

Last summer I wrote about Greek Tragedy appearing in British Politics and caused a small uproar because some people thought I was being 'political'. I tried to explain it later. Since then a number of things have happened worldwide which have all reflected the result of confrontation of an unnecessary kind in politics. Mrs. Gandhi has been assassinated in India for attempting to impose a solution on the Sikhs; there has been violence continuing in the Philippines and in Central America where small groups are trying to force others to 'do as they are told'; the Lebanon has been torn apart by those who can see no good in their neighbours' points of view; and a few days ago we heard of the imposition of a State of Emergency in South Africa caused because the minority government will not allow the majority to have a vote and not unexpectedly the majority are protesting. Even more recently we have seen an astonishing scene in our own parliament. Violence feeds upon violence and injustice fuels rebellion. It is part of the christian calling to challenge and oppose men and women when they seek to live selfishly and impose their views ruthlessly on others when they are in the position to do so. It is not easy to do it without being labelled 'reactionary' or 'subversive'. But Jesus shows us that it is right to show the world another way. Our own patron saint St. James was roundly rebuked by Jesus for adopting the 'world's' standards. We must beware of being sucked into the maelstrom of viciousness which is all around us. We must show a better way, a 'more excellent' way. We must 'at the grass roots' practise christianity in such a fashion that people recognise the difference between just living a good life and having a living Faith that transforms our whole being, our every action.

One of the ways of doing it is to demonstrate our recognition of the fact that we are created by God and that all that we need is supplied by Him. On Michaelmas Day (29th September) we keep our Harvest Festival. This should not be just a cosy celebration at which we sing familiar (and often rather outdated) hymns but should be an occasion when we can lead the community in recognising God's loving provision for our needs. We shall be enjoying a Harvest Supper too. In a suburb, albeit a very green one, it is very easy to lose sight of this basic fact that we are created by God and depend on Him for our needs and He does not let us down. I hope that more people than usual will join with us at the end of the month, not in a folk-religion activity or a bit of superstition but in a real act of Thanksgiving for all we have.

Nicholas Chubb

## **LEN ROCKLIFFE**

I would like to say on a personal note how much Susan and I have appreciated Len and Vera's friendship since we first became acquainted with St. James (and that was before we even arrived to live here). He was kindness and courtesy itself in all our preparations and we were made to feel so welcome. As Churchwarden he was a tower of strength and a mine of information and advice. Nothing was too much trouble and he was supremely reliable. I think many people found him so. We certainly count ourselves fortunate to have known him. It was so good to see so many come to his funeral and thank God for his life and example.

Nicholas and Susan

## THE ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

In 1988 the Lambeth Conference will co-ordinate the response of its 26 member Churches to the Final Report of ARCIC 1. The second ARCIC has already been entrusted by the Archbishop of Canterbury and the Pope with the task of working out the stages by which reunion might be achieved.

The members of ARCIC 1 tried to avoid controversial 'red rag' terms. Instead of asking 'is the Eucharist a sacrifice?' or 'Is the Pope infallible?' the Commission started from common ground, and tried to clarify old problems by stating them in a new way. A key word in the Final Report is a term familiar at St. James' — *Koinonia*, meaning communion, sharing and fellowship. The members of the Commission agreed that the purpose of ordained ministry is to promote and extend the *koinonia* of Christ's Church. They went on to say (Final Report, p.54): 'The community, for its part, must respond to and assess the insights and teaching of the ordained ministry. Through this continuing process of discernment and response, in which the faith is expressed and the Gospel is pastorally applied, the Holy Spirit declares the authority of the Lord Jesus Christ, and the faithful may live freely under the discipline of the Gospel'. About the Eucharist, the Commission agreed that (p.13): 'There can be no repetition or addition to what was accomplished once for all by Christ'. (p.14): 'In the eucharistic prayer the Church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole Church, participate in these benefits and enter into the movement of his self-offering'.

These brief examples show how, for the first time, a commission set up by a Pope and the authorities of another Church has claimed to reach agreement on problems that have kept the two Churches apart. Now these Churches must decide whether the Report truly reflects their faith and practice. The Final Report calls, not for more discussion, but for action. Twice in my lifetime we have disappointed our Methodist sisters and brothers by failing to agree to proposals for reunion. Many thought this was because proposals were made with insufficient preparation. Let us do all we can to respond positively and generously to this new movement towards transforming (in Margery's words last month) 'a sluggish pool into a fast-flowing stream of living water'.

A simple preparation for the series of house groups planned by the Hampton Council of Churches would be to obtain and read 'An ARCIC Catechism' by E.J. Yarnold (RC) and H. Chadwick (Anglican). This costs only 35p. The Final Report (£2.25) is more easily approached by reading its Study Guide (50p). These are all available from the Church House Bookshop, 31 Great Peter Street, London SW1P 3BN.

Anne Malins

There is now a form at the back of the Church for people to fill in. A similar form appears in each of the seven churches which are taking part in these house groups and early in September they will all be collected up and people allocated to their various groups based on the information they have given, so put your name down *early* if you want to take part. The names of the leaders and hosts and hostesses have still to be finalised, but as far as possible we hope that the groups will be denominationally mixed. Another form at the back of the Church is for people to put their names on if they wish to go on the visit to the *Regent's Park Mosque*. This will be on Saturday 21st September in the afternoon, probably leaving about 2pm, but this has still to be confirmed. A coach will be going so if you want a seat please add your name to the list.

## I WAS CHAPLAIN TO THE BOMB CREW AT HIROSHIMA

We didn't know of the atomic bombs. We knew that they were preparing to drop a bomb substantially different from and more powerful than even the "block-busters" used over Europe, but we never called it an atomic bomb and never really knew what it was before August 6, 1945. Before that time we just referred to it as the "gimmick" bomb.

I never did speak against it, nor could I have spoken against it since I, like practically everyone else on Tinian, was ignorant of what was being prepared. And I guess I will go to my God with that as my defense. But on Judgment Day I think I am going to need to seek more mercy than justice in this matter.

As a Catholic priest my task was to keep my people, wherever they were, close to the mind and heart of Christ. As a military chaplain I was to try to see that the boys conducted themselves according to the teachings of the Catholic Church and Christ on war.

When I look back I am not sure I did either of these things very well. What I do not mean to say is that I feel myself to have been remiss in any duties that were expected of me as a chaplain.

I saw that the mass and the sacraments were available as best I could. I even went out and earned paratroop wings in order to do my job better. Nor did I fail to teach and preach what the Church expected me to teach and preach — and I don't mean by this that I just talked to the boys about their sexual lives. I and most chaplains were quite clear and out-spoken on such matters as not killing and torturing prisoners. But there were other areas where things were not said quite so clearly . . . . .

**SLAUGHTER** In 1945 Tinian Island was the largest airfield in the world. Three planes a minute could take off from it around the clock. Many of these planes went to Japan with the express purpose of killing not one child or one civilian but of slaughtering hundreds and thousands and tens of thousands of children and civilians — and I said nothing.

As a chaplain I often had to enter the world of the boys who were losing their minds because of something they did in war. I remember one young man in the hospital on Tinian Island on the verge of a complete mental collapse. He told me that he had been on a low-level bombing mission, flying right down one of the main streets of the city, when straight ahead of him appeared a little boy, in the middle of the street, looking up at the plane in childlike wonder. The man knew that in a few seconds this child would be burned to death by napalm which had already been released.

**BRAINWASHED** Yes, I knew civilians were being destroyed and knew it perhaps in a way others didn't. Yet I never preached a single sermon against killing civilians to the men who were doing it. Why didn't I? Because I was "brainwashed"! It never entered my mind to publically protest the consequences of these massive air raids. I was told it was necessary; told openly by the military and told implicitly by my Church's leadership . . . . .

I walked through the ruins of Nagasaki right after the war and visited the place where once stood the Urakami Cathedral. I picked up a piece of a censor from the rubble . . . . .

**LOWEST** I was the Catholic chaplain who was there when this grotesque process that began with Constantine reached its lowest point — so far.

## PEACE OR WAR?

When I was in France driving an ambulance in 1917 - 1920, I saw all the horrors of war. The terribly injured men, those blinded by fire, asking me if there was any chance of them ever seeing again. All one could say was that the doctors were working wonders. But with no eyes, what could they do. Other men were racked with pain caused by poisonous gas. Many died in my ambulance.

We saw hundreds of refugees, men, women, children and old people, trudging along carrying all their belongings, their homes gone, nowhere to go, a pathetic sight.

We drove many relatives from the station to the hospitals, to see their dear ones, many of them arriving too late. All this had a lasting impression on me at the age of 19. Then 20 years later we were at war again, and completely unprepared. I was devastated as I had 3 sons, 2 of them nearly at school leaving age. Eventually they were both "called up" one went into a Gurkha regiment, the other volunteered for the Commandos. They were both in Burma in 1945 preparing to go 'up the line'. You can imagine my feeling of thankfulness when the bomb was dropped and the war ended immediately. The Japs were a very ruthless enemy. One obviously felt sadness and horror at the loss of life, but if the war had continued there would have been so much more loss, of our own men, civilians and enemy, and perhaps my 2 sons.

Since then we have not had a major war for 40 years, for which I thank God. We all pray for peace, but until we follow Christs' teaching, 'to love one another' we shall not have World Peace. We all deplore the bomb, but until *all* nations dispense with them, we must have a deterrent. When I remember the slaughter on "The Somme", the Dardenells and other war fronts, the bombing in this country in the last war, the terrible concentration camps, that is war which must be prevented. There is not much Peace, but at least we are not at War.

Vivienne Prentice

**40th ANNIVERSARY – HIROSHIMA** On 6th August, the festival of the Transfiguration, in the evening, two of us from St. James's joined a few dozen others by the river at Richmond bridge to launch paper boats with lighted candles in them on the water and watch them gently drift downstream. We were adopting a Japanese custom for the commemoration of the dead, and a few minutes earlier, we had stood in silence in particular memory of those thousands upon thousands of human beings who were killed directly or indirectly by the nuclear bombs dropped in our name on Hiroshima and Nagasaki. After a blustery and showery day, it was beautiful, calm evening – how incomprehensibly different was that time in Japan forty years before; how different was the transfiguration of the victims of Hiroshima from the transfiguration of our Lord which we had celebrated earlier that day in church.

**40th ANNIVERSARY – NAGASAKI** Again a quiet and sunny evening after a day of very mixed weather – this time at the Buddhist Peace Pagoda in Battersea Park and on the anniversary, 9th August, of the dropping of the nuclear bomb on Nagasaki. The upper roof of the pagoda with its gilt ornamentation stood brilliantly against a soft blue sky, and the music of the Buddhists and the prayers of many faiths and in many languages rose up from the outdoor "temple" in front of the pagoda to form a marvellous foundation – a *cantus firmus* – for one's own prayer and meditation. I particularly remember

the introductory prayers by Buddhist monks and nuns: the words themselves were without meaning for many of us, but one could not but hear and understand the groaning of the spirit. Some who spoke in strange tongues translated for us, and it was apparent that all were praying the same prayer for love and fellowship between all peoples, and peace on earth.

We recalled the great communal sin that was committed forty years ago and is being committed by the stock-piling of weapons of enormously greater potential – sufficient to destroy civilisation as we know it – yet the earnest prayers of so many faiths gave hope for the future.

There followed speeches by a number of eminent lay men and women and, most movingly, by one of the Hibakusha, the survivors of Hiroshima. He had been ten years old at the time, his father had died in agony much later, and he still had to have treatment himself. The Hibakusha are forgiving, and seek an end to nuclear weapons so that no others might suffer as they have done.

All present were invited to offer incense in memory of the victims, and many lighted candles and flowers were placed around the platform. And so, in the words of a very moving song from Hiroshima that we learnt, we looked back “at that sad day when Hiroshima, Nagasaki cried, not so long ago”. The ceremony was brought to a close by the Vicar of a local church giving the ancient blessing, so appropriate for the occasion:

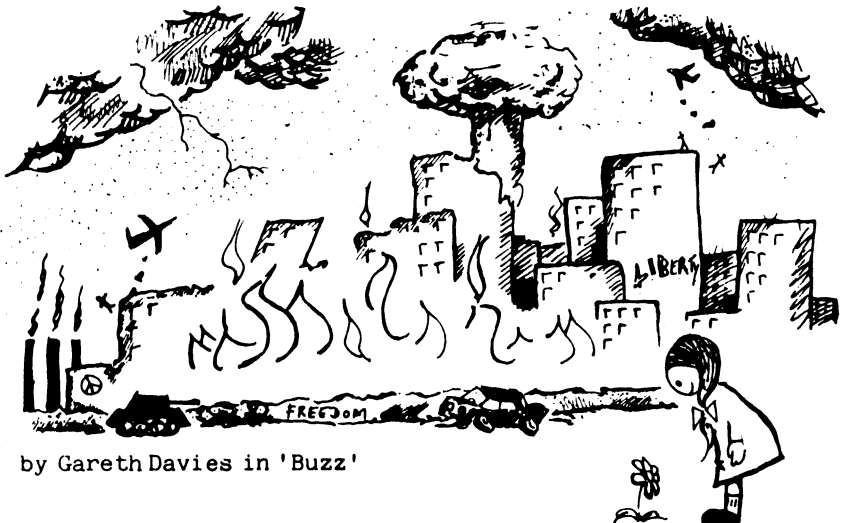
“The Lord bless you and watch over you;  
The Lord make his face shine upon you and be gracious to you;  
The Lord look kindly on you and give you peace”.

