

OPEN DAY - SATURDAY May 13 1978

Yes, the church is open every week for worship, and quite often for other activities and gatherings. So why a Special Open Day? Well, for a number of reasons. Many people, including some who only worship with us occasionally, have little idea of all the facets of Church life. Primarily our building is used for congregational worship, but the Church, the body of people, the community of St. James's, are involved in many ways in the community life of Hampton Hill. And we would like as many people as possible to know of these activities, not so that we can boast, but in order that more people may be involved in them if they meet their need or interest, or if they can in some way help or be involved in what is being done.

There will also be the opportunity to see the Church Plate, Embroidery and Records at close quarters. Hopefully a visit to the belfry will be possible.

Members of the P.C.C. and other organisations will be about the church to answer questions or provide information, and refreshments will be available all day. We hope you will see a sparkling clean church, with lots of flowers as well as displays from the associated activities and organisations, illustrating their contribution to the wider church life.

The church has a very fine organ and recitals will be given at various times, and there will be community hymn-singing sessions, which will be preceded by ten minutes of bell ringing.

We hope that you won't leave the church without wondering why some people bother with all this activity. Worship of God involves our lives seven days a week and not only on Sundays. And the Church tries to care for the whole of people's lives not only their souls or spiritual needs.

Come and have a look and see May 13 any time between 10.30 a.m. and 7.30 p.m.

SOME THOUGHTS ON COMING HOME

Did you have a good time in Rome?

Are you glad to be back?

Answering these two questions is easy: twice enthusiastically YES. Explaining why is much more difficult. And so is the answer to a third question: Would you have wanted to stay there permanently?

I really don't know the answer to this one. Thinking about it raises to mind all those points that have contributed to making both our stay in Rome and our coming home such happy experiences. First of all there are some straightforward external factors:

Good points about Rome: the warm sunny climate, the beauty of the town and its surroundings, the fascinating history of the eternal city. Even in putting down these points I immediately have to make some qualifications. We were lucky to be in Rome during the autumn and not the summer months, when I am told the heat is unbearable. And if we lived there permanently I don't know whether I would find as much time to read, without which one cannot appreciate Rome's historical richness.

Good points for Hampton Hill: the politeness of car drivers (I should elaborate. When you stand at a zebra crossing in this country, cars will stop to let you cross. Not so in Rome. You have to step out into the road and trust in the drivers' skill to manoeuvre around you, at high speed. They do, but it takes some getting used to.). Being able to speak the language is such a help. It is dreadful to be limited to a few words. One feels stupid, impolite and isolated. Hampton Hill provides a feeling of greater security; handbag snatching and theft from cars are not so commonplace here. The most important point in favour of life in Hampton Hill, however, is the friendliness and friendship of its inhabitants. Again, if we lived in Rome permanently, we might find the same there. It is probably wrong to judge people after living among them as a foreigner for six months only. The people we spent most our time with, incidentally, all spoke English.

This brings me to some of the broader truths our stay away from home has taught me.

How long does it take to put down roots in a place? How long can one afford to let it take? How permanent should one want the circumstances of one's life to be? The reason for our stay in Rome was a NATO training course that Roger attended. Most of the other participants were from military or diplomatic circles. They are used to moving around regularly. I would dread the thought of having to leave my home and friends every few years. It took me nearly till the end of our stay to realize how fond I could become of some of the people there. It was almost too late then to enjoy the pleasure of their company (that formal phrase on invitation cards which can be so full of genuine meaning). People that move around in life must be more conscious of this fact. And they must also be able to find a role in life more quickly, some concern that gives their life a purpose.

For six months it is rather pleasant to drift. It is very easy to live from day to day, just do jobs that are necessary for one's family, and make the best of what spare time is left. But in the long run that leaves one rather dissatisfied. It takes me much longer to put down roots in this respect. But to be part of a community must mean to fulfil some function or task for this community, to be committed in some way. Life is more difficult when there are always a number of things that have to be done, many others that ought to be done as well, and a long list of those that one would really rather like to do instead. But that is how it must be unless one is very self-centred.

For six months it seemed also admissible to remain uncommitted in a political sense. Despite the political strife Italy found itself in (even before the latest dramatic outrage there were constant demonstrations and acts of violence) we had a perfectly peaceful time, just "minding our own business". We sat on the fence quite happily. It made me wonder how easy it would be under a totalitarian system to shut one's eyes to political realities and lead a "perfectly normal quiet life". Could one be innocently and genuinely ignorant of goings-on?

