

LEADER MAY 2006

*The art of losing isn't hard to master;
so many things seemed filled with intent
to be lost that their lost is no disaster.*

In her poem 'One Art', Elizabeth Bishop confronts the reality of loss in human life. Her words speak of the inevitability of loss – of door keys and wasted time, of a mother's watch and realms of dreams, even of *the joking voice, a gesture I love*. And yet, there is a poignancy and a tentative hopefulness about her words.

*It's evident
the art of losing isn't hard to master
though it may look like (Write it!) like disaster.*

Endings and loss are woven into the tapestry of our lives. Bereavement is painful; times of transition can be hard to handle. A radical change of circumstances and thwarted dreams or expectations may often feel like disaster. But even within that, might there be seeds of something new?

This month our Eastertide celebrations culminate in the feast of the Ascension - a festival which is in a one way about endings and loss as the risen Lord is taken from the disciples' sight. The Ascension is also about expectation and new beginnings: those same disciples join with other men and women in prayer and worship as they await the coming of the Holy Spirit. The tension between the human emotions of confusion and expectation is summed up in the question: Why do you stand looking up towards heaven? For all its strangeness, this episode, retold in Luke and Acts, has continuing significance for our own journey of discipleship as it speaks into our own situations of loss and transition.

During the forty days of Eastertide, the risen Christ met his disciples in the midst of their doubt and sorrow, and revealed to them the way in which his suffering and resurrection fulfils the law, prophets and psalms. He opens their minds to the meaning of Scripture and encounters them in the breaking of bread. Jesus' ascension to the Father marks an important transformation: the dying king, the risen prince of peace, becomes lord of all the world. Thus, the moment of Jesus' departure is a moment of completion. As he withdraws and returns to his Father, Jesus extends a blessing to his followers, and also entrusts them with his promise for the future.

He also speaks to the disciples about God's Kingdom which they too are called to proclaim: a kingdom of peace and justice; a kingdom grounded in repentance and forgiveness. A kingdom of promise. That promise depends upon the conjunction of divine and human will. It is God's will that his loving-kindness should reach the ends of the earth. The disciples are called to proclaim his message amidst all



nations. But first they are told to wait for the fulfilment of a promise: for the coming of the power from on high.

When we are caught in the midst of expectation and change we sometimes find ourselves, like the disciples, gazing upwards. We look up towards the familiar, the reassuring. We are called instead to wait expectantly with the disciples to receive his Spirit. We wait for his gift to us, that we may grow in obedient and joyful service. We are called to worship him and we are called to bear witness to him.

Through his absence the risen and ascended Lord promises to be present to us in new and transforming ways. Christ's presence is not restricted to one place, to one point in time. He promises himself to us. He promises to meet us in the Eucharist, when ordinary bread and wine become for us the body and blood of Christ, by the power of the Spirit. We are repeatedly called to receive this inexhaustible gift. Here a promise is fulfilled. We become Christ's body that we may proclaim his name, his justice, peace, repentance, forgiveness and joy. It is a task to which we are called in faith, hope and love. It is an awesome task.

The art of losing is mastered by us because it is such a recurrent dimension of human experience. Losing feels like a disaster because it is bound up with all our human hopes and our human loves. And yet the Ascension reveals to us that we do not bear loss on our own. As St. Augustine writes:

Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body have to bear... Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him! While in heaven he is also with us; and we while on earth are with him. He is with us by his divinity, his power and his love.

Julie Gittoes

Shared Interest

The world's leading fair trade finance
organisation

www.shared-interest.com

Last month *Fairtrade Fortnight* encouraged all of us to make buying products with the Fairtrade mark part of our everyday habit. Fair Trade means fair for all - for producers, sellers and buyers.

But what about those producers in the developing world? How do they manage to run small businesses when surrounded by poverty? How do they avoid the loan sharks who can so easily thwart their efforts to feed and educate their families?

This is where **Shared Interest** comes in. **Shared Interest** provides "*finance for fair trade*". It is a co-operative society where members deposit quite small sums of money, which is used exclusively to facilitate fair trade by such actions as enabling small producers to be paid in advance for their goods. Depositors can withdraw their money if they need it and are paid a small dividend. As with all investments there is an element of risk, but you do know your money is making a real difference to people in need, both financially and to their self-esteem. **Shared Interest** estimates that the money it lent last year directly benefited some 580,000 people in developing countries.

