

POWER

By the time you read this two quite different aspects of power will have been in the public eye. One many will have recognised, the other only some will have noticed. And for some months yet another form of power is being discussed at a public enquiry.

The General Election will have demonstrated the power of the people to show their will as to who should govern the country for the next few years. (Writing this in May means of course that any issue is thinkable — a convincing majority for one political party or an equal balance between two or more). The Festival of Pentecost or Whitsunday will have been celebrated by Christians (especially this year by this parish of St. James') and reminded them of the unexpected power which was demonstrated by the coming of the Holy Spirit on the frightened group of disciples. At Sizewell the Public Enquiry is proceeding (and will take months to complete) to decide how to generate electricity on a large scale in the future. These all seem very different. But there is one significant link between them all which will be ignored by a great many, perhaps most, people. It is that all power is not of human making, but is only *used* by people. The power itself, of any kind, comes from God. For an atheist, even he has to admit that men are manipulating what others have discovered.

For the Christian it is relatively easy to see the Holy Spirit working in the causes of which he or she approves. It is not easy to see the Holy Spirit working in matters which seem to be diametrically opposed to the things which Jesus said or taught. So it is not easy to see the hand of God in unemployment, or legislation in any country which divides races rather than unites them, or in politicians with a lust for imposing their wills over weaker folk (especially with a scarcely veiled air of patronisingly suggesting that they know what is good for them!). Our country of Britain is not in a position to criticise other nations when we have people in our midst quite as ruthless as those in other Continents. But the Old Testament shows us that God has taught His chosen people in the past to trust in Him despite the upsets of justice. The people were spurred on to seek God more purely, to recognize their self-centredness and to serve Him individually and as a community.

The Christian Community should be seen to be a powerhouse of the Holy Spirit, loving and serving those amongst whom we live and helping all those whom we meet to connect themselves to the source of all power.

Nicholas Chubb

THE ANNUAL PAROCHIAL CHURCH MEETING — 27.4.83

Being a new member of St. James' Church, I approached the meeting with interest. Whilst I was aware of the Vicar's position in our Church, I was not knowledgeable in the part played by the Parochial Church Council (PCC). Spiritual matters are an expected part of a Church's activities, but how did those involved relate it to the purely temporal matters of operating "management committees", fund-keeping and the like?

on Saturday, was alive with music and colour and warmth. Bishop Mark Santer gave a short talk about a nineteenth century Bishop of Lincoln, Edward King, who was both a teacher and pastor and drew no distinction between people. He was prepared to offer his help to all regardless of their station in life, because he knew God's peace.

After this talk, the candidates for Baptism were baptised by their parish priests, and given a lighted candle to show that they had passed from darkness into life. Then came the moment of our confirmation. We had already declared our faith and trust in God the father, Jesus Christ and the Holy Spirit with the Baptism candidates. Now we approached the Bishop who laid his hands on our heads and anointed each one with holy oil. We were then welcomed into the Church by the Bishop and the congregation and this had a real meaning because we had the support of our friends and families and so many people from St. James. We then received our first communion from the Bishop, and this seemed to me to be the beginning I referred to in my first paragraph.

On the following Friday Rosemary and I went to a party at Wayside for the confirmation candidates and their families. It was such a happy occasion and the refreshments were marvellous. We must give our thanks to all who prepared them. As we talked to many people connected with the Church of St. James it struck me how friendly people were — it made a perfect end to a marvellous week.

I should end with an apology! I notice that I have used the word "we" several times in this piece of writing. I hope that I have reflected at least some of the feelings of my fellow confirmation candidates accurately. Certainly we have a shared experience which we can treasure.

John Taylor

Our confirmation was a direct result of the baptism of our baby daughter, Harriet. When we discussed the matter with the vicar, we became aware of an inconsistency in our values and, for the first time for many years, made us seriously think about the standards and principles embodied and advocated in the Christian Faith. We decided to become confirmed and, although babysitters were sometimes a problem, we cheerfully went along to Wayside on Friday evenings to listen and discuss many topics.