Something I missed very much in Rome was Christian fellowship. Again, if we lived there permanently we might find a Christian community just as warm as St. James's. But we did not have it during our stay. If God puts us within a community where his love can find expression in human terms it is a precious gift. A group of Christians together is like a honeycomb that can hold the love he pours into it and make it tangible.

In conclusion, I think I would prefer to stay where I am and where I know what I have got. But if we had to, I am fairly certain we could lead a happy, purposeful life in Rome. Or anywhere else for that matter.

Hilde Bucknell

THE ANGLICAN GROUP FOR THE ORDINATION OF WOMEN TO THE HISTORIC MINISTRY OF THE CHURCH

Dear Brother,

One day, perhaps, a member of your congregation will sit in your study and talk to you earnestly about vocation to the priesthood. You will know the speaker to be a deeply committed Christian with a fine record of service to the Church and a person of proven integrity. You will say, as you have said to others before, that there are two parties to a vocation, the individual and the Church, and that therefore the vocation must be tested. But you will be supportive and encouraging - or you would have been but for the fact that the speaker is a woman.

In the event, you have to say that the vocation cannot be tested, but must be summarily rejected, simply because of her sex. Can you justify this, either to her or to yourself? There will be in your mind Gamaliel's famous warning to those who wanted to dismiss out of hand the vocation of Peter and the apostles. None of us want to be found fighting against God.

Of course there are objections to the ordination of women. Some will turn out to be mere prejudices, from which the clergy cannot claim immunity, masquerading under various rationalised disguises. Any argument using the term "priestess" is an obvious example. But substantive and strongly held views remain. What weight should be attached to them?

Some allege that the Bible is against the ordination of women, even that "Jesus forbade it". But did He? Certainly He gave to women generally a far higher place than was accorded to them by the Jewish community of His day. Equally certainly the twelve apostles were all men. But in the circumstances of a male-orientated Judaism could it have been otherwise? Can it really be argued definitively that, nearly two thousand years later and in substantially different conditions, He would necessarily do the same? One could not possibly so argue on other issues, notably slavery. This was fully accepted by the Bible - some would say upheld - and subsequently found to be totally unchristian. Jesus acknowledged the world in which He lived, including slavery and the subordination of women. But this cannot be to say that He gave it the divine accolade for all time.

You will also hear that to ordain women will damage the movement towards the unity of the Church and risk schism in the Church of England. True it would probably be a delaying factor - one among many. But the unity we seek is the unity which Christ desires, not a contrived unity. Christ's unity cannot be sought at the expense of truth and justice, a point strongly made at the time of the Anglican/Methodist debates. The Church of England's special contribution to future unity will surely be intellectual honesty and a conviction that we must do what we believe to be right. As to our internal problem, no self-respecting organisation will be deflected from its course by the refusal of some of its members to accept decisions properly reached. To do otherwise is to yield not to argument but to threats.

Where women have been ordained they take their place naturally in the priesthood and most people wonder what all the fuss was about. But the fuss is with us and we must all decide, rationally and without prejudice, what we judge the will of God to be. Put personally, what will you say to the woman in your study in 1978?

Kenneth Oxon:
President.

(This letter from the Bishop of Oxford has been sent to all members of the clergy, and some have resented it. But the issue is an important one, and it will be one of the major topics discussed by all the Bishops of the Anglican Communion when they meet in conference at Lambeth this summer. Then our General Synod will be confronted with decision-making about it in November. Our Archdeacon has also written a letter to us on this subject, in the course of which he says: 'With the approval and support of the Bishop of Kensington I ask you to initiate study, discussion and debate in your parish on this matter. I ask you to begin to include prayers in your personal and parish intercession for an honest and right approach to this emotive yet important issue. I ask you to do everything you can to enable the people in your congregation to come to a deeper understanding of Priesthood and to a realisation of the importance of the forthcoming discussion at Lambeth and debate in the General Synod. It is a matter in which the whole Church ought to be involved by prayer and study and discussion.' Our PCC has again discussed the matter briefly, and a fuller discussion open to all, at which all possible points of view can and perhaps will be expressed, has been arranged to take place in church after Evensong on Sunday May 21)

THE P.I.G. IN THE MIDDLE

This was how the Area Dean described the role of the Police when he introduced Chief Detective Inspector Poulter of T.Division, guest speaker to the Deanery Synod recently. The police stand between the law-breakers and the law-abiding, and very often it is a dangerous and unenviable position to be in.

Chief Inspector Poulter described with some humour how the police became invested with the label "pig". The letters stand for Pride, Integrity and Guts - a noble trio of attributes but alas, little do the howling mobs screeching out PIG at the police know that in reality they are paying them the highest sort of compliment. Mr. Poulter had suffered personally from the habit of using initial letters; he holds the office of Chief Liaison Officer, T division and has to live down correspondence often addressing him as CLOT!

His department works through the Hounslow Community Relations Council, amongst other bodies, over a wide area. There are a great many immigrants in Hounslow, among them 3000 non-English-speaking women. He believes there is no racial problem and one of his main concerns is to prevent any non-racial incident being wrongly interpreted as being racist in origin. He has not many Asian police officer volunteers and regrets this. It was suggested from the body of the hall that perhaps the police in the country of origin of many of our new citizens are not held in such good repute as they are here, perhaps even are regarded as the enemies of the people, and this would account for the sparcity of volunteers from the immigrant population.

Chief Inspector Poulter's men maintain liaison with the Social Services. A growing problem is the "non-accidental accidents" to children, often involving common-law parents or a one-parent family where abnormal stresses are felt by the one parent trying to fulfill two roles. Since "Women's Lib." (which has resulted in women officers taking up duties hitherto dealt with by men) there has been a great loss of person-power in this sort of field in which women excelled. They used to keep up a most useful scrapbook of events, invaluable for reference and for keeping track of offenders but this has now lapsed and Mr. Poulter felt that there was cause for regret in the changed situation.

Mr. Poulter reckoned that he was a sort of public relations officer, for which there used to be no need, as the police P.R.O. used to be the Bobby on the beat, everyone knew him and he was able to deal with a lot of problems on the spot. As numbers in the Force dwindled (there are now not as many as in the 1920's when the areas to be policed were not as great as at present) the more impersonal Panda Cars took over. We all know that crime has increased to an alarming degree, and it was good to know that once more we have our own beat Bobby, and it was emphasised that we should get to know him, and encourage our children to know him and to get used to regarding him as the friend he is intended to be, at an early age.

School visiting plays an important part and all 180 schools in T Division are visited. The very youngest children meet the Bobby and get to know him as a friendly figure; they take great pleasure in being able to blow the police whistle or to call up the station on the radio. Older children are told when, at ten years old, they become "responsible under law" for what they do, and learn how the police can help them. Up until 1969 any junior being apprehended was taken to the police station, fingerprinted and photographed and numbered like any other criminal and these records stood. Now, there is a file compiled on each young offender; reports are gathered from parents, priests, social workers, teachers and if, by the age of seventeen there has been little or no trouble, the relevant files are sent to a shredding machine and no blot remains on the youngster's character. If, on the other hand, constant trouble occurs, the files are retained and can be used in evidence. Only the serious and maintained crimes come to court, and often the young offender gets away with a caution. This, we were assured was quite a frightening occurrence, involving a high ranking officer in full regalia, the presence of the parents, and "a right dressing down" and warning of what such behaviour can lead to.

It was pointed out that in this country the policeman is a peace-officer, and "polices with consent". It is not a militant force and does not want to have to be. In answer to questions we were told that drugs are not such a problem as they were a few years ago but that drunkenness is growing particularly amongst the young. This was due to several causes, too much money to spend, too little parental control for example, and the stupidity of laws whereby a child of 14 can enter a pub but not drink; at sixteen they may drink with a meal, and at 18 may drink what they like. All this made things very hard for the licensees, most of whom were very helpful in trying to maintain the law. After all, it was pointed out it is silly that a girl of seventeen can marry, have a baby but may not buy the best man a drink!

The problem of vandalism was brought up, but the police are practically helpless unless the culprits are caught redhanded (or should we say spray-gun handed!). The power of citizens arrest was mentioned - any adult citizen may arrest a law-breaker - and perhaps where vandalism is concerned we may have to.

