

These small groups are what is important for world peace. There is more willingness to understand the other person's point of view than ever before; of this I am convinced.

Also we must pray together. The Week of Prayer for World Peace is being held from October 17 — October 24. Leaflets are at the back of the Church, and it is hoped that all will take a copy and use it. On Tuesday October 19 there is a Vigil of Prayer for Racial Justice and Peace, to be held at the Church of St. Francis de Sales at 8.15 p.m.; speakers will be from the Caribbean; there will be a social interlude and the Vigil will finish with prayers in the sanctuary. The United Service of the Hampton Council of Churches will be at the Methodist Church in Hampton on Sunday October 24; this is the last day of the Week of Prayer for World Peace and is also United Nations' Day.

Hannah Stanton

JUST A THOUGHT

Can the drought we are experiencing possibly have some positive, useful purpose? Is it conceivable that God wants to teach us a lesson?

One result must surely be that we become more understanding and compassionate about the problems of those parts of the Third World that are "normally" hit by disastrous droughts. Will it affect our attitude towards Christian Aid?

Apart from that God might want to help us regain some lost insights into faith and our relationship with Him.

First of all, looking up at the relentlessly blue sky we feel very clearly our helplessness and utter dependence on God's mercy. "Modern man can do very nicely with God, thank you very much" — how untrue that is! Even our most advanced technology cannot guarantee an adequate supply of life-giving water. And I do not believe it ever will be able to do that for the whole earth. Only a 100% success would be satisfactory. And what if our climate were to change dramatically? Just because we are fortunate enough to be living in a country whose weather-conditions have been favourable for centuries we have no inborn right to be well supplied with water at all times. We do rely on God for our wellbeing. Does He want to remind us and to witness to this insight - possibly by a public communal prayer for rain?

A second lesson may be a re-thinking of our priorities; what exactly is important for our wellbeing? God must have a reason for not answering our fervent and faithful prayers for rain. "He would not let us suffer if He loved us" — that is another mistaken opinion. After all He loves the people in drought-stricken India just as much as us. It is not through material blessings that God shows His love. We can only feel it if we enter into a deep relationship with Him. This relationship is the most precious thing we can possess. We need to devote time and effort towards building it up. As long as we are comfortably well off, happily busy going about our worldly duties we easily overlook this. Only when our physical comfort is threatened do we begin to question fundamental issues of life. Perhaps God uses the drought to remind us. The life-giving water Jesus offers us is of a different kind.

Hilde Bucknell.

BIB AND SUCKER TODDLERS' CLUB AND BABY MORNING

Notice to all young mums: there is a Toddlers' Club meeting regularly at Wayside. You may have heard about it already but so far not managed to come along. Do have a look in, meet new friends and let your little ones learn to mix.

From October there will be an innovation. Every first and third Thursday in the month a special welcome is extended to new mums, those with new babies that is. We hope to take advantage of the relative quiet one might expect from actual babies to do some serious talking. A new life entrusted to me — what will I make of it? What do you enjoy most about being a mother? Religion for the very young? How do you teach your child to pray? Such and similar subjects deserve discussing. You might have some other aspect of motherhood that you would like to sort out.

We hope occasionally to have speakers or tapes, or to do our own research. Toddlers, older brothers and sisters are naturally welcome as well. When appropriate a creche can be arranged. Please come along and bring your ideas.

1st and 3rd Thursday — Baby Morning with discussion.

2nd and 4th Thursday - Toddlers' Club.

Both at Wayside, 10.30 to 12.

THE TENNIS MATCH

The Wimbledon Tournament usually marks the high point of the tennis season in Europe, but not so this year. In Hampton Hill, interest was maintained at fever pitch until July 23 in anticipation of the clash between Y.P.F. and the rest of the Parish. Weeks of preparation enabled the players to reach their peak of athletic prowess, surreptitious visits to local parks and furtive practice in well-sheltered back gardens was clear evidence of the

enthusiasm engendered by the prospect of this encounter.

On the night, teams and spectators assembled at The Lady Eleanor Holles School, some already stripped for action, a minority still to change in the handily-placed flower beds. We were escorted to the rear of the school, well away from habitation, to ensure we did not excite the local population to the point of bringing in the “fuzz” to control the rowdy rabble.

