

LEADER JUNE 2006

800 copies of The Spire are distributed in and around Hampton Hill each month. But several dozen copies are also sent across a wider network of St James' contacts. Since 1954 a copy has been sent each month to Father Timothy Stanton CR, in South Africa.

Father Tom is known now to relatively few people in Hampton Hill and his work and witness hidden from view in our community. Tom grew up here in Park Road, between St James' Road and Cranmer Road, and his sister, Hannah, was for many years a very present figure in our parish community both as a lay reader and as one of the founders of Hampton and Hampton Hill Voluntary Care Group. Tom assures me that he reads The Spire avidly and remembers us in his prayers month by month.

Hiddenness is a major theme in our celebration of Pentecost which falls at the beginning of June. The hiddenness of the loving power of God in each human being which can be ignited and fanned by God's universal spirit, wherever we happen to be whenever we happen to be living or working for God's glory. Since 1954, as a Community of the Resurrection monk in South Africa, Tom Stanton has sometimes very publicly and often very privately struggled and fought against the evil of the Apartheid regime. After its fall and the development of a democratic South Africa Tom and his community have continued to witness to the needs of God's people and the love of God for all its children. Tom is now about to return to the principle house of the Community of the Resurrection at Mirfield in West Yorkshire as their work in South Africa has come to a conclusion.

Whether seen or unseen, hidden or obvious it is one of the great joys and privileges of being your parish priest that I see so many people living out their faith in diverse ways.

In the Pentecost story, in the Acts of the Apostles, the disciples were shocked that the cosmopolitan population of Jerusalem each understood and spoke in their native tongue of the love of Christ. Plus ça change. So today it is for each of us in our own particular situations, with the languages we use in our work or leisure in our family or professional environments that we need to be able to witness to the presence and the claims of God. Sometimes this might be hidden, sometimes such witness may be very obvious. It might be about practical action, a



a deed, a word, a thank you, an enquiry. On the other hand it might sometimes be an unspoken prayer, a stopping to take breath, a cup of coffee with someone, an arm around someone's shoulder which proves to be the appropriate witness to the love of God for all his children.

The feast of Pentecost is a remembrance of the fact that God indwells us and changes us from our own old selves by the new energy of the flame of God's love. Daring to absorb that energy into our living out of the faith will make big changes to us and to those with whom we share our lives, it will make changes to the world and to the worlds we each inhabit. Just as they did in the early church so we need today to expect change, to embrace it and as part of the transforming of the love of God with positive acceptance to the offer of God that we might more become his children showing his image and likeness in the world and thereby transforming it.

The 15th century hymn writer Bianco de Siena put it like this:

*Come down Oh love divine
seek thou this soul of mine
and visit it with thine own ardour glowing
oh comforter draw near
within my heart appear
and kindle it thou holy flame bestowing.*

Do join us as we celebrate Pentecost and embrace the flame of God's love in your everyday living that you and the world may be changed by it.

Brian Leathard

WHAT NEXT?

What next indeed? Brian is moving on to become Rector of Chelsea in the autumn, having been at St James's for seventeen years. We send him and Ramani our very best wishes in this, remembering him and his future ministry in our prayers and giving thanks for all that he has done and achieved here. We expect his last Sunday at St James's will be 17th September, and that he will be inducted at St Luke's, Chelsea on Thursday 5th October 2006.

What follows his departure is called an interregnum or vacancy. During this the life of the parish continues, even though the vicarage is empty. The churchwardens and the area dean are in charge of the parish in the interregnum. They depend very much on the support of the PCC, its standing committee and everyone who contributes now to the life of the parish.

At the outset there are many practical matters to be considered, such as ensuring that we know where things are, maintaining the rotas, covering all the things that Brian does, ensuring that the pattern of services continues to reflect and fulfil the parish's needs, which depends on availability of clergy, and many other things.

The process of appointment of a new incumbent is complex, can be long which means up to nine months to a year, and it cannot start until Brian's departure. It is initiated by the bishop notifying the patron, who is the Vicar of St Mary's, Hampton, and the PCC secretary, of the vacancy. Following this the PCC meets within four weeks to do two important things; firstly to prepare a parish profile to inform potential new incumbents about the parish, and secondly to appoint two parish representatives to lead the process. These are usually, but do not need to be, the churchwardens.