The increasing habit of cyclists riding on the pavements was mentioned, and Chief Detective Inspector Poulter said that the police never condone the breaking of the law. Conditions do change, and if the general public decide en masse against a law the police cannot enforce it and it then becomes a matter for higher decision.

It was a most reasonable, interesting, enlightening talk by a most reasonable, human man. All power to him and his team.

M.O.

AROUND THE SPIRE

We have just been told of the engagement between Anne Creche and Roger Severn, both have been members of the Young People's Fellowship, and will be well known to many members of the church for their participation in many other activities - Roger was also once a head choir boy. Congratulations to you both.

Getting married on April 15 will be Roland Bridges and Linda Berry. Again, a lot of us know them, and although Roland now lives in Wiltshire, he comes back to stay here for weekends quite frequently. Whilst he lived at home he was one of our servers. We wish them both every happiness in their married life - they will be living in Roland's cottage just outside Swindon.

We were sorry to hear that Muriel Rawlins had recently undergone a major operation, but are pleased to hear that she has made a good recovery, and we look forward to seeing her amongst us again soon.

Young Families' Keep Fit has finished until after Easter - it will be starting again on April 14, and new members will be welcome. Further information is under the Young Families new programme - printed elsewhere in the magazine. The other Keep Fit class (held on Tuesdays) is running as usual, without a break.

By the way, we are rather short of news at the moment, please keep us informed of all that is going on.

REPORTS:

(6) MAGAZINE COMMITTEE ANNUAL REPORT

The Committee were grateful to Margaret Lawrance and Margery Orton for joining them while three of their members were away for long periods. They have now agreed to continue their good work, as Eila Severn and Ruth Gostling are leaving after a long period of service.

We were very pleased to have had a response by Leslie Dowse to our "help" article in the Spire. He has taken over as advertising manager and has got well and truly into the job. Many thanks Leslie.

The rather large gaps that appear from time to time in The Spire are due to the fact that, having increased the size of your magazine last year owing to continued pressure on space, you seem to have stopped sending us the matter needed to fill it! There are only six people on the Editorial Board, they can't know everything!

We deliver free to about 650 homes at a cost of approximately £200 to the church, being about 30p. per copy per annum. The bulk of the printing cost is paid by our advertisers so do support them as they support us.

The effectiveness of The Spire in its present form and its distribution is continually under discussion but the P.C.C. has agreed to continue in the same way at least till May 1979. Any change of plans after that would have to be made before January 1979.

(7) THE HALL MANAGEMENT COMMITTEE

Last year, Roma Bridges left us after a four-year stint, and has been replaced by Mary Metcalfe. For the rest, we have seven of the nine original members who formed the Committee set up in 1970. They are:

Eila Severn

(Booking officer)

Roy Brooks

(Secretary and Treasurer)

Michael Childs

Frank Harper
Denis Leatherdale

(H.H.A.)
(Chairman till last year -
now Vice-Chairman)

Bill Robinson
Jack Gostling

(Chairman)

Since 1970, we have made it our job (backed initially with a £2000 loan guarantee from the P.C.C.) to carry out a host of necessary improvements - new heating, lighting, curtains; new chairs and tables, complete re-decoration inside and out; new slate roof, and so on.

The Hampton Hill Association made our new proscenium arch and gave us the window curtains, and Mr. Carter of Venyflex gave us venetian blinds for the kitchen.

To save money, a lot of work has been done by volunteers - one important feature being the Spring clean carried out yearly since 1972 and culminating in the splendid turn out of over 40 people last year. The loan has long been repaid.

Ours is essentially a working Committee, and although Eila and Roy deal very largely with the bookings and the finances, the day-to-day running (seeing that the place is kept cleaned, lighted, heated, etc) is shared pretty evenly.

Recently we filled in a Council questionnaire which revealed that the Hall is in use, Monday to Friday, for ten hours each day by a total of fifteen different organisations, while hardly a Saturday passes without at least one, and often two or three functions. It is indeed a centre of Community activity.

With so many bookings, we are able to keep the charges at a moderate level, but such an intensive level of usage inevitably entails a high level of running repairs and replacements.

Our policy on these has been simple - do it yourself wherever you can. It runs all the way from roof repairs, replacing fluorescents, repairing tables and chairs, broken windows, and torn curtains; right down to painting the badminton markings, sealing the floors, and clearing blocked drains.