These Friday evening meetings culminated on 3 May in the crowded church of St. Augustine of Canterbury, Whitton, where all the candidates were confirmed by the Bishop of Kensington, Mark Santer.

It was, we thought, a particularly charming gesture of the church, to arrange a party on the following Friday evening to welcome us "new members" into the church of St. James', with family and friends made very welcome. It was most interesting and enjoyable to meet and chat with many different people and we now felt a part of a very friendly church. This, together with the light refreshments and wine, made for a very jolly evening and an informal inauguration into St. James for us. Many thanks to those who prepared the refreshments and a special thanks to the vicar for this bright idea.

Carol and Dave Green

THE SPRING CLEAN

Early on Saturday, 7th May armed with buckets, dusters and various other odds and ends we arrived at the church to continue the spring clean started by stalwart volunteers the previous Thursday evening.

Many parts of the church floor and pews had already been washed and polished. Under the able direction of Ron and Roma Bridges we set to work with willing hands to seal the tiles in the centre and south aisles. On hands and knees we worked our way along. A close encounter with the Vicar coming in the opposite direction resulted in a short interlude during which we exchanged stories of national service days and the chore of barrack room cleaning. This, however, was different as we were making our church sparkle for the forthcoming Open Day. After a welcome cup of coffee the "wild life" in the porch was disturbed as cobwebs, spiders, and sundry insects were swept aside in readiness for the electric polisher.

Very many thanks are due to all who gave of their spare time to make St. James' bright and welcoming for our Pentecost Celebration.

David Loyd

THANK YOU TO BILL ROBINSON

George Ivan Robinson Esq., O.B.E. — known to his friends and acquaintances as 'Bill', has recently relinquished his appointments as Churchwarden of St. James and Treasurer of the Parochial Church Council in which posts he served with distinction for twenty years. In the New Year's Honours, 1975, he was awarded the O.B.E. as Head of Technical Services, National Physical Laboratory, and his expertise was of great value to the Church as he chaired the Properties Committee, dealing with the church fabric, the churchyard and Wayside.

During the interregnum, and in conjunction with the Archdeacon, he was responsible for the improvements to the Vicarage. For many years he has undertaken the letting of the flat in Wayside.

Outside the Parish he has served on the Hampton Fuel Allotment Charity Committee and is the Secretary, Hampton Group, South-East Middlesex Branch, The Civil Service Retirement Fellowship.

Truly he has been a splendid example of the Time and Talents aspect of Stewardship, ready with help whenever it was needed, and always willing to support worthy causes. We, personally, have cause to be grateful for his friendship when we were in trouble. We are sure that he will not sit idle even though he is Churchwarden no longer. It will be hard for a successor to fill his place. But we hope that he will now have more time to enjoy the company of Margaret, his children and grandchildren.

L. & I.V. Rockliffe

WELCOME TO OUR NEW CHURCHWARDEN

Welcome to our new Churchwarden, Eila Severn. Who is this Eila? That was the question which ran through my mind so often when I first came to St. James'. It was constantly "Eila did this" and "Eila organised that". Then I discovered that this energetic person was already a grandmother, and it is a united little family of four generations which comes to church on Sunday mornings.

And now Eila has become one of our two Churchwardens. I am sure that with her vast interest she will be as splendid in this position as she had been in all others, including today the management of and dancing with, the Liturgical Dancers. It is said that "the busiest people have the most time", and Eila Severn is a witness to its truth.

I have taken this opportunity to visit and talk with her, and I am glad that now I know her a little better, for she is so much a part of our church, having lived in the area all her life, married in St. James', her children christened, confirmed and married here too. Also since before her marriage she has been a member of the PCC. In the past she has been chairman of the Social Committee and also of the Young Wives Group; in fact she has probably served on almost all the committees, leaving each as she felt she had fulfilled what she set out to do.

Now she hopes that she has something to give as Churchwarden, to help in the smooth running of our happy church. And so we extend to her a warm welcome and wish her a very happy term of office.

