

"Crisis at Christmas" is something we shall all be hearing about at this time of year. It is the name of a Charity which performs much useful service for the needy and less well off members of our society. Last year I believe one or two people from Hampton Hill offered their holiday time to join the team of helpers. But the word Crisis is one that is often used in several senses. Literally it means a 'Turning point', a time at which things change for better or worse (as in an illness). More often than not the word is associated with terrible news in a political context or a financial one.

I want to suggest that Christmas itself is a Crisis because it is the point in time when God has been seen to act in a decisive way. From the moment that Jesus was born things were (and are) different for the human race. For Christians believe that Jesus is *The* Saviour not just *A* Saviour; He is the one in whom all can put their trust in the knowledge that that trust will not be misplaced. Millions of people have found that when they have believed in God Made Man it has been a real turning point in their lives. It is the point that evangelists such as Billy Graham and Luis Palau make time and time again; it is the point that monks and nuns in monasteries have discovered in the silence of their souls. But does this reflect itself in the Church at large? Too often it seems that 'the Church' follows the lifestyle and standards that are common in society rather than the other way round. Christians cannot complain of the way things are unless they themselves are turned round to Christ, have passed the turning point, have experienced a 'crisis'.

For in the Baptism service the words occur 'Do you turn to Christ?' Many people will experience a temporary crisis as they attend the Carol Services or Childrens Services or the Midnight Mass. They will briefly recognise the need they have of Jesus in their lives. As we thank God in our different ways for God being made Man let us pray that this Crisis is one which will stay with us all our lives.

Nicholas Chubb

MEDITATION

God is the heart of the matter; all experience pales in significance if the presence of God is not realised in it. God is to be found at the heart of all experience. God is the heart that beats; if the great heart is not beating there, the experience in its truest sense is as though dead; Life is only life on a terrestrial plane. It is one or two dimensional whereas God is multi-dimensional, infinite in dimension. Seek the presence of God in all experience and learn by it, be strengthened, comforted, upheld and enlightened by it. The coat of many colours cannot be stolen, it is a gift freely given by the Father. Life is colourless without the Father, the colour of life intensifies with nearness to the Father. So continue to seek Him that thou, being firstly as one blind, shall continue to see ever more clearly until the time when your eyes are fully opened and you shall discern God.

Be truly grateful and aware how your darkness has been, is, and will be enlightened. Praise the Lord always in all things for He is in all things and ye need to seek Him there.

Praise be to God.

WEEK OF PRAYER FOR WORLD PEACE

Vigil at Christ Church, Feltham – 25 October
“Lamb of God, you take away the sins of the world”

Seven of St. James' congregation went along to the all-night vigil (though not all stayed till the morning), and it was a peacefully busy night. There was a chapel set aside for silent worship. We heard Catherine Perry, from the Quakers, who may be known to St. James' as one of my companions at the Mildenhall Holy Week camp last year. She talked about all aspects of Quaker witness for peace, and the most interesting item was her mention of neighbourhood conciliation centres – a community service that might be an avenue for exploration by us at Wayside. Carmel Martin from Catholic Peace and Action, mother of two small children, talked about her witness at the Ministry of Defence leading to prison sentences. We then saw conciliation in action, when in complete honesty and love, someone raised the question that 'You weren't imprisoned for being a peacemaker. You were imprisoned for trespass and for marking walls.' Carmel agreed, and went on to talk about her awareness that there are many Christians employed at the Ministry of Defence, and to explain that her need to witness to her own conviction does not imply any criticism of other Christians. I was grateful for the opportunity to share with another mother the confusion that can arise in mind and heart when one takes part in civil disobedience and direct action. We agreed that loving opposition from other Christians can sometimes be more difficult than the actions and their consequences.

At the Worship Workshop we talked about personal experiences of peace and chose objects, poems and music. At 3.00 am we used these in a deeply moving act of worship and meditation. We listened to the thoughts of a dying child, recorded at Helen House, sang Taize chants, and listened to poetry. I was touched and delighted to be asked to bring forward a photograph of Molesworth base, to share my experiences there.

At 6.15 am we ended with a service of healing, in which we all went forward for individual laying on of hands. This was an immense experience for me, since I have never taken part in such a service. I thought that we shared in a sacramental witness that would have been very familiar to the Early Church.

Anne Malins

RALLY FOR THE HUMAN RACE

It was again a heart-warming sight to see so many ordinary people of all ages, from many different backgrounds and from all over the country giving up a bright autumn day to show that they cared deeply about the awful threat from nuclear weapons to the human race. Five of us from the parish joined the hundred thousand or so in the great demonstration on 26 October at the start of International Peace Year; and we learned the next day, when we were so pleased to see Rupert Brunt in our church, that, but for other pressing matters, he would have joined us. Apart from the burden on our minds of the ever-present reason behind the march, it was a happy occasion, and the large numbers of police were mostly good-natured. Our route took us close to both the Russian and American embassies as we marched all round Hyde Park, mainly in the streets outside the park, where at 1 pm we staged a "die-in" by all lying prostrate on

the roads for a few minutes. The streets were covered with bodies as far as one could see but, impressive as this was, it gave only a slight indication of the terrible havoc that would be wrought by the dropping of a nuclear weapon. Then, when we re-entered the park, the first 20,000 or so of us were formed into a giant CND symbol, some 100 metres across. The Christian CND group which we joined had started the day with a service, and so it was finished, although many of us were then making our way home, praying that we had made some impact on the government and on our fellow countrymen.

Ron Bridges

UNITED SERVICE

On 27 October St. James's church was host to the local churches of all denominations who combined for worship and prayer for peace; and a very large congregation assembled.

The service began conventionally with a shortened form of Evensong but then moved most memorably into a liturgical dance performed by the St. James's group. To me this aptly symbolised the qualities of peace; harmony, an unravelling of knots, an active, flowing strength and a deep sense of calm achieved.

There followed a sermon by Canon Gordon Wilson, the Secretary of the Week of Prayer for World Peace. He gave a detailed exposition of the working of the organisation, its hopes and fears.

The last part of the service emphasised in an interesting way, the commitment of those of all faiths to the cause of peace. It was good to have representatives of the Baha'i, Buddhist, Sikh and Hindu faiths making their affirmations to peace from their own religious traditions. It was a joyous thing to hear the sincere words and the Hindu chanting of Mr. Bindurao Konnur percolating through the Victorian and very English aisles of the church and realise that we have moved forward in our appreciation of each other's faiths. In itself that is a genuine contribution towards peace.

We concluded with the universal peace prayer:

Lead me from death to life, from falsehood to truth.
Lead me from despair to hope, from fear to trust.
Lead me from hate to love, from war to peace.
Let peace fill our hearts, our world, our universe.

Janet Robinson

It was Canon Gordon Wilson who first helped to organise the Week of Prayer for World Peace in 1974 from his parish in Crewe. The idea was originally voiced at a committee meeting of the Anglican Pacifist Fellowship governing body by the Rev. Jack Jenner, a parish priest who is now retired. Gordon, along with Bishop George Appleton and the Very Rev. Edward Carpenter, the then Dean of Westminster, recognised how valuable it would be if all the organisations working for peace would unite in a week of concerted prayer, and they set to work to bring about this week, which is now observed in many countries throughout the world. Several hundred thousand prayer leaflets are distributed every year. The week coincides with One World Week, a more secular organisation inaugurated a couple of years later, which mainly sponsors austerity food events to draw people's attention to the needs of the Third World. The week includes United Nations Day on October 24.

Gordon is also now Chairman of the Anglican Pacifist Fellowship who, in their own words "reject all war and preparation for war as being fundamentally against the spirit of the Gospel as revealed in Jesus Christ, and strive positively to build up peace in the world instead of fear."

It was heartening to listen to somebody who knows so clearly, without a shadow of doubt, that pacifism is the only way forward for mankind. By abandoning war and violence man will be enabled to share in the victory of Christ's resurrection. Sometimes violence is regarded as a necessary means of achieving very desirable ends, but to Canon Wilson it is always an unacceptable shortcut suggested by evil. He believes firmly – and joyfully – in the power of love to overcome all the powers of evil.