The arrival of the non-playing captain of the Parish team did not dampen the enthusiasm (except possibly the other members of the Social Committee). Fortunately, his ministrations were not required, the incredibly efficient Y.P.F. produced a large board to which was attached a computer print-out. We were assured that this was an all-in score-sheet and programme-controller! Undaunted by this youthful oneupmanship the Parish prepared for action, and by 7.30 p.m., under the firm direction of Mr. Severn Jnr., the matches of very mixed doubles were under way.

What a sight! rank upon rank of white-clad figures, serving, smashing, dashing about the courts in an unprecedented display of activity. The spectators huddled close against the wire netting to avoid the fury of the contest, or wandered aimlessly around the arena offering unsolicited advice to the players.

At this point, dear readers, we must stop to review the standard of dress, such an important part of these occasions. On the whole a very creditable turnout ranging from Hal and Eila in dazzling white (an estimable imitation of tennis-players) via Colin and Helen in full-length coloured socks — to Ron and Janet leaving a vague impression of genteel living from around the turn of the century.

But back to the action — the first half-hour filled with squeals and grunts from the Parishioners as long unused muscles were stretched beyond endurance, to be followed by a quiet period of gritted teeth, aching limbs and silent prayers for release. Eventually the end came, after two hours the blessed gloom engulfed the courts and even keen young eyes could no longer see the ball (the Parishioners by this time could not even see their opponents).

And so the competitors retired to hot radox baths — or barbeque and disco at the end of a memorable evening. As to the quality of the tennis — the word “mediocre” comes to mind, but the enjoyment was equal to anything Wimbledon has to offer.

Well done the Y.P.F. for presenting the challenge!

Well done the Parish for such a magnificent victory!

P.A.L.

N.B. Will the temporarily disabled Parishioners please note that they **may** be allowed to refuse to play in the 1977 fixture

ACTIVITIES START AGAIN

1. Ladies' Choir: If you like to sing come along and join the ladies' choir starting on Monday September 20 in the vestry. We meet alternate weeks at 2.30 p.m. and enjoy a good sing until about 4 p.m. Occasionally we are even asked to entertain at various places which we do happily. More voices would be an advantage, so come along and join us.

2. Keep-Fit: Is your posture as good as it was 10 years ago? Do you sag? Are you finding everything you do is an effort?

Did you mean to join a Keep-Fit class **LAST YEAR?**

Maybe the K.F. class in St. James's Hall, School Road, on Tuesdays at 2 p.m. is what you need. Term starts September 14. Make this the year you join.

HARVEST SUPPER

The Harvest Supper this year is to be held on the day on which we are to celebrate the Harvest Festival, Sunday October 10. There will be a Welcome Service at 4.30 p.m. as is usual on the second Sunday of the month, and then the Harvest Supper will be held in the Parish Hall, School Road, at about 6 p.m. (not 6.30 p.m. as suggested previously).

As a change from the rather formal sit-down meal of recent years, a cold buffet-supper (not, as stated in the July magazine, a hot buffet-tea) will be provided, with the customary variety of liquid refreshments. Seats will be available for many, but it is hoped that the less formal arrangements will enable people to move around more freely. After we have eaten, we shall be treated to a short entertainment in the traditional manner.

Do come to Church to give thanks for the harvest and to recall how dependent we are on the harvests in our own and other countries, and then to the Hall to enjoy their fruits. Tickets (60 p; children of 8 years and under - 30p.) are available from members of the Social Committee. The Harvest Supper is a popular event and numbers have to be restricted, so get your tickets in good time.

R.E.B.

CUB-SCOUT CAMP — AUGUST 11 1976

Visitors' Day at 3rd Hampton Hill Cub-Scouts Camp at Normandy, Surrey was well attended and much enjoyed by parents, grandparents and friends. The weather was ideal for all the activities on the well-planned programme, the swimming-pool proving a great attraction. Quite a Scottish flavour was given to the sports which followed since these included "Tossing the Caber", "Putting the Brick" and "Dooking" for golf balls — not for the proverbial apple — no easy task this, but most amusing to watch. In addition to these trials of strength and skill, various team-games filled the programme. The crowning event was the Marathon Race in which 23 runners competed only two fell by the wayside.