What do we need to do now? The most important thing is to prepare ourselves, to think about where our parish is going, what our mission is and what sort of person we want as our next incumbent. We can start making initial contact with those involved and also take note of any possible candidates who might fit the requirement, keeping our parish's objectives clearly in mind.

The parish profile is a very important document. In lay terms it is a job description and a person specification. The job description part sets the scene. Fundamental to this is our Mission Action Plan and our vision for the future. The profile includes a lot of information about the parish, the area in which we live, the community, schools, etc, as well as information about the church itself, the hall, the vicarage, and associated properties.

There is also information about our Sunday, occasional and weekday services; their type, style, attendances, churchmanship and formality, including a clear outline of the role of music in our worship. We need to identify other members of the team, and give information about other parish organisations, youth groups, etc – the youth groups alone have more than 300 members associated with the church. This profile should also include our work with neighbouring parishes, and ecumenical links with other Christian churches, such as through Churches

Together around Hampton. We must show what support there is for the parish through the new church office and its administrative structure, and also what our financial situation is, the health of planned giving, the outcome of appeals, etc.

The person specification is about our parish's particular needs and the sort of person we want as our next incumbent. This is our opportunity to review where we are, what we need and what we might want for the future. We must think about the strengths and possible weaknesses of our own church's life and ministry, our priorities and the issues that we as a parish need to address. Finally we need to identify the personal qualities and gifts, skills and abilities needed for the journey ahead.

Running the church during the vacancy The churchwardens are responsible for ensuring the provision of services of worship and the continuation of pastoral care, including Sunday services, baptisms, weddings and funerals, pastoral visits, etc, using visiting clergy as required. They are also responsible for paying all costs involved in those services, collecting certain fees payable by law, and accounting for these to the diocese. The churchwardens and the area dean are appointed sequestrators to take responsibility for the money and fees. The churchwardens are also required to take care of the vicarage and all other properties.

In the interregnum, the PCC continues to meet as normal, chaired by the lay vice-chair in the absence of an incumbent. If the APCM occurs during this time, it will happen as usual, and the dean or the archdeacon will be invited. The church registers must be maintained, and services arranged as required. The parish's common fund contribution must continue to be paid to the diocese.

The institution and induction of the new parish priest Once we have a new incumbent, this is a very special occasion that will need careful and detailed arrangement and, no doubt, a party to follow! The new incumbent will need lots of support in getting to know people and the parish. This will be the culmination of an enormous amount of work by the PCC and many other people in providing continuity and stability within the parish. We rely on the support of everyone in the parish to support our move forward to the ministry of a new incumbent.

As you know, Julie is also moving on, on completion of her curacy and her time at St James's. Somewhat unusually she is going to be very close nearby, as Vicar of All Saints, Hampton. Whilst she will be actively involved in developing her ministry there, we know that she will continue to support the community at St James's and our local Anglican community in Hampton.

What do you think? It is very important that we know what you think about the future of our mission, our church and its ministry. If you have views, ideas, thoughts, please pass them on to the churchwardens or members of the PCC (names and pictures in the entrance to the hall). We need to hear from you, in order to make the right choice in this very important process of choosing a new incumbent.

Rodney Taylor

WHAT'S YOUR ANSWER?

Replies to last month's question:

What's the point in praying?

Intercession can be a useful way of dealing with problems of conscience. We can ask God to look after the victims of war, famine, neglect, abuse and our needy neighbours. After praying for them we've surely done our bit by drawing His attention to the difficulties and we can leave the solution to Him.

This caricature of a prayer of intercession does perhaps lead to two meaningful considerations. Firstly, and fairly obviously, intercession may force us to consider seriously what practical help we should give to people in need. Perhaps less obviously, it may cause us to reflect on resolving our own negative contributions to problems, in particular those concerning personality conflicts.

One doesn't have to be a Christian or even believe in God to see the point of this.

RWW

Prayer is not a matter of concerned us-down-here asking reluctant God-up-there to do something. Prayer is God articulating his desire through us. By stating clearly (aloud or silently, verbally or in images) our desire for some good, we bring ourselves into harmony with God and open ourselves to his wisdom and energy, which *may* mean we become the answer to our own prayers. But experience and observation have convinced me that by in effect agreeing with God that something is desirable, we enable him to act in that situation. I imagine God as so courteous and so committed to our freedom that he will not act unless we give him permission. That means I don't so much pray "Please, Lord, do something about Iraq" as "Yes, please, do all the good for Iraq that you want - and let me know what I can do too".

Name supplied

This month's question

I've been following with interest a debate in the RC periodical *The Tablet* about talking in church. The issue is just as relevant in the C of E. It seems to me to be a conflict between those who see the Sunday service as an expression of fellowship and those who regard it as an opportunity for worship. For the first group, it's natural to talk to friends before, after and during the service. For the second, talking is a distraction from prayer and meditation. Since our church services ought to reflect both fellowship and worship, how do we get the balance right?

Please send replies to this question or questions for future issues 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'.

LETTERS

Support:

Julie, in her sermon on the first Sunday in May, asked for examples of how we felt supported by others. I was unable to stand up and tell the congregation of my experience so I am writing about it instead.

Many of you know that my son, Richard, died suddenly on Easter Saturday. A devastating experience. Jesus says: 'I will not leave you comfortless' (John 14:18). The wonderful family of St James' has shown me this is true. Comfort and support from many of you came in the form of concerned telephone calls, flowers, visits, chicken casserole, letters, just listening, help with the funeral and, most of all, the support of your prayers. It has meant so much to me and has been a great help. Thank you all.

Gwynneth Lloyd

A note to congratulate you all on the new 'Spire' format.

What fun to have read about Anusha – very much a schoolgirl when I last saw her. By the way Port Elizabeth is very definitely not in Johannesburg!

It was good to read the piece on Margery Orton. I remember her very well in the days when I used to stay with Hannah (Stanton).

With best wishes,
Joan Miles

Just wanted to say that we love the new format Spire mag, particularly the size & layout which make it easy reading & something you want to pick up and look through - and you've got rid of the ads, which made it hard to find the actual articles. This is the opinion shared by many, but I just thought I'd let you know as people usually shout about the bad & not necessarily the good!

Karen Saul

ARE LEFTOVERS KILLING US?

In our affluent and comfortable existence it seems that there is a division between those who enjoy leftovers and those who, at the end of every meal, empty any remnants into the dustbin or at least the little green recycling bin. I admit it. I am firmly in favour of the former. I am a leftover luncher. Leftovers are one of life's great pleasures. To be able to stand in front of an open fridge and indulge in a couple of yesterday's roast potatoes or the half eaten stilton, to spoon Sunday's sherry trifle or espy the last slice of salami brings a certain innocent, if weight damaging, enjoyment. Leftovers are a delight and belong firmly in the fridge.

Leftovers, however, are killing the church. They are killing the church because we see our allegiance and our giving as being a matter of what we can afford from our leftover income. Jesus didn't ask for our leftovers. He challenged us to follow him. The church across our parish and Diocese was not built by leftovers, the rattling change you would rather get rid of before it wears a hole in your back pocket, but rather the church was built from sacrificial giving. Look at it another way: your Planned Giving to our parish and Diocese enables the message of God, the reality of Christ's generous love and the sustaining of his followers to be practised and shown in this Diocese amongst:

3.6 million people
Over 277 square miles
Through 479 churches
460 stipendiary clergy.

Diocesan activities, which are funded by parish contributions, enable:

150 people to be in training for ordained ministry
148 church schools with 46,582 pupils across all the boroughs of our Diocese
190 social responsibility projects for work with children and young people, refugees, asylum seekers, the homeless, people with mental and physical disabilities, families, the elderly.

All these come through sacrificial giving. Leftovers do not fund them. Now I realise that with about 120 members of our Planned Giving scheme many, many people in our parish are giving sacrificially and I want to thank all those who do so. However, I would also want to challenge each of us to ask ourselves whether we are giving sacrificially to enable the mission and ministry of the body of Christ to continue. Or, are we living on leftovers?