Alison Thompson

SCOUT GROUP NEWS

ST. GEORGE'S DAY PARADE: Again this year we were privileged to attend this inspiring service held in the beautiful Chapel of St. Mary's College. It commenced with the presentation of the Colours of the 24 Groups comprising Twickenham District, our Troop flag was carried by William Baverstock, the Gold Pack by Cub Michael Dodds, and the Brown Pack by Daniel Lawrence. The service was conducted by the Minister of Teddington Methodist Church, and Father Brack, Vicar of St. Philip and St. James, Whitton, gave the address. At the organ that eminent musician, Geoffrey Bowyer. Over 900 boys took part in the "March Past" in the presence of the Deputy Mayor and John Donaldson, District Commissioner.

A.G.M. FRIDAY 13th MAY: The G.S.L. opened the meeting by welcoming all parents and friends of the Group. He then introduced Mr. N. Friswell, A.D.C. Scouts who was representing the District and asked him to start the evening with a prayer. All present had been provided with very comprehensive reports by the Section Leaders, also a copy of the Accounts. After the Secretary had read the Minutes, Mollie Saunders, our Treasurer for the last 13 years presented the Accounts for the last time, and we all felt a little sad. A lovely flower arrangement in Scout Colours was then presented to Mollie by Scout D. Nielsen and a stainless steel salver with the Scout emblem by the G.S.L. Michael then introduced our new Treasurer, Richard Mortimore, a member of our Church, who has kindly undertaken to do this very important job. Michael then announced that George Carr-Hill had resigned as Chairman, but was still on the Committee, and he then nominated Mrs. Valerie Parkinson, a member of the Executive Committee, as our new Chairman. The rest of the Committee remains the same, with the exception of 3 new parents, but there are still vacant places to be filled.

The G.S.L. then went on to emphasise that the A.G.M. is the Annual Meeting of the Group Council to which all parents and friends automatically belong. He asked for their support in the various fund-raising activities organised by the Executive Committee, pointing out it is the one and only support body for Scouting in the Group. Then came the big moment, a huge red drum was

erected and Mollie Saunders was invited to pick the winners of the Breakaway Raffle — *1st Prize*: Mrs. D.C. Thwaites, 75a Broad Lane, Hampton, *2nd Prize*: Jean Bridgman, Barclays Bank, Teddington, *3rd Prize*: Mrs. H. Bucknell, 75 St. James's Avenue, Hampton Hill.

Then over a glass of wine members had an opportunity of meeting Scouters and friends and viewing the four very rewarding Displays.

DISTRICT CUB SPORTS: These were held the following day at Collis School, the result being Gold Pack 7th and Brown Pack 10th — well done Cubs.

SCOUTS AIR EXPERIENCE: Then on Sunday, May 15th 8 Scouts and 2 Leaders started off at 9 a.m. in the pouring rain for Goodwood Air Base. Luckily the afternoon turned out ideal flying weather and all had an exciting experience flying a Cherokee Warrior. 3 Scouts went up with the Pilot and each time one was allowed to take the controls for a short while. They arrived back about 7 p.m. all agreeing it was a really good day.

Doris Childs

ERRATUM

A correction to information given in the April magazine under "Discussions on Social Responsibility". Twelve months ago in a phone call to the Housing Office, I was informed that as my daughter was over the age of 30 she could not be put on the housing list. This I reported to the discussion group. However, at a meeting last week Mr. Sharp, the housing officer for the Borough stated that single people were housed down to the age of 30. Moral — If the Borough Council does not supply the information you would prefer to hear — Try again!

K. Brooks

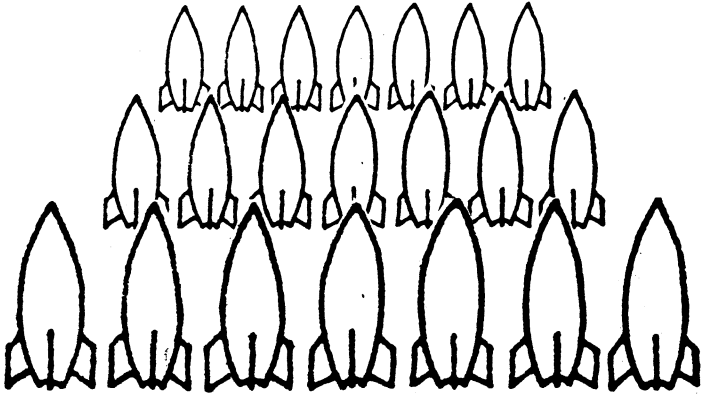
Happily we have once again received too much copy for one issue. One item that will have to appear later is a report on the impressive production of "Leaves of Life", which took place on 1 May.