Judging the cakes made by some of the Cubs gave Mrs. Casey and myself a difficult task, for all of the sponges were of a very light texture. Picnic teas were the order of the day, with Hathi and Mrs. Daly dispensing tea or orangeade to all. Then it was back to the pool again for the dinghy-races; six teams (one of visitors) competed in this riotous event which concluded the day's happenings.

We said goodbye to Akela and Hathi (Michael and Yvonne Childs) somewhat reluctantly as we made for home with our grandson, who had been well entertained by fellow-cubs. How grateful parents must be to know that their boys are so well catered for at the Summer Camp.

I.V. Rockliffe.

TODDLERS IN CHURCH

Should we encourage parents to bring their toddlers to church? I'm sure there are arguments both for and against this practice, but I am in favour of this.

No small children should be expected to sit in a pew for one hour and then want to come back next week; surely they would be happier if they were free to roam or even run about, providing they are wearing soft shoes. If Mum and Dad stay put in their pew the toddler probably won't go far anyway and maybe the sidesman or some other person on duty could keep an eye on them to see that they are safe.

I wonder if more young families would be happy to come if they felt it was acceptable to leave their little ones free from restraint.

It would be interesting to have other opinions on this subject. I for one love to see children in church providing they are not being too restricted, when neither they nor their parents can enjoy the service.

E.V.S.

HARVEST SUPPER 1976: A PROTEST

I have been a regular member of St. James's Church for the past 28 years; during that time I have borne with the many experiments in form and time of services. But to say that I am shocked by the proposal to hold the Harvest Supper on a Sunday evening and to organise an entertainment to follow this, is to put the matter mildly. For many years I have acted as a hostess and contributed to the entertainment after the meal. But this revolutionary change I cannot submit to, and accordingly register my strong protest.

Is this a result of hearing the Ten Commandments recited only once a month ... at 8 a.m. service on the first Sunday? Whoever suggested this alteration should reread the Fourth Commandment and rethink his (or her) ideas. I feel so strongly on the matter that I have refused to participate in any way. There must be others in the congregation who feel as I do. To me it seems the "thin edge of the wedge". If this is designed to attract more people then I feel very sorry that we must lower our standards to such an extent.

I.V. Rockliffe.

(Some comments on issues raised here in later article 'Random Reflections'.
— Ed.)

ST. JAMES'S DAY WELCOME SERVICE

Our second son, James, was a fortnight old — and what better occasion was there for his (and his mother's) first outing, than to go to church, to celebrate at a Welcome Service, "St. James's Day".

We were, as is sometimes inevitable with babies, rather late, so unfortunately missed a good bit of the service — this we were later told had been the singing by some of the Junior Choir. The song had been composed, and was accompanied by Shirley, and it seems to have been very much appreciated and enjoyed by everybody present.

The remainder of the service was, as usual, cheerful and heartening, and ended on a happy and unexpected note, with the spontaneous passing of the Peace.

Afterwards, on the church lawn, we were given a delicious tea. The weather remained lovely until late, and it seemed a lot of people of all ages had stayed on to enjoy themselves. The organisation and presentation of this tea must have involved many people in a lot of hard work, and we certainly appreciated their efforts.

It was on reflection a pleasant and friendly afternoon, and one which well represented the feeling of the people of St. James's Parish on this our patronal day.

C.R.

A C.C.G. BARBECUE

The Hampton and Hampton Hill Community Care Social Group and others ran a very successful barbecue on Saturday evening, August 14, at 63 Park Road, and raised £138. Our thanks are due to very many who did a tremendous amount of work; we had a disco, a bring and buy stall, a raffle and games.

Again the Churches backed our community effort most enthusiastically: a large number of guests came from St. Francis de Sales, and from the Hampton Churches. St. James's contributed many of the basic requirements, the barbecue cooker itself, the lights, the tables, the chairs the crockery, much hard work and many guests.

All this support is greatly appreciated; many thanks to everyone.
Hannah Stanton.