R.E.B.

## SEEING GLORY IN A FLOWER

When our youngest son was learning to walk, he would stop and investigate every wild flower at great length. At first I found this annoying until I too began to ‘consider the lilies of the field’. We often sing of looking forward to God’s glory filling the earth, but there is a great deal of it to see now.

from the Baptist Times



by Gareth Davies in 'Buzz'

## AS THE SPIRIT LEADS US

I missed the immediate aftermath of the Lent Courses through illness and then through being away dealing with a family tragedy. Perhaps it is not too late for comment. The Spirit led Alan Taylor and others to initiate the courses and nearly a hundred people to attend them and we were shown how puzzled many of us were and how little we understand his ways.

Lent is long over and it would seem by the summing up that the results are just about the same as previous exercises along the same lines. We are still bogged down in "What is mission?" This was the question we asked on the first exercise so many years ago that only a few of us remember it. Out of Jim Cranswick's mission to us from Australia the Spirit led us to the inauguration of the Wayside Centre and led some of us from time to time to study how best to help people under stress and to do it both at the centre and at other times, often at some considerable self sacrifice ("We offer you *our* souls and bodies to be a living sacrifice").

What *is* mission. Surely it is the same as Christs. His instructions were quite specific. After acknowledging our sins in genuine contrition and receiving forgiveness we are to preach the Good News and to heal the sick. Good Heavens! How?

Nicholas says (June issue) not by Bible Thumping but in all humility I'm going to do a little in the steps of Charles Wesley who used to place his hand determinedly on the Bible to indicate to his listeners that it contained the Word of God in Christ and that in it extraordinary, unbelievable and miraculous things occurred as Christ obeyed His Father's commands and the disciples carried out *His*. *Are We* only to believe in what aseems to our limited understanding 'realistic and practical'?

Imagine the scene on the way to the temple at 2.45 p.m. (Acts 3 1...). The man, lame since birth is calling out for alms. The crowd is accepting his incapacity, some dropping him a coin. Would *they* have thought it practical or realistic to even imagine that fifteen minutes later the same man would be healed and "praising and leaping" following Peter and John to the Temple. But – if we believe the Bible – it happened, and to challenge all those that say that miracles and manifestations of the power of the Spirit were only for 'the first days' **THE SAME SORT OF THING IS HAPPENING ALL OVER THE WORLD TODAY.** The Gospels are becoming alive as people, through the Spirit, are beginning to have ears that *do* hear, mouths that *do* speak and eyes that *do* see increasingly by virtue of that same Spirit "who will lead us into all truth"

In Daylight\* I have just read "*We* are witnesses . The responsibility to witness is now squarely upon *us*. How should I be witnessing – by word or deed or prayer?". "As we launch out so the Spirit comes to our aid. If we do the launching then the wind of the Spirit will fill the sails".

A few of us meet for quiet praise with thanksgiving and healing prayer on Tuesday afternoons from 2 - 3.00 at 30 St. James' Road. The meetings are not for discussion, not to spur us on 'to do things for God' but to give us an opportunity to place ourselves before Him to let Him come in reality into our lives and 'let Him do things for us' to make us better tools for His use.

You, who are reading this are very welcome to join us, every now and then or regularly as the Spirit leads you. Remember "the closer one draws near to God the closer He draws near to us". "Those that wait on the Lord increase their strength" and "Prayer One-eth the soul to God".

Margery Orton

## HARVEST FESTIVAL

The Harvest Supper this year will be on Thursday, October 3rd in the Church Hall. Tickets will be £2 for adults and £1 for those under 16 and will be available during September. Any offers of home-made liquid refreshment should be made to Charles Dobson soon so that we know how much to expect and judge accordingly how much we shall need to buy.

Besides gifts of fruit and vegetables items such as tea, home-made marmalade, jam, chutney, small cakes packed in half-dozens in plastic bags are much appreciated. If the gifts are accompanied by a small gift tag or a drawing sending the good wishes of the donor to the recipient — this gives added pleasure and makes it all more personal. How about it you young artists?

## MARGARET CRANSTON

Margaret has been living in Nepal for about three years now and we have from time to time printed letters from her in the Spire. She is now home on leave and will be visiting us over the weekend of 5th, 6th, 7th October. We are planning to invite her to talk and show slides to any who wish to see them at Wayside on Saturday evening 5th. On Sunday she will speak at the 9.30 morning service and the 6.30 Parish Communion. If you have followed any of her adventures you will know that she will have a lot to tell us.

## ST. JAMES'S DAY 1885 STYLE

The first account we have (as far as I know) of how St. James's day was celebrated a hundred years ago in this Parish comes from the Magazine in September 1885. The Parish Magazine had itself only just started in the previous November, a centenary we unfortunately overlooked, and it makes some very interesting reading. In 1885 July 25th fell on a Saturday so the whole weekend was given to the celebrations both in church and outside, the weather being "perfect". On the Saturday there were celebrations of Holy Communion at 7am and 11am and at 3.15 in the afternoon there was the Children's Service with 500 children taking part. They formed a long procession headed by the Hampton Brass Band and carried a hundred flags. The teachers were there too (no strike action then) for of course the schools were Church schools and everyone turned out for the Big Day. After a short service in which "the singing was well taken up by the children who had learnt the hymns" the procession was re-formed and made its way into the then very extensive Vicarage grounds where the flags were used to decorate the track for the races which took place after a tea of "bread and butter, buns, cakes and tea". Punch and Judy were a very firm favourite with all the congregation repeating their performance no less than four times during the course of the afternoon, while there were races for all the children "arranged beforehand according to age and sex in which every child in the School could try for a prize". There were games of various sorts going on as well although one called 'quintain' "which, however, has not yet been got to work quite successfully", seems to have caused problems on subsequent occasions.

In the evening there was dancing accompanied by the Brass Band and no doubt everyone went home tired but happy! At the Services on the Sunday there were visiting preachers, and the church was "well attended".

I thought people might be interested in the above albeit brief account of St. James's Day a hundred years ago, and perhaps they will wonder, as I do, whether another hundred years will see any sort of celebration of either St. James's day or indeed any kind of day!

Helen Taylor

## ST. JAMES'S DAY 1985 STYLE

The main worry was the weather. Would we be able to eat our barbecued supper in the garden. In the event we were able to and very tasty it was. Our thanks go to the cooks "who toiled over" hot coals to see to it that we were all replete. I was surprised, however, together with others, that we had to pay as we had been 'invited' to a celebration which, I believe, is usually free.

However, whereas cakes and sandwiches can be provided with little cost due to the generosity of our splendid 'ladies of the congregation' barbecue food has to be bought and is expensive.

I believe the Tea Party which has been such a success in recent years to be the better idea, following a specially thought out 4.30 p.m. Service. ✍

I am an old misery but I didn't enjoy the service which preceded the repast. I found it rather uninspiring, not at all what I had looked forward to. I compliment the choir of three who bravely and melodiously tackled "the anthem". (Olive Hayward has commented on the depleted state of the choir elsewhere in this issue). Perhaps an augmented choir could be got together to warble joyfully on future occasions.

Perhaps next year more thought can go into the service to make it one of real significance, praise, thanksgiving and joyfulness. However, perhaps it was me who was out of tune with the occasion but I missed out on the joyfulness!

Any comment, any suggestions, any volunteers for next year?

M. Orton (In trepidation – who did nothing at all to help with the day!)

### CHURCH CHOIR

Surely a flourishing Church such as ours should have an equally flourishing Choir – and we haven't! Surely there are singers in our Parish and Church congregation who might come along and join.

I am experienced (and qualified) in choir training and conducting choirs of all ages from 4 - 90 approx.! – and under a variety of conditions and organisations – and have had excellent results in Music Festivals and Choral Concerts – often Oratorios. I cannot train a choir which does not come along and join – and I have never before met this situation.

From mid-September – as well as the Friday practice (7.30 - 8.30) – there will be a Children's Practice on Saturday mornings (10 - 10.45 am). Evening practice involves dark nights – and should encourage more family membership. For those who live nearby the Saturday Children's practice should not additionally involve parents to bring them and collect them. Choir sings on Sunday Evenings and on the 1st Sunday in the month in the mornings as well.