Please do think very carefully about how to sustain and increase the level of sacrificial commitment you make to God's church by your Planned Giving. How much do you spend on nourishing the body and how much are you prepared to spend on nourishing your inner life and the life of the body of Christ?

Obviously I can't answer those questions for you because everyone's circumstances differ, but, as a rule of thumb, the church suggests – and we model in our own parish life - that we give away 10% of our income to charitable works. We are asking that you consider giving 5% of your net income to Planned Giving for the work of the church at St James, throughout our Diocese and across the world. Thus, if your net income is £1000 per month, can you give £50 a month in Planned Giving?

Leftovers are great, but there wouldn't be leftovers if we didn't invest in appropriate spending to sustain our physical needs in the first place. Leftovers are, I am afraid, killing the church. If you would like to join our Planned Giving scheme, or increase your giving, please contact the clergy or Dr Rodney Taylor, tel: 8979 0046 or email: rodntayl@aol.com What we need is real investment through sacrificial loving and giving. Thank you for reading this and thank you for considering your own giving to the body of Christ.

*Brian Leathard on behalf of the **Planned Giving Committee***

News from our USPG Link Missionary teacher in Tanzania

HEGONGO HOLY CROSS SCHOOL REPLENISHES THE ENVIRONMENT

Hegongo School, Magila, Muheza took advantage of the rains on Friday April 28th to plant almost 200 trees. Felix Rogers a student from Dar es Salaam, aided by other Form 1 boys, can be seen in the photo planting an orange tree. This tree planting was part of a programme to regenerate the environment of the school. Students and teachers joined together in the planting of a variety of trees – ornamental, fruit, thorn and hardwood. The school is keen to replace trees which have been cut down. They are developing micro-environments which will give shading and protection; enhancing the environment; growing fruit to supplement the students' diet and creating a source of income for the school. Some of the trees will be a future source for building as well as fuel. The Headmaster, Mr. C E Mganga said, "As a rural school we are encouraging students to be active in caring and developing the environment."

Another development which has taken place at Hegongo School, which is at the foot of the Eastern Usambara Mountains, is the reclaiming of the School Sports Field. The football pitch has already been ploughed and harrowed and planted. Finishing touches are being made to the basketball pitch. Future plans include netball and volleyball pitches, a running track and long jump and high jump pits.

In preparation for planting students help prepare the land at the school shamba. During most of the year the shamba is able to supply mchicha and other vegetables to the school kitchens. Hegongo School is to receive a grant from England to construct equipment for water harvesting.

Charities and Links Committee



News from Joanna Udal, our CMS Mission Partner in the Sudan

Some of us know Joanna from her curate days at St Augustine's in Whitton and some of us only know her from her visits to St James's. Last September she came to see us towards the end of her home leave. Joanna is a very gifted lady, whose faith has called her to live and work in the Sudan. For five years now she has been the Archbishop of Canterbury's representative within the Episcopal Church in the Sudan (ECS), working alongside Joseph Marona, the Archbishop of Sudan. Her latest *Link Letter* is full of interesting things that happened in the early months of 2006. How nice it is to read good news from a country that people immediately associate with the horror of Darfur.

Archbishop Rowan Williams made his first ever visit to Sudan. At Obel, on the banks of the White Nile, he witnessed the work of a World Food Programme distribution point for displaced people and met with local chiefs and WFP staff beneath the shade of the palm trees. He is accompanied in the picture by the bishop of the Diocese of Malakal.

The ECS Provincial Synod met inside Sudan for the first time in over 20 years and was a time of great celebration. It met in Juba, where the new government of Southern Sudan is now established and where the UN peace-keeping mission has a presence.