At present there are over 8300 members of **Shared Interest** who have invested over £20 million. How encouraging to know that so many individuals have made decisions that collectively make such a difference.

If you would like to know more about **Shared Interest**, take a look at their excellent website, talk to me, or contact the regional representative Gordon Tripp (01483 452121, gtripp@educated.org.uk) who is happy to supply leaflets and speak to groups.

We can all buy Fairtrade products and some of us may be able to invest some money to help finance it. Both actions are about helping some of the poorest communities in the world to stand on their own two feet and trade their way out of poverty. What a worthwhile endeavour.

Ann Peterken, 020 8891 5862

Richness and Diversity: An Exhibition of Contemporary Balkan Icons

More than sixty extraordinary contemporary icons from Bulgaria, Greece, Romania and Serbia & Montenegro are on show at All Hallows by the Tower at the personal request of the Bishop of London. The exhibition runs until 19 May and entrance is free.

THE WALL INSIDE BETHLEHEM

They reared a wall in Bethlehem
Four times the height of man,
A concrete slabbed apothegm
And many leagues in span.

It bifurcates the promised land
Where truth was meant to dwell,
Well-beloved in whose hand
The arts of peace would spell.

How every man beneath his vine
And fig-tree's kindly shade
Might read Messiah's gentle sign,
None making them afraid.

The folk who came through Manger Square
Nativity to learn
Through much enduring now repair
Another lesson learn

If shepherds now in fields should kneel
Down yon in Bait Sahour
Checkpoints must intervene to seal
Their suspect movements more.

And if those eastern Kings should come,
Their innocence unfurled,
Deep rumours of alarm would hum
As once in Herod's world.

This massive wall good faith decries
And falsifies the scene,
A sane security denies,
Makes holiness obscene.

'Right to exist' no will should flout,
If made the equal theme,
But while the size remains in doubt
All die in disesteem.

The honest heart perceives what needs,
Ensuring each survives
In fee to what the other pleads -
Our land, our State, our lives.

And thus the only worthy art
In one adversity
To heed aright on either part
The Lord's controversy.

Kenneth Cragg

WHAT'S YOUR ANSWER?

Replies to last month's question:

Is it wrong, if you are not churchgoers, to attend church in order to secure a place for your child at a church school?

I was interested to read the question about people going to church just to get their child into a church school.

I was a lapsed churchgoer until "forced" to attend to hear our banns of marriage at St James'. Perhaps we were lucky in coming to such a welcoming church led by such an inspirational vicar, but there is no doubt that it proved the catalyst for re-introducing regular church-going into my life. Above all, to have the opportunity for a brief period of calm and reflection in a place that does so much to stimulate that, is a rare luxury in these busy times.

So I would say welcome all who come, whatever their primary motivation for being there. Getting them through the door is the key thing. It's then down to all of us to make them want to come back.

Andrew Napier

Whilst I do not think it right to "profess" a faith very obviously to be able to obtain a place at a faith school for your child, perhaps we should also consider that the child may not only benefit enormously from being educated in a school where Christian values are important, but may also find that those values and that faith permeate the rest of his life.

Margaret Taylor

WHAT'S YOUR ANSWER?

Consider this Question:

What's the point in praying?

Replies to the office email (listed on page 7) or send to Margaret Taylor or Susan Horner or to the Church Office marked 'For the Spire'.

CHRISTIAN AID WEEK 14th-20th MAY 2006

Love Among the Rubbish

As Christian Aid Week approaches, we reflect on how God's gracious provision for the poor is at work in the world today.

Recently I met Ajantha Perera, a Christian Aid partner from the Sri Lankan Methodist Church. Ajantha is highly educated with a Doctorate in Environmental Sciences. At the age of 19, whilst an undergraduate in Sheffield, she became a Christian. After many years of study in England and Germany, she got a good job in Sri Lanka and was as successful as anyone could be.

Her environmental concerns, combined with her belief that God created a world that he saw as 'good', led her to the municipal dump where she found a mound of rubbish four storeys high, with methane fires making the air thick with smoke; when it rains a black slurry washes from the dump, stinking, slippery and dangerous. She found people picking over the rubbish and sorting paper, glass and plastic. Rejected people with no rights, no self worth, no hope and no expectation of ever being loved. When she asked them why they did this work, they said, "This is better than stealing". How many of us would be so highly principled if we were destitute?