So what about considering giving some help and support to what is (or was?) normally considered to be among the chief Parish organisations to beautify the services and render support to the not-so-confident singers in the body of the church. A church with a good choir normally has a congregation which sings with enthusiasm. The choir does not take over from the congregation – it is there to help, and add to the singing.

Olive Hayward



## TRADCRAFT

Although the audience for this talk, exhibition and sale was not very large, those of us who did attend were treated to a first hand account of life amongst the very poor in the Indian sub-continent by a Traidcraft representative who has recently visited this area with his wife. With the aid of slides which he had taken on his tour Vincent Lyles outlined the situation and problems facing these countries, in particular in Bangladesh and Calcutta, which lack proper sanitation and suffer the resulting diseases and complications, one of which we were told was the drain flooding the well during the rainy seasons. Poverty due to unemployment and sickness or politically related problems leading to refugee camps, also faces the charitable organisations in this area. The speaker cited one example of the tea pickers who are often paid less than 60p per day in order for western tea companies to compete and make large profits. Traidcraft aims to not only provide aid to improve the sanitation and other similar problems, but to set up long term aid so that the people are able to help themselves. One brilliant scheme involves the very poor women being able to make bags out of jute, the material being provided by Traidcraft. Whilst making these bags the women are educated and taught their legal rights. One of the beauties of the scheme is that the women can make these bags at home in between domestic ties. The women get paid half of their earnings until they have completed 2000 bags when they leave the scheme and receive the other half of their wages in a lump sum so that it can hopefully be invested to continue prosperity. One woman had, for example, invested it in her husband who had set up a small grocers shop with it.

The evening ended with an opportunity to buy some of the goods produced by Traidcraft, and catalogues are available if anyone wants to order any of these top quality and very worthy goods.

Ruth Taylor

P.S. Any offers for a regular parish representative? Editor

## THE ORGAN

There are records of the existence of a sort of organ before the beginning of the Christian era, and we learn that in the 10th century there was a great organ in Winchester Cathedral, with two manuals, played by two performers and needing 70 men to pump the 70 blowers needed for its 400 pipes!

Later came organs in various sizes – some small enough to be carried around in processions. Many English organs were destroyed in the Puritan time before 1660 – and foreign organists came to build new ones – among them “Father Smith” (Schmidt) and Renatas Harris (who built the organ now at All Hallows Twickenham - rebuilt and more pipes added since then).

The organ developed faster in Northern Germany – and their organs had a comprehensive pedal section of pipes by about 1630. France had pedal sections on some organs in the early 17th century and in the 18th century all the larger organs had a pedal section.

England however was more than two centuries behind Germany in adopting pedals – so when Bach's music for organ came to England, most of it could not be played here. Westminster Abbey organ did not have pedals until 1790 – and then only a rudimentary arrangement. Organs were only being put into many English churches in the late 19th century (see Hardy's "Under the Greenwood Tree") and most country churches had (and still have) very limited resources.

But though the organ is possibly the oldest instrument, it is still developing.

Olive Hayward

## DATES TO NOTE

- |           |      |  |
|-----------|------|--|
| September | 1st  | PENTECOST 14<br>08.00 Holy Communion<br>09.30 Informal Service<br>18.30 Parish Communion           |
|           | 4th  | 14.30 Mothers' Union at Wayside  |
|           | 7th  | 10.00 Churchyard Working Party   |
|           | 8th  | PENTECOST 15 Services as usual   |
|           | 11th | 20.00 Liturgical Committee<br>20.00 Good News Group restarts                                       |
|           | 14th | Hampton Carnival   |
|           | 15th | PENTECOST 16 Services as usual   |
|           | 17th | 20.00 P.C.C.   |
|           | 18th | Deanery Synod  |
|           | 21st | Afternoon visit to a London Mosque   |
|           | 22nd | PENTECOST 17 Services as usual   |
|           | 25th | 20.00 Good News Group  |
|           | 28th | 14.30 Christian Youth in Action – St. Augustine's Whitton  |
|           | 29th | PENTECOST 18 – HARVEST FESTIVAL<br>Services as usual   |
| October   | 2nd  | 20.00 Hampton Council of Churches  |
|           | 3rd  | 19.30 Harvest Supper   |
|           | 5th  | 10.00 Churchyard Working Party<br>Margaret Cranston spends the weekend with us talking about Nepal |
|           | 6th  | PENTECOST 19<br>08.00 Holy Communion<br>09.30 Informal Service<br>18.30 Parish Communion           |