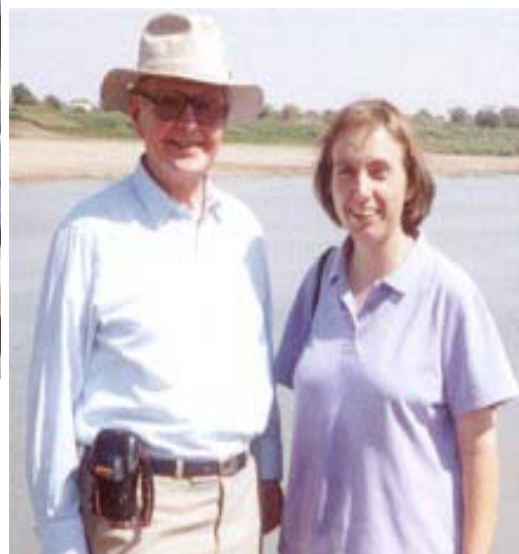
Joanna's father visited as part of an official delegation of those who served in Sudan before independence 50 years ago. The picture with his daughter was taken beside the Blue Nile.

Do take a look at Joanna's *March 2006 Link Letter* for more detail and keep your eyes open for the next one. They are always displayed on the hall notice board, straight ahead of you as you enter.

Charities and Links Committee



*Above Archbishop Rowan Williams and
The Bishop of the Diocese of Malakal
and right Joanna Udal and her father.*



Garrick's Temple to Shakespeare

This beautiful temple, which contains an important exhibition of David Garrick's life and times, is open every Sunday from April to September 2pm – 5pm, and the carefully restored gardens are open daily from 7.30 am – dusk. For further information please take a look at www.garrickstemple.org.uk

It's the 250th Anniversary of the building of The Temple; we have some very special events planned. Come and help us celebrate.

- June 3rd St Mary's Drama Group performing from **7.15pm**
24th Actors' Richmond Company performing from **3pm**
July 1st Sylvan Players (Part of a Festival celebrating the 250th anniversary of Mozart's birth) performing from **7.30pm** – *This is a ticket only event, and spaces are limited for further details please call 0118 986 0905*
8th Old Hamptonians Dramatic Society performing from **3pm**
15th "Mrs Thrale" – presented by Margaret Stallard beginning at **3pm**
Sept 16th London Open House Weekend. On this weekend the Temple is open from **10am – 5pm**
Sept 17th London Open House Weekend, Temple is open from **10am - 5pm**

All times are guidelines only; it would be worth checking beforehand with the web address above.

ART COMPETITION FOR SCHOOLS IN THE BOROUGH OF RICHMOND

In association with Orleans House Gallery, the Trust is sponsoring a competition for the best painting/drawing of a scene or character from a Shakespeare play.

***Deadline for entries - 19th June .**

***Exhibition At Orleans House Gallery - 11 July-27 August.**

***Prize giving in Garrick's Temple - 9th September.**

For entry forms and/or further information contact: Miranda Stearn, Heritage Education Coordinator, Orleans House Gallery, Riverside, Twickenham TW13DJ
Tel:020 8831 6000 E-mail: m.stearn@richmond.gov.uk

TEDDINGTON RIVER FESTIVAL AND LIFEBOAT STATION OPEN DAY

After church on June 18th why not take the family to Teddington Lock for the Annual River Festival and Lifeboat Station Open Day. The Lifeboat Station will be open for visiting. There will be demonstrations on the river together with stalls on both banks and on the lock island.

There will be something to interest all ages. Refreshments and entertainment will be on sale (or bring your own picnic). See local press for more details. Parking is limited. It is advisable to park away from the lock and walk or use public transport. For more details telephone Jill Goddard 01784 211977

SAVE THE CHILDREN FUND AGM at St James' on Friday, 9th June 2006

In June 1969 a group of people gathered at 'Wayside' (then used as parish rooms) for a talk to the Tuesday Club about the work of the Save the Children Fund. At the close of her talk the speaker asked if any of the listeners would care to form the nucleus of a group in the area, as part of the 50th Anniversary of the Fund. Two of us are still part of that original group, now dignified as the Teddington and Hamptons Branch. We haven't had an event in Hampton Hill for some years but this year we are holding the AGM/social evening at St James' Church Hall. Do come and have a glass of wine and meet friends at **7.30 p.m.**

Saints for June:

Samuel (1844-1913) and Henrietta Barnett (1851-1936)



In 1873, the year he married Henrietta, Samuel accepted the curacy of St Jude's, Whitechapel, an area notorious for poverty and crime. The couple came with a strong missionary intent, but not just to save souls. They believed passionately in raising the standard of living for the poor by providing access to better housing and childcare, education and culture. They emphasised self-help and personal involvement rather than institutional charity and believed that those with money and education should spend time among the poor.