If a statement like that is to be more than beautiful words, I know that we must all pray for faith and guidance. It is a tremendous task to find practical ways for achieving this ideal. Our service on 27th October was a step in the right direction.

Hilde Bucknell

THE PRIME MINISTER AND THE PREACHER

We are often aware of the difficulties of reconciling our responsibilities in our ordinary lives with the way we are called to behave as Christians. David Lange is a Methodist lay preacher and the Prime Minister of New Zealand and, in a recent TV programme, he was seen talking with Lord Soper, whose preaching had changed his life when he had been a student in London, about the choices between compromise and conscience. Their Christianity is primarily concerned with life on this earth here and now, and David Lange made it clear that there are certain lines which his Christian convictions will not allow him to cross even though this may involve risking his position. Thus he has refused to allow US nuclear ships into New Zealand waters and has taken a strong stand over the sinking of the Rainbow Warrior. As Donald Soper said, "To face difficulties along the right road is more sensible than feeling comfortable along the wrong road".

Ron Bridges

VISIT TO HINDU TEMPLE IN WIMBLEDON

Having divested ourselves of our shoes as a symbol of laying aside our pride we were welcomed by our guide Mr Singh, an elder of the Temple. He told us about Diwali, the festival of lights. In this particular temple it was not celebrated as the arrival of the New Year but as the time when Rama and Sita, triumphant over a long period of trouble, guided by the wise and loving monkey god returned to their kingdom and the goddess Lakshmi, wife of Ganesh the elephant god came down to them bringing peace and prosperity. A beautiful prayer is said at this time:

"From the unreal lead me to the real,
From darkness lead me to light,
From death lead me to immortality."

Everywhere has to be clean and shining with light to welcome Lakshmi. We were allowed to look all around the temple while thousands of little oil lamps were being lit in preparation of the celebrations. The wicks burned in open

little dishes filled with vegetable oil. Every niche glittered with the pure white light, right up to the ceiling. Perfectly silent in the velvety blackness of the incense laden air every little flame shone out separately. Together with a few small chandeliers they illuminated the brilliantly dressed idols in their many different shrines which were topped by red brick domes. It was explained to us that many of the simple people could not grasp the idea of Brahma the formless God, the Father of all, so various tangible forms had evolved to represent the various qualities and facets of God. Vishnu the many armed representing protection, Siva or Shiva – the power of God to destroy evil, Ganesh the elephant headed idol is his son. We were told the stories of Rama and Sita and various other idols. There was an empty niche representing the unknown qualities of God in front of which scented josssticks burned, representing unceasing prayer.

Among the barefooted lighters of the lamps, the perfume, the brilliant idols, the literally thousands of lights we experienced a sense of wonder. We were kindly greeted. The Hindu religion is a tolerant one, it neither evangelises nor excludes. "There is only one God," we were told, "but many different paths to Him."

Diwali is always a time of exchanging gifts and we were all given little packets of sweetmeats made of almond, nuts and spices. I found them delicious.

The ceremonies themselves began while we listened in the entrance temple to Victor Kanu telling us of Father Sathya Sai and of this we will hear in our next issue, as space and time has run out as the Spire is waiting to go to press as I write.

When we revisited the Temple, it was packed with Hindu worshippers with many children all in the brightest and best new clothes, standing and watching while offerings were being made of fruits and nuts, with much chanting. But all too soon it was time to leave and so we missed the singing, dancing, speeches and processions which go on for several hours generating a happy carnival atmosphere which however, does not hide the real meaning of the festival.

"The deepaks (lamps) symbolise the banishment of darkness, evil and ignorance. The bright flame is the symbol of the pure heart which has been enlightened by the knowledge of God; the cleaning, the bright new clothes represent the new life that comes to the heart. Each Diwali lamp is really the lamp of your heart that has to be lit so that the Goddess Lakshmi may come to stay there. A good Hindu whose heart is pure and whose body and mind are clean, is like the flame of the Diwali lamp burning clearly and steadily."

We Christians who follow the Light of the World can readily identify with this.

M.O.