THE ETHICS OF WAR

It was a privilege recently to hear Canon Oesterreicher speak in Twickenham during the course on Peace Studies organised by Richmond Adult College. He tackled the Jewish/Christian roots of our thinking on war and peace. My summary cannot do full justice to his wise deliberations, but I hope it is still useful.

Conflict seems to be inherent in our social system. The Jewish tradition in our civilisation starts with the fundamental statement that man, together with the rest of creation is a good thing. The strong evidence that man is destructive is explained by the theory of the Fall where man departs from his original purpose and decides to pursue power. Man desires power to decide everything for himself. The symbol of Cain and Abel stands for war as such: man cannot bear the success of the other and resorts to violence.

Throughout Old Testament times the Jewish people found themselves in conflict with their neighbours, and sought to justify this. The more their sensitivity was developed the more they recognised that the Father's love must include all their neighbours. This led to the prophecies about the recreation of paradise, with men transcending their reality. On the other hand, in trying to



ALL THE ARMS IN THE WORLD...

justify their conflicts they developed the philosophy of the holy war: if we are in conflict it is God's conflict. Since we are His chosen people we must win. War has a divine purpose, it is glorious and holy.

When Jesus comes he breaks this reasoning and attacks the assumption of the holy Israel at its most sensitive point. He states that wars are only ever fought in the pursuit of power.

The early church took this pacifist attitude seriously and refused to worship the state. The rebellion against the beast in Revelation is an expression of this thinking. When the Roman state became Christian, the church found it difficult to continue refusing to take up arms in the service of the state and reverted to Old Testament philosophy. They did not, any longer however, impute the conflicts of man to God; instead they regarded wars as a consequence of man's fallen nature, a necessary evil whose effects needed to be limited. The doctrine of the just war was evolved.

The crusades jettisoned the ideas of the just war. They were fought as holy wars again. Most wars over the past few 100 years have failed to meet the demands of the theory of the just war. Along with other modern wars, the 1st World War was fought on the principle of the crusade. This misuse of God is one of the prime causes for the decline in religion. We have not moved very far in our social consciousness about conflict. Jesus' ethical concept suggests that there is a different way of resolving conflicts. The pacifist vision sees an alternative form of struggle. Where it has

...DON'T OFFER THE SECURITY OF ONE
EMBRACE



been tried it has worked. It is a process at the end of which there is a different kind of society and a different kind of man. We return to a condition we have lost but can re-discover. "I would hope to defeat the victorious enemy by love".

In the nuclear age there is no longer a just war; pacifism is the one practical form of philosophy which will allow life to continue. It is not a beautiful ideal but the only realism.

Hilde Bucknell

GODLESSNESS: THE FIRST STEP TO THE GULAG

I felt very privileged; I was invited to the Guildhall on May 10th to hear Alexander Solzhenitsyn speak on the occasion of his being awarded the Templeton Prize for Progress in Religion. Four years ago, the World President of the World Conference of Religions for Peace, Mr. Niwano, a Buddhist from Japan, had been awarded the prize; as members of WCRP we were all invited, and to my surprise I seem now to have got onto a list which annually brings me an invitation to attend this very impressive occasion.

Solzhenitsyn started by saying that over 50 years ago he could remember older people explaining the disasters which had befallen Russia by saying "Men have forgotten God; that's why all this has happened". He went on to place what has happened in Russia against the background of what has since occurred in the rest of the world, and added "If I were called upon to identify briefly the principal trait of the entire twentieth century, here too, I would be unable to find anything more precise and pithy than to repeat once again: "Men have forgotten God".