THE ORDINATION AND MICHAELMAS COMMUNION

The service for the Ordering of Priests will be in the parish church of All Saints, Fulham, beginning at 7.30 p.m. on September 29. A 51-seater coach will leave our church promptly at 6.30 p.m. - tickets 45p. If you want one, please let Mrs. Dawn Harris know as soon as possible.

Michaelmas Parish Communion in our Church on Thursday September 30 at 7.45 p.m., presided over by our new Priest, and followed by reception and barbecue on the churchyard lawn - all of course very welcome - no tickets, just come!

1ST HAMPTON HILL GUIDES

We have just heard that Miss Jill Evans, of 37 Nightingale Road, will be taking over as Captain in September, when Miss Jean Fuller, who has been carrying on very successfully in a temporary capacity, goes to Oxford. Jill has just finished her course at college as Jean prepares to begin hers - a warm welcome to Jill, best wishes and many thanks to Jean.

MODERN BIBLE SCHOOL

Dr. William Neil's sixth Modern Bible School will be held at St. Giles-in-the-Fields, WC2 on consecutive Monday evenings October 4 - November 22. This school has now become a regular annual event and is enjoyed not only because of Dr. Neil's outstanding scholarship and lucid expositions but also as an experience of real Christian fellowship. The theme this year is 'St. Paul Then and Now', and details of the course and how to register are on the information-table in Church. Mr. Don Rawlins offers two seats in his car: he will be leaving here at 6.10 p.m., and will arrive back at 8.45 p.m. If you are interested and think you might be able to take part in this very well worth-while enterprise, please let him know.

RANDOM REFLECTIONS

Stop Press: This article, referred to above, dealing with the reasons for having the Harvest Supper at its new time and day, questions of Sunday observance in general, and what to do when Christians disagree with one another on grounds of conscience and matters of principle, has been set up by the printers. But it turns out to be well over a page in length, and the only thing we can reluctantly do is to hold it over in its entirety until the October issue. — Ed.

SOME DATES TO NOTE

September

- 13 10.30 Editorial Board (21 St. James's Road)
14 20.00 Prayer Meeting (75 Burton's Road)
15 20.00 Liturgical Committee (63 Park Road)
19 No service at 08.00
20 14.30 Ladies' Choir (Vestry)
21 ST. MATTHEW'S DAY; probably no service here, as Vicar may be
22 20.00 Properties Committee (7 Blandford Road) away.
23 20.00 Meeting for Readers and Clergy (All Saints' Vicarage); Prayer
Meeting (69 St. James's Avenue); House Study Group (68 Park Road)
27 20.15 Social Committee (18 St. James's Road)
28 10.30 'Baptismal Party' (Vicarage garden); 20.00 Prayer Meeting (75
Burton's Road)
29 18.30 Coach leaves for ORDINATION
30 19.45 MICHAELMAS PARISH COMMUNION, followed by reception

October

- and refreshments.
5 19.45 Wayside Project Training Session (41 Wellington Road)
6 07.30 Holy Communion; 08.45 Holy Communion (St. Anne's Chapel,
L.E.H.S.); 14.30 Mothers' Union Branch Meeting (W)
8 20.00 Wayside Centre Management Group (19 St. James's Road)
10 HARVEST FESTIVAL
11 14.30 Mothers' Union and Ladies' Choir at the United Reformed
Church

BAPTISMS

- August 1 Alison Mary Katherine Bucknell, 75 St. James's Avenue (at the
Parish Communion)
August 22 Christopher Brian Newton, 37 Chelsea Close.

MARRIAGES

- July 24 Christopher Anthony Nottage to Janice Susan Norris
John David Barber to Christine Deborah Alboni
August 14 Christopher Dean Healey to Linda Mary Hitchman
21 Graham Saunders to Jacqueline Carol Abbot

CREMATION AND BURIALS

- July 22 Charlotte Aileen Stanley, 113 Uxbridge Road, aged 87 years (at
South-West Middlesex Crematorium)
August 5 Emily Tyler, Laurel Dene, aged 87 years
27 William Albert Smith, 67 Myrtle Road, aged 72 years.