And again, the Committee shares the work pretty evenly - usually on Sundays, which is one reason why we never take Sunday bookings.

Seven years after we started, we have achieved a lot of what we set out to do; the building is greatly improved and we are financially solvent, with a modest fabric fund.

But there is a long way to go.

The asphalt flat roof, laid in 1930, must soon be renewed; the windows are badly rusted and should be replaced; the outside doors and frames cannot be patched much more; the outside needs re-decorating now, and the inside will in a year or two - in total, say about £4000-worth of work. A question, part legal, part structural, has arisen over the old shelter.

As we move into our eighth year, we are confident that with your continued help and support, we can carry on and cope, even with problems of that order.

In conclusion, I would like to record my thanks to the Committee for all their tremendous help and support, constantly and unstintingly given.

J.W.G.

WASTE PAPER COLLECTION

Since the waste paper collection was re-started in October 1976 we have raised over £1000 for Community Care. Now that the financial position of C.C.G. has improved, we feel that the proceeds from the sale of the paper should be more

widely distributed and that the money should be given to local charities. A special church account has been opened for this purpose, and the money will be distributed at the end of the year in conjunction with the Church Charities Committee. All applications for donations will be sympathetically considered.

The price we obtain for our waste paper varies with market conditions. There are two grades of waste; one is for newspapers and the other for "magazines etc". Newspapers fetch about double the price of magazines, so it is more than ever necessary to segregate them. Please do not put magazines in your bundles of newspapers as we either have to pull them out or let the whole bundle go at the lower magazine price. Also, please fold newspapers in "tabloid" form (Daily Mirror" or half "Daily Telegraph" size). Only one piece of string round the bundles is necessary.

Our thanks are due to the willing band of volunteers who go out in all weathers to collect from the roads in the St. James's area. We need helpers not only with the collection but also with tying up loose bundles and generally assisting with the loading of the lorry on the collection day.

D.E.N.

THE ALTAR LINEN

For our Open Day on May 13 we are displaying the Altar Linen. If you know anything interesting regarding the history of any item for instance, who made the white and purple altar frontals, please contact Lesse Mills, 3 Elmfield Avenue Teddington 977 5165, or Eila Severn, 4 Ormond Drive 979 1954.

THE RIGHT SPIRIT

With reference to the article in the March "Spire" under the above heading we suggest that the time to work on the churchyard graves is during the "arctic conditions" of February, not in the heat of summer. During the cold winter months growth is at its lowest ebb, and weeds, grass, brambles, etc. can be cleared easily, in many cases revealing clusters of spring bulbs which would not otherwise have been visible.

Working in the churchyard is one of the best ways of keeping warm in winter - we can speak from personal experience and recommend it to other members of the Church.

D.E.N. & J.A.N.

SUMMARY OF ACCOUNTS - YEAR ENDED 31st DECEMBER 1977

Subject to Audit and to Approval by P.C.C.

General Fund - Receipts		
1976		
4248	Pledged Giving	4792
587	Other Giving	847
1127	Refund of Tax on Deeds of Covenant	1285
632	Donations, Fees, Interest and Other Income.	495
6594		£7419
Payments		
410	Repairs and Maintainance	92
615	Heating, Lighting and Insurance	1221
975	Vicar Asst. Curate, Organists, Choir etc.	1047
2039	Diocesan Contribution	2450
883	Donations to Charities	1017
150	Parish Magazine Subsidy	100

715	Other Expenses	682
5787		£6609
Parish Hall		
1782	Income from letting and Sundry receipts	2295
1352	Less Running Expenses	1719
430		£ 576
Wayside		
523	Rental Income and Sundry receipts	532
473	Less running expenses	398
50		£ 134
Parish Magazine		
434	Income from Advertisements	500
186	Subsidy from General Fund	200
620	Production Costs	£ 700

ST. JAMES'S YOUNG FAMILIES' GROUP Summer 1978

We continue to meet every first, third (and fifth) Thursday in the month from 10.30 to 12 noon at Wayside (25 St. James's Road - nearly opposite the church). Any mother with babies and young children is welcome, and since we do not have a creche we have plenty of toys and we encourage the children to play with these whilst we listen to speakers, watch demonstrations, discuss or just chat over coffee.