To cut a long story short, Ajantha built a relationship with this rubbish-picker community, sensitively showing them better things - beautiful smells, clean air and love. She took a 75% cut in salary to become director for social responsibility for the Methodist Church. This meant less money to help these rejected people personally, but then Christian Aid came to the rescue and partnered her project. Now she has been able to give them first aid kits and shoes, as well as sending some of the children to school. But she wants concrete foundations for their shacks to raise them out of the slurry, and carts so that they can collect from houses and so breathe fresh air for part of the day.

Ajantha says, 'It is these people who will educate the nation'. She is putting her own life at great risk, as the authorities fear disturbance to the social order of society. Didn't Jesus do something similar to show people the way? What can they teach us?

As we go out let us not forget the rejection suffered by the rubbish-pickers; the slurry, if it rains; the stench, if it is too hot; the danger Ajantha is in through obedience to her calling and, above all, **remember those carts so that the rubbish-pickers can also take part in a house-to-house collection.**

This is where your generosity, as you give and collect in Christian Aid Week, becomes part of God's gracious and glorious provision for the poor, so that they might live the life that he intended for them. Thank you and God bless you.



A Missionary for May: Apolo Kivebulaya 1864-1933

Apolo was born Waswa Munubi, the son of Ugandan farmers. As a child he was apprenticed to a witch doctor but when he found him tricking people out of their possessions he turned to Islam, which had been brought to his chief's court by Arab traders. When the chief changed allegiance from the Arabs to the British, the Church Missionary Society sent Alexander Mackay to start a church. Waswa credited MacKay with planting seeds of belief in his life. But the chief rejected Christianity and following his death in 1884 his son began actively persecuting the church. An unknown number died, including the thirty-two Christians known to Anglican and Catholic churches as the Uganda Martyrs.

A Muslim-Christian alliance to oust the chief soon dissolved. Waswa, still considered a Muslim, was forced to join their army but he deserted when they began burning villages. Taking refuge with the Christians, he began studying the faith and was baptised in the Anglican church in January 1895. He adopted the name Apolo (after the evangelist of Acts) and was given the name Kivebulaya (meaning "the thing from Europe") because he wore a European suit under his baptismal robe.

In 1896, after training as a catechist, Apolo answered the call of the CMS to Mboga, a village just west of the Great Rift Valley. He made some converts but offended the majority with his stand against sorcery, polygamy and drunkenness. When the chief's sister died in an accident on the church building site, Apolo was accused of murder, beaten up and taken back to Uganda. He spent months in jail awaiting trial, profoundly discouraged. Then he dreamed that he saw Jesus "shining like the sun" and heard him say, "Take heart, for I am with you... Preach to my people. Do not be afraid." When eventually the CMS intervened to have the charges against him dropped, he accepted the chief's invitation to return to Mboga. He found a new power in preaching - many people were converted, including the chief who became a close friend.

A border dispute between Uganda and the Belgian Congo put his ministry in Mboga on hold for twenty years during which he worked in Uganda. Ordained deacon in 1900 and priest in 1903 he walked barefoot or cycled hundreds of miles every year planting and supporting churches. The CMS commented that while he had "never had the opportunity of theological training in the ordinary sense of the term...his devotion, his saintliness of life, his understanding of men, and his missionary passion have made him one of the strongest forces in the diocese."

When at last he was able to return to Mboga he found the Christians had lapsed into witchcraft and polygamy. Fearlessly standing up to the animosity of the reigning chief he not only rebuilt the church in Mboga but extended his work to the neighbouring forest tribes. By the early 1930s he was visiting 14 tribes, including the Wambutu or pygmies for whom he translated the Gospels.

In 1927, Apolo was elected vice president of the CMS. Over the course of 30 years he had contributed enormously to the growth of the church in both Uganda and Congo. While he was ready to observe local customs to reach unbelievers, once people had made the decision for Christ he insisted on a radical turning away from the old practices and a thorough training in the new. He took special care to train up the next generation of leaders so that when he died the churches would continue to flourish.