LESSONS TO BE LEARNT FROM THE VISIT TO THE LONDON MOSQUE

The purpose of a visit to a place of worship of another religion is not just to look at the building and observe the differing customs and forms of worship, but in so doing to see how other people's manifestations of their faith may help us in our own. This purpose was, I feel, very well served by our visit to the London Mosque, where we were not only warmly welcomed and guided by Muslims enthusiastic to answer our questions, but also had the privilege of sharing in one of their prayer-times – an opportunity we would not have been accorded everywhere in the Islamic world.

My first impression of the mosque was a place buzzing with activity and life. Although we did not visit on their day of communal worship, Friday, there were many families and individuals there, meeting socially, browsing in the shop or, in the case of the children, attending school. Nevertheless, when the call to prayer came all other activity ceased, including shop sales — how many cathedral shops close during services?

The prayer hall was a place of great tranquillity and simple beauty, the lack of image or ornament having the object of removing distraction during worship. (The separation of men and women has the same purpose). Nevertheless the vitality of their faith was evident in the small groups of people who came in for private prayer or study of the Koran and, having finished, sat quietly talking together. At prayer-time, it was explained, everyone must stand side by side, regardless of rank (no keeping your favourite place!) and although there is a priest, the Imam, anyone may say the prayers.

Perhaps the two most commonly known practices of Islam are the ritual washing and praying five times a day. As explained and manifested in the mosque, both seemed entirely natural. There was no feeling of either ritual being a chore: the ablutions were quickly done and symbolised not only a physical, but also a spiritual cleansing and preparation before worship and the set prayers were short, leaving time for private prayer or contemplation. As my companion remarked on the return journey, perhaps it would not do us any harm to take regular breaks from our daily work to turn towards God and spiritually renew ourselves, rather than morning and night after cleaning our teeth, and a bit extra on Sunday.

Barbara Essam

HALL CLEAN (or The Sistine Chapel Was Never Like This!)

Improved standards of regular cleaning enabled us to change the emphasis this year towards repair and renovation, and in particular, redecoration.

A rich vein of talent revealed itself as a multiplicity of skills were employed: loose and perished plaster, peeling paint, cracks, holes, blemishes — all were swept away, submerged under a tide of new paint.

Artistic ability abounded: plaster and fillers were cunningly worked and smoothed, brushes and rollers waxed hot as large areas of wall glowed with new colour. With bold black patching, the kitchen lino is now distinctly avant-garde. In a surge of new-found confidence, a hitherto docile workforce grew bold, criticising not only the instructions of the management, but also the quality of its handiwork.

Rebelling against her allocated task of chair washing, Hilde seized a brush to mark her imprint in daffodil yellow on several square yards of wall, while Roy expressed indignation and bafflement at being given the loo floors to paint — (He's done them several times before — who said familiarity breeds content?). Perhaps it had to do with Kath having her own complete wall to rub down and fill and paint!

Singing ecstatically on his scaffold tower, Alan was compared with Placido Domingo, and after some debate it was conceded that at very least both have dark hair and dark eyes.

Throughout the day, a total of some sixteen souls and Roy (including also Terry and Rosemary, Denis, David, Frank, Terry, Gill, Paul) were kept in good fettle,

regularly replenished by Monica's excellent coffee and tea, and even a late (1645) entry by Roger was not debarred, but merely postponed to next morning, when he, too, had his own wall to paint.

As a result of all this activity, all of the tables and chairs are newly washed, and much of the Hall now looks a good deal smarter.

Many thanks to all who contributed to this happy outcome: if you have an artistic talent seeking an outlet, we may be able to arrange another onslaught during the Nursery School's Christmas/New Year shut-down.

Jack Gostling

MOTHERS' UNION AGM

On Wednesday 6 November the M.U. held its Annual Meeting in Wayside. First item on the Agenda was to elect a new Branch Leader (no longer an Enrolling Member). Unanimously Mrs. Jean Wilson was elected to office. We wish her every happiness in the future. The Secretary's Report showed how much had been achieved during the past year, and the Treasurer presented a satisfactory balance sheet. Margaret Leatherdale gave a fascinating report on the day she had attended held by the Social Responsibility Committee; the Mothers' Union gets involved in helping Alcoholics, the unemployed as well as the harassed unmarried mothers. Finally Dorothy Edmonds' was rightly thanked for all she had achieved during her six years as Enrolling Member. She was given a MU Brooch which she said she would treasure. It was a happy occasion, well attended.

P.C.C. (29 October)

The Harvest Festival was considered to have been one of the least successful for many years as regards attendance (and the figures for 'From the Register of Services' confirm this). However the gifts were very gratefully received by the Church in Bow in East London for distribution amongst some of the most needy. Sister Audrey Shilling of the Church Army sent a letter of thanks. We were given notice to expect some papers in connection with Mission Audit which is a project designed to help parishes assess their efforts and measure their effectiveness as proclaimers of the Gospel. It is so easy for us either to rest on our laurels or to fail to see the potential we are capable of. We had an interim report on the ARCIC Study groups which had plainly been of uneven quality. We made plans to visit some of the new homes which have been recently built in the parish. We heard that plans were well advanced for the Stewardship Review and that we would be tackling the strictly financial problems this year. The charities committee recommended giving approximately the same as last year with an increase on the contribution to Welcare. There would be a course on 'First Steps in Prayer' in response to an expressed need. The repainting of the outside of Wayside is now complete. Jack Gostling has given us an electric duplicator which will help enormously with secretarial tasks. The next meeting was scheduled for 11th December.

THINK ABOUT IT

GRACE is God making sure that you get what you don't deserve.

MERCY is God making sure that you don't get what you do deserve.

PEACE is what you enjoy when you accept His grace and mercy.

WORSHIP IN DANCE – 8 DECEMBER

Our own Liturgical Dance Group is to lead an Advent Service at **4.30 pm** on Sunday 8 December. Though they have often taken a part in other services in our own church and elsewhere, most recently with their meaningful Peace Dance in the United Service in October, it will be the first occasion when a whole service has been built around their dances. They will be offering to God a series of worshipful dances relating to our Lord's life and teaching, linked by readings and some hymns. Much prayer and thought is going into this and we can look forward to a very moving service. If you have joined them in worship before, you will not wish to miss this; if you have not, please come this time. There will be an opportunity afterwards to get together over a cup of tea. All are welcome.

Ron Bridges

CCG CHRISTMAS CALENDAR

This is proving very popular with its twelve local views – all detachable for use as postcards when the calendar is discarded. It comes complete with large envelope and is very good value at £1.50 (three for £4). Available from the CCG Bookshop, or from Margery Orton, 30 St. James' Road, tel. 979 5868.

Dear Friends,

We would like to thank you all for the beautiful photograph of St. James' church which was recently presented to us.

We have enjoyed many happy years amongst you at St. James' and in Hampton Hill, where we have so many friends.

Our future address will be: The Rosebuds, 40 Rosemary Way, Jaywick, Clacton-on-Sea, Essex CO15 2SD.

Our best wishes to you all.

Ray and Brenda Oliver

3rd HAMPTON HILL BROWNIES

I would like to say a very big thank you to all Brownies and Parents for my surprise party, and the lovely photos of the Pack, which I shall treasure. I also received from Mrs. Devo, our Divisional Commissioner, the County Award which I shall be so proud to wear.

I know the Pack will move along with Lesley as Brown Owl – she has worked so hard and I would ask everyone to support her as you have supported me.

Thank you all.

— — — — —
Brenda Oliver

We would like to record our grateful thanks to Mrs. Blandford of 38 Wolsey Road and to Mrs. Vera Rockliffe for their faithful services over many years in delivering the magazine.

Alwyne Loyd

You may recall that earlier in the year you printed a paragraph in the Magazine in connection with our donating monies from sales to the League of Friends, Teddington Memorial Hospital Appeal Fund.

We thought you and your readers might like to know that so far we have donated £70.72.

Many thanks for your help and assistance.

Yours sincerely,

TEMELA INTERIORS.