In a long address he then followed through the history of Russia from the 17th Century with Peter the Great's forcibly imposed transformations, which favoured the economy, the state and the military at the expense of the religious spirit and national life — this eventually making way for secularism and ultimately atheism. Dostoevsky had drawn from the French Revolution, and its seething hatred of the Church, the lesson that "revolution must necessarily begin with atheism".

As to be expected from his writings Solzhenitsyn highlighted the persecutions in Russia since the revolution, but showed that, in spite of continual oppression, in Russia today there are many millions of believers. Here is the dawn of hope. "The West has yet to experience a communist invasion; religion remains free. But the West's own historical evolution has been such that today it, too, is experiencing a drying up of religious consciousness". Good and evil, Solzhenitsyn said are ridiculed. It is embarrassing to appeal to eternal concepts, embarrassing to state that evil makes its home in the individual heart before it enters a political system. Incitements to hatred characterise today's world. "The solution of the crisis will not be found along the well-trodden paths of conventional notions".

"Our life consists not in the pursuit of material success but in the quest of worthy spiritual growth The laws of physics and physiology will never reveal the indisputable manner in which the Creator constantly, day in and day out, participates in the life of each of us, unflinchingly granting us the energy of existence; when this assistance leaves us we die. In the life of our entire planet, the divine spirit moves with no less force; this we must grasp in our dark and terrible hour".

There are those who will think that Solzhenitsyn is unnecessarily gloomy; there are those who feel that revolution is a part of the Christian message, and that the welfare of the people, the feeding of the hungry, more wide-spread medical care, are all part of the movement of the Divine Spirit to all men made in His image. But above all his keynote "Men have forgotten God" should be thought about, and the realisation of the power available, when we put our trust in God and his Divine Spirit, clung to and forwarded with all our conviction and resources.

Hannah Stanton

AROUND THE SPIRE

An ex-member of the choir, Cynthia Holmes, daughter of Kathleen Holmes, recently married Robert Gordon in our Church on what proved to be a very wet day, it rained heavily just as the newly married couple emerged from the church. Despite this inauspicious beginning we wish them both every happiness in their future life together.

Congratulations to Mrs. Angela Treherne on the birth of her fourth daughter, Louise. Big sister Georgina was a recent Confirmation candidate.

In the last two weeks we have received another letter from Gideon Mhagama in Tanzania. He has now received all the money we sent him, including an anonymous donation of £100, and also the surgical instruments ordered and despatched from here, the dental forceps are already much in evidence apparently.

FROM THE REGISTERS:

Baptisms	1st May	Louise Fairlie Treherne, 35 Burton's Road		
		Alexander Crispian Malvern Bournell		
			30 Windmill Road	
		Samantha Ann Oliver, 14 Mill Farm Ave., Sunbury		
		Malcolm John Anderson, 6 Hanworth Road		
	3rd May	Victoria Ann Hazell, 266 Hanworth Road		
		(at her confirmation)		
Funerals	26th April	William James Lacey	aged 92	22 Uxbridge Rd.
	27th April	George Prestcott Cundliffe	aged 74	22 Longford Cl.
	4th May	Alfred John George	aged 68	264 Hanworth Rd.
		Edith Amelia Lanning	aged 75	4 Willowbrook
	17th May	Edward Charles Allen	aged 86	39 Laurel Rd.

CHEMISTS ADDITIONAL DUTY ROTA

June	12	Manley, D G, 122 High Street, Teddington
	19	Martin, F G (Chemists) Ltd, 3 Station Approach, Hampton
	26	Moss, E Ltd, 14 Broad Street, Teddington
July	3	Martin, F G (Chemists) Ltd, 28b Priory Road, Hampton
	10	Kirby, E & R, 53 High Street, Teddington

COMPASSIONATE AND CONSISTENT ACROSS THE YEARS

On April 3rd 1883, Alice May Sampson was born. She was Commissioned as a Church Army Sister in September 1907 by Wilson Carlile, Founder of the Church Army and until her retirement in 1961 served in the slums of Glasgow, with the Forces work in two world wars and in Birkenhead and Lowestoft where she had many contacts with the 'Herring girls'. She has since then been tireless in her desire to serve her Lord. Alan Marley is a young man who was Commissioned in June 1982 and during his first year as a Church Army Officer has been at the sharp end of human need in the East End of London. Alice and Alan represent that which spans the years in Church Army, a commitment to serving Christ by word and through action.