His saintliness was widely recognised. He lived very simply, rising early for Bible study and prayer, giving most of his pay to support teachers, taking village children into his own home and providing a house for widows and deserted wives. He was credited with working miracles by prayer but above all people commented on his whole-hearted dedication and his exuberant joy. He made his religion attractive by being loving - and lovable. On the day he died, 30 May 1933, Apolo wrote this prayer: *O God our Father and the Son Jesus Christ and the Holy Spirit, may you give me a blessing while in this world, while you lead me through the forests, through the lakes and the mountains, so that I may do your work among your people. Grant that I may be loved by you and by your people. Amen.*

THE CHURCHYARD IN BLOOM

The Churchyard is looking greatly improved and open with the cutting back of the holly hedge, the new planting by the West Porch, the East Wall, the Vestry and the Church Hall garden, the tidying up round the Spire, and the completed restoration of the Canadian War Graves. The bulbs are in flower and it really enhances the surroundings of the Church. We need **some volunteers** to help keep it looking good. Would you be able to do some weeding, tidying up, trimming, watering, or any other jobs at a time to suit you? If you are able or interested, please contact Rodney Taylor (8979 0046) or Liz Butler (8977 4227).



FROM THE FEBRUARY and MARCH REGISTERS

BAPTISMS

19 Feb Oliver Harry Samuel Cole, Addlestone
 19 Feb Jack Andrew Pinsent, Sunbury-on-Thames
 19 Feb Solomon Jack Smith, Hampton Hill
 12 Mar Molly Sarah Lewis, Hampton Hill

FUNERALS

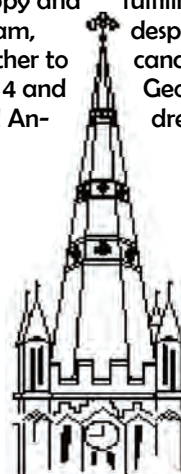
28 Feb Marjorie Irene Wright, Hampton Hill
 1 Mar Dennis Lawson Kirkland, Hampton Hill
 8 Mar Margery Orton, Wallingford
 15 Mar Sheila Ismay Hewson, Hampton Hill
 23 Mar Gwendoline Edith Mary Jarvis, Hampton Hill
 27 Mar Susan Ann Brambley, Hampton Hill

Around the Spire

Liz Butler and Coryn Robinson visited the first headmistress of Carlisle School, Miss Doreen Coates who is 93. She was headmistress when the school opened in 1953. Miss Coates still has a very active brain and Coryn and Liz, who originally met at Carlisle School in 1955, had a wonderful discussion with Miss Coates about schools in general and Carlisle School then and now. Coryn still teaches at the school and has done so for many years.

Andrew and Zoe Napier continue a happy and fulfilling life in Tilford near Farnham, despite the sad loss of Zoe's mother to cancer last year. Lucy is now 4 and George is 18 months and Andrew is Churchwarden.

Sarah teaching at Collingwood Camber-shire will be history.



Clay has a job at Collingwood College in Ley where teaching

Thank you to the Scouts for taking part in the service on 2nd April.

The Collation and installation of Stephan Welch as Archdeacon of Middlesex will take place on Sunday 14th May at St Paul's Cathedral at 3.15 p.m.

The Venerable Stephan Welch's Visitation will take place on 24th May at St Peter's Staines at 8.00 p.m. at which the Churchwardens from St James's and other parishes will be sworn in and given their charge by the Archdeacon on behalf of the Bishop. There are three of these throughout the diocese and all churchwardens must be sworn in by 31st July. Without that they cannot practise!

Pam Humphreys, nee Spink, died suddenly on 24th April. Her husband, Ernie, was a butcher on the High Street.

CHURCH STAFF

CLERGY

The Revd Dr Brian Leathard, MA, PhD, The Vicarage,
46 St James' Road, TW12 1DQ 8979 2069
The Revd Dr Julie Gittoes, 82 Pigeon Lane, TW12 1AF
8941 4424

CHURCHWARDENS

Mrs Liz Butler, 5 Blandford Road, Teddington TW11 0LF
8977 4227
Dr Rodney Taylor, 29 Park Road, TW12 1HG 8979 0046

TREASURER

Mr Paul Peterken, 273 Waldegrave Road, TW1 4SU
8891 5862

CHURCH ADMINISTRATOR

Mrs Griselda Barrett, Parish Office, St James' Church, St
James's Road, Hampton Hill TW12 1DQ 8941 6003

SECRETARY OF PCC

Mrs Janet Nunn, 151 Uxbridge Road, Hampton Hill,
TW12 1BQ 8979 6325

STEWARDSHIP RECORDER

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ORGANIST EMERITUS

Mr Geoffrey Bowyer, Mmus, FRCO 8894 3773

HALL BOOKING

Mr David Taylor, 57 Nightingale Road, Hampton
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THE MAGAZINE