FROM THE REGISTER OF SERVICES

	Date	Communicants	Attendance	Pledged Giving	Other	
Sept.	1	52	122	134	31	
	8	95	132	150	55	
	15	110	139	134	20	
	22	103	151	105	26	
	29	90	120	99	15	
Oct.	6	41	162	167	35	
	13	93	130	173	19	
	20	91	143	173	16	
	27	95	295	249	36	
	Pledged Giving by Banker's Order			September	346	
	"	"	"	"	October	512

FROM THE REGISTERS

Baptisms

Sept.	15th	Margaret Joann Dobson	11 Edward Road
	22nd	Elliott Mark Wiffen	36 Uxbridge Road
Oct.	6th	Laura Faye Adams	37 Burton's Road
		Joseph Christopher Burman	127 Wordsworth Rd.
		Emma Claire Witt	18 Broome Road, Hampton
	19th	James Moreton McLeod	235 Lincoln Avenue, Twickenham
Nov.	10th	Esme Isobel Allan Wilson	93 Fortescue Road, Collier's Wood
		Timothy Joseph Crosthwaite	33 Holly Road
		James Andrew Lawrence McCormack	76 Wordsworth Rd.
		Daniel David Clutterbuck	128 Hanworth Road
		Adam Lee Badcock	46 Deacon's Walk

Weddings

Oct.	5th	Richard Sholto Douglas Morton & Josephine Ann Crimmin
		David Michael Thomas & Angela Michelle Williams
	19th	Keith Charles Donald & Shirley-Anne Jackson
Nov.	2nd	Peter Michael Stone & Kimm Michelle Thurgood
	16th	Ian Michael Clark & Lynda Moira Anne Edwards

Funerals

Sept.	17th	William Harry Kemp	259 Uxbridge Road	aged 83
	19th	George Arthur Fletcher	4c Windmill Road	aged 78
	27th	Dorothy Mary Casey	45 Windmill Road	aged 82
Oct.	18th	Lily Haydon	Laurel Dene	aged 92
	22nd	William Henry Hughes	36 Holly Road	aged 69
	31st	Albert Henry Dixon	154 Hanworth Road	aged 64
		Frederick George Taylor	3 Cannon Close	aged 90
Nov.	1st	Florence Margaret Johnson	Laurel Dene	aged 83
	5th	Lilian Gladys Hill	52 St. James's Road	aged 83
	15th	Joan Winifred Hall	123 Uxbridge Road	aged 62

DATES TO NOTE

Unless otherwise noted all Sunday services are as usual:

08.00 Holy Communion

09.30 Parish Communion (1st Sunday in month Informal Service)

18.30 Evensong (1st Sunday in month Parish Communion)

Weekday services are:

Tuesdays 09.30 Holy Communion

Thursday 19.15 Holy Communion

Friday 06.30 Holy Communion

December

3rd 20.00 Properties Committee

4th 14.30 Mothers' Union – Vietnamese Children at Hampton Court

5th 10.30 Magazine Committee

20.00 First Steps in Prayer (last meeting)

8th 16.30 Advent Worship in Dance instead of Evensong

11th 20.00 P.C.C.

16th 19.30 Lady Eleanor Holles School Carol Service

17th 19.30 Rectory School Carol Service

20.00 Tuesday Club – Christmas Party

22nd 18.30 Carol Service for the Parish

23rd Wayside Monday Centre Closed

24th Christmas Eve

14.00 Service for Children at the Crib

23.45 Midnight Eucharist

25th Christmas Day

08.00 Holy Communion

09.30 Parish Communion

27th 10.00 Holy Communion

30th Wayside Monday Centre Open

January 1986

5th 09.30 Christingle Service

7th 10.30 Magazine Committee

8th 14.30 Mothers' Union Party in Parish Hall

13th 10.40 Mothers' Union Wave of Prayer

19th 16.30 United Service for Week of Prayer for Christian Unity in St. Theodore's Hampton. NO Evening Service in St. James

21st 20.00 P.C.C.

29th 20.00 Hampton Council of Churches

February

5th-8th Christian Resources Exhibition in London

16th 18.30 Shortened Evensong followed by talk and discussion on The Church in the Argentine: Miss Sylvia Seaman