This was the thinking behind Toynbee Hall where Samuel was first warden. The University Settlement brought together sixteen university graduates whose work in

the slums not only grew into a significant local social welfare and education programme but gave an impetus to organisations such as the Worker's Education Association (1903), the Youth Hostel Association (1931) and the Community Service Volunteers (1962).

Henrietta helped Samuel in the founding of Toynbee Hall and the Whitechapel Art Gallery, in establishing model housing and setting up a Children's Country Holiday Fund. She was also active in promoting fostering as an alternative to institutional childcare. But she is best known as the moving spirit behind Hampstead Garden Suburb. In 1889 the Barnetts bought a cottage in Hampstead where children from Whitechapel could stay with them. When she heard of plans to extend the Tube, Henrietta came up with plans for housing where all classes could enjoy the live together in attractive surroundings and social harmony. The first houses were erected in 1907. She bought the Heath Extension to be preserved as parkland and, as the educational and social centre of the Suburb, she opened the Institute, part of which survives as a successful state school.

Samuel left St Jude's in 1894 to become first a canon in Bristol, then sub-dean of Westminster Abbey. After his death in 1913, Henrietta went on working for over 20 years. She wrote his biography in 1918 and at the age of 72 she took up painting, one of her pictures being accepted by the Royal Academy. She was made a Dame of the British Empire in 1924, and died in Hampstead in 1936.

A contemporary commented on how the couple complemented each other, Samuel's "rare spiritual gifts, fine mind, and sensitive nature" joining Henrietta's "robust energy and assertive personality." Their collaboration led to - and can continue to inspire - our modern blend of campaigning, self-help, modelling new approaches, and radical thinking about causes and long-term cures for social ills. What is often ignored by modern biographers is the extent to which they were motivated by their faith. At a time when popular religion emphasised personal salvation and charity, the Barnetts were motivated by their faith to take practical action. In obeying the Biblical command *Let justice roll down like waters and righteousness like an everflowing stream* (Amos 5:24), they were following the teaching of St James: *What use is it to say you have faith if you don't act on it? Is mere believing going to save you?... But I will show you my faith by what I do.* (James 2:14;18).



St James' Barn Dance, 13th May 2006



Brian Leathard's 50th Birthday



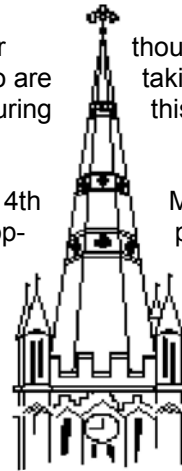
Around the Spire

Brian Leathard is to become rector of St Luke's Chelsea.

Julie Gittoes will become vicar of All Saints, Hampton.

Our thoughts are with all those who are taking public examinations during this time.

On 4th May many voters took the opportunity to visit the church during the morning. Remember that the church is open from 9.00 a.m. to 12 noon.



Is anyone available to spare a few hours on Tuesday or Thursday mornings to staff the office?

Congratulations to Howard Greville-Giddings on his marriage to Beth Gibbons on 22nd April in Poyton in Cheshire

FROM THE APRIL REGISTERS BAPTISMS

- 22 Georgia Josie White, Teddington
- 23 Olivia Susannah Louise Galbraith, Tedd.
- 23 Oliver Sachin Prasher, Hampton Hill

FUNERALS

- 3 Mrs Irene Chunnillall, Hampton Hill
- 5 Mrs Alice Huggonson, Hampton
- 11 Eileen Joan Beaney, Hampton
- 12 Baby Seth Henry Brown, Hampton
- 19 Margaret Yule, Hampshire
- 24 Mr Anthony John Snell, Hampton Hill
- 28 Mr James Michael Kiely

WEDDINGS

- 22 Neil Knight and Serena Brand
- 29 Daniel Brown and Sandra Steermann