Mrs Susan Horner, 5 St James's Avenue, Hampton Hill
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Mrs Margaret Taylor, 57 Nightingale Road, Hampton
TW12 3HZ 8979 3961

Mrs Griselda Barrett, 39 Park Road, Hampton Hill,
TW12 1HG 8979 3331

ELECTORAL ROLL OFFICER

Mrs Griselda Barrett, 39 Park Road, Hampton Hill,
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BOOK OF REMEMBRANCE RECORDER

Mrs Margaret Hobbs, 76 Broad Lane, Hampton
8979 2320

CHURCH CONTACTS

Brownies	Natasha Clifford	8979 0361
Charities and Links Committee	Ann Peterken	8891 5862
Church Cleaning Rota	Margaret Taylor	8979 3961
Church Flowers	Coryn Robinson	8979 6786
Churches Together around Hampton	Ann Peterken	8891 5862
Dance Fellowship Group	Eila Severn	8979 1954
Deanery Synod	Lesley Mortimer	8941 2345
Finance Committee	Paul Peterken	8891 5862
Guides	Guides	8979 8239
Hall Committee	Betty Rainbow	8894 3907
Ladies' Choir	Eila Severn	8979 1954
Missions Partner Link	Gwynneth Lloyd	8943 0709
Mozambique/Angola Link	Elizabeth Wilmot	8977 9434
Planned Giving Committee	Don Barrett	8979 3331
Properties Committee	Rodney Taylor	8979 0046
Scout Group (including Beavers, Cubs, Scouts, Ventures)	Paul Fitchett	8941 7186
Social Committee	Kate O'Sullivan	8977 8294
St James's Players	Martin Hinckley	8979 0528
Sunday School	Lou Coaker-Basdell	8979 2040
Website	Prill Hinckley	8979 0528
Weekly Notice Sheet	Griselda Barrett	8979 3331
Young Church	Sue Blay	8979 8239

Website: www.stjames-hamptonhill.org.uk

Office email: office@stjames-hamptonhill.org.uk



Music at St James' Church:

Friday, 5th May at 8.00 p.m. A recital by local musicians with St James' Church. Admission by donation to St James' 'Opening Our Doors' project (suggested donation £5).

Saturday, 13th May at 5.30 p.m. St James' Church Choir will be singing Choral Evensong in the Chapel at Sutton's Hospital in Charterhouse, London.

Sunday, 4th June at 6.30 p.m. Evensong at St James' Church.



Forthcoming events at St James'

Saturday, 13th May Barn Dance at 7.30 p.m.

An event for the young and old alike. For the fit and not so fit. Everyone is welcome. £6 including buffet. Tickets are available from the Parish Office 0208 941 6003 or email office@stjames-hamptonhill.org.uk

Saturday, 17th June Bocketts Farm Visit
Further details in next issue

DATES TO NOTE

- 1 Bank Holiday
- 2 Athanasius, Bishop and Teacher, Alexandria, 373
- 3 English Saints and Martyrs of the Reformation Era
- 7 **4th Sunday of Easter**
- 8 Julian of Norwich, Spiritual Writer, 1417
- 14 **5th Sunday of Easter Sunday in Christian Aid Week**
- 15 **Matthias the Apostle**
- 16 Caroline Chisholm, Social Reformer, 1877
- 17 Dunstan, Archbishop of Canterbury and Reformer of Monastic life, 988
- 18 Alcuin of York, 804
- 21 **6th Sunday of Easter**
- 24 John and Charles Wesley, Priests and Poets, 1791 and 1788
- 25 **ASCENSION DAY 2000 Parish Communion**
- 26 Augustine, First Archbishop of Canterbury, 605
- 27 **7th Sunday of Easter**
- 28 Bank Holiday
- 29 Josephine Butler, Social Reformer, 1906
- 31 **Visit of the Blessed Virgin Mary to Elizabeth**

SERVICES

Sunday

08.00 Holy Communion
09.30 Parish Communion

1st Sunday in Month

09.30 Informal Service

Monday-Friday (except Tues)

09.15 Morning Prayer

Tuesday

09.30 Holy Communion

1st Wed in month

07.00 Commuter
 Communion

1st Thurs in month

14.00 Holy Communion