PROGRAMME

- April 20 "Clothes swop for children" in conjunction with N.C.T. Please bring articles labelled with name and price.
- May 4 "Time off in Rome"
Talk by Hilde Bucknell on her family's six-months' visit.
- May 18 "Children and television"
Burfron Coyle, an ex-television producer with the B.B.C.
- June 1 No meeting
- June 15 "Child Nutrition"
Mrs. Ilett from Teddington Clinic.
- June 29 "The work of the Citizen's Advice Bureau"
Talk by Mrs. Joyce Laine who works as a volunteer.
- July 6 "Facilities offered by the Library to young children"
Miss Sheila Cooper, Children's and Schools' Librarian for the Borough of Richmond.
- July 20 "Art is Fun"
A talk and demonstration of articles made at this Evening Class by the teacher Mrs. Shirley Bristow.

DON'T FORGET -

KEEP FIT FOR MOTHERS with babies and young children, every Friday from 2.15 to 3.15 held at St. James's Parish Church Hall, School Road, Hampton Hill.

LECTURES : 'A CHRISTIAN LOOK AT

The first lecture in this series arranged by the Hampton and Sunbury Council of Churches - 'The Violent Society' - took place on March 14. They are being held in St. Mary's Church Hall, Hampton, at 20.00, and the next three are as follows:

- Thursday April 27 'Growing up Today' Speaker : The Rev. Leonard Barnett, of Bromley Methodist Circuit
- Tuesday May 16 'Personal Ethics in Secular Society'
Speaker: The Rev. Edward Rogers, of Croydon Methodist Circuit
- Tuesday June 13 'Care of the Sick and Dying'
Speaker : The Rev. Canon John Oates, Vicar of Richmond

OTHER DATES TO NOTE

April

- 7 20.00 Barn Dance (Hall)
- 8 14.00 Mothers' Union: Jumble Sale (Hall)
- 10 14.30 Editorial Board (21, St. James's Road)
- 12 07.30 Holy Communion; 20.00 Liturgical Committee (63, Park Road)
- 17 19.30 Friends of the Maddison Clinic : Social Gathering followed by AGM (Queen's Road Clinic)
- 19 07.30 Holy Communion;
20.30 ANNUAL PAROCHIAL CHURCH MEETING, preceded at 19.15 by an 'AT HOME' (Hall)
- 25 SAINT MARK'S DAY : 19.15 Holy Communion; 20.00 Quarterly Meeting of Committee of Council of Churches (W)
- 26 20.00 Wayside Monday Centre Management Group (21, St. James's Road)

May

- 1 SS. PHILIP & JAMES : 09.30 Holy Communion
- 3 14.30 Mothers' Union : Branch Meeting (W); 20.00 Liturgical Committee (63, Park Road)
- 4 ASCENSION DAY : 19.15 Holy Communion
- 6 10.30 Diocesan Stewardship Conference (London Diocesan House)
- 7 No Evensong here, but we will join the UNITED SERVICE in preparation for Christian Aid Week to be held in All Saints' Church, Hampton, at 18.45
- 8 Mothers' Union Diocesan Festival Service in St. Paul's Cathedral (for details and time of coach please look at notice-board in church)
- 10 07.30 Holy Communion; 20.00 Deanery Synod.
- 13 10.30 - 19.30 : ST. JAMES'S OPEN DAY.
- 14 WHITSUNDAY : Sunday Services as usual, with Welcome Service at 16.30 instead of Evensong.
- 15 - 20 : CHRISTIAN AID WEEK
- 17 20.00 Community Care Group AGM (Hall)

N.B. Meetings of Prayer Group and the Catechumenate continue as arranged.

CHEMISTS' ADDITIONAL SERVICE ROTA

- April 9 Boots, 66 Broad St. Teddington
- April 16 D.R. Thomas, 113 Stanley Rd. Teddington
- April 23 H. Hall, 62 High St. Hampton Hill
- April 30 E. Moss, 14 Broad St. Teddington
- May 1 D.G. Manley, 122 High St. Teddington
- May 7 F.G. Martin 28b Priory Rd. Hampton
- May 14 D.G. Manley 122 High St. Teddington.

BAPTISMS

February

- 26 Dawn Louise Bullard, 10, School Road
Kevin Stephen Nottage, 101, Uxbridge Road