At the present moment 138 Officers are attached to Parishes as the 'Evangelist' seeking to reach the man in the street, to show sensitive understanding of contemporary problems and the relevance of the Gospel in every age; of these some 63 are involved in the Inner City or deprived situations. That Officers care as they do often surprises many people hardened and cynical by deprivation and loss of identity. Captains like Dave Florence, working on a vast housing estate in Liverpool and John Hotchin, running amongst other things a Community Information Centre in Manchester with welfare and counselling as part of the outreach.

18 Hostels for the single homeless offer a 'home' to some 1,200 men and women night after night. The 42 men in the Manchester Hostel receive very personal attention, as they do in other towns; former residents are visited and helped to cope with their new independence.

Imaginative schemes arise out of every area of Church Army concern, whether it is a Boat building project for young unemployed, a Shop in a busy shopping precinct offering clothing and other necessities, a listening ear and practical advice, schemes for Holiday Clubs amongst the families of those serving with the Forces in Germany, resettlement teams in the cities to help Hostel residents achieve more independence; a short term Christian Service Scheme which challenges young people to roll up their sleeves and 'show they are Christians by their love for others'.

Whether in Parish or Prison, with children, teenagers or older folk, Church Army ministry begins in the College of Evangelism where a demanding three year training is concluded by the Admitting to the Office of Evangelist by the Archbishop of Canterbury. An imaginative scheme of further training seeks to ensure an ongoing competent dedication and consistent witness.

So often we hear Church people say 'something ought to be done about it' when they read of teenage problems, homelessness, loneliness or some other 'ill' of society. The Church Army is active in many situations and we can all share the 'action' with them. As someone put it — "We can put our money where their need is and we can support them regularly in prayer".

DATES TO NOTE

June

- 11 ST. BARNABAS THE APOSTLE
10.00 Churchyard Working Party
Scouts Jumble Sale, Parish Hall
14.30 Hampton Court House Vietnamese Children's Home Fete
- 12 PENTECOST 3
Services as usual
- 14 09.30 Holy Communion
10.30 Editorial Board, 75 St. James' Avenue
20.00 PCC, Wayside. Area Dean's Visitation
- 15 10.00 Liturgical Dancing, Church
20.00 Good News Group, 75 Burton's Road
- 16 19.15 Holy Communion
20.00 Koinonia
- 17 20.15 Liturgical Committee, 63 Park Road
- 18 Bishop Wand School Summer Fete
- 19 PENTECOST 4
Services as usual
- 20 14.30 Ladies Choir, Vestry
- 21 09.30 Holy Communion
16.00 Liturgical Dancing, Church
- 23 10.30 YFG, Pram Service, Church
19.15 Holy Communion
20.00 Koinonia
- 24 THE BIRTH OF ST. JOHN THE BAPTIST
- 26 PENTECOST 5
Services as usual
- 28 09.30 Holy Communion
- 29 ST. PETER THE APOSTLE
10.00 Liturgical Dancing, Church
20.00 Good News Group, 75 Burtons' Road
- 30 19.15 Holy Communion
20.00 Koinonia

July

- 3 PENTECOST 6, ST. THOMAS THE APOSTLE
08.00 Holy Communion
09.30 Parish Communion with Parade
18.30 Evensong
- 4 14.30 Ladies Choir, Vestry
- 5 09.30 Holy Communion
16.00 Liturgical Dancing, Church
- 6 14.30 M.U. Service in Church
- 7 19.15 Holy Communion
20.00 Koinonia
- 9 10.00 Churchyard Working Party
- 10 PENTECOST 7
Services as usual
- 12 09.30 Holy Communion
10.30 Editorial Board, 75 St. James' Avenue
20.00 Hampton Council of Churches