

As we celebrate the life of James, let us ensure that our actions speak louder than words

LEADER COLUMN

PETERVANNOZZI



Towards the end of July it will be my pleasure to welcome to St. James's Canon John Holmes, a former colleague of mine from Wakefield Cathedral. John combined being a residentiary canon with the post of diocesan missionary. Before that he was the diocesan missionary for the diocese of Ripon and Leeds. For the last 20 years of his paid ministry John dedicated himself to helping churches to understand the meaning of such words as 'mission' and 'evangelism.' Then, his role was to support them as they tried to undertake activities involved with mission and evangelism. John will be preaching for us on St. James's Day which will this year be celebrated on 20 July, just five days before St. James's day proper. I think that it is appropriate to have a missionary to celebrate St. James with us for James was himself a missionary.

There are few references to James, but one of them we have is in the Acts of the Apostles. It is the first reading for St. James's day.

'At that time prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and predicted by the Spirit that there would be a severe famine over all the world; and this took place during the reign of Claudius. The disciples determined that according to their ability, each would send relief to the believers living in Judea; this they did, sending it to the elders by Barnabas and Saul. About that time King Herod laid violent hands upon some who belonged to the church. He had James, the brother of John, killed with the sword.'
Acts 11.27-12.2

The 'Herod' referred to here is Herod Agrippa, grandson of Herod the Great, made king by the Roman emperor Claudius in AD 41. He appears to have inherited some of his grandfather's violent tendencies. It is not apparent from this passage why Herod picked on James. The bare fact that he did is all that is reported.

The manner of James's death explains why, in a mosaic in St. James's church, James is shown with a sword. He is also depicted, though, holding a book which must be the gospels. The mosaic tells us that James was both martyr and missionary. How was James a missionary or missionary?

In common with the other apostles, James was a frightened man who fled for his life at the time of Jesus's crucifixion. In common with them,

also, James was transformed by the experience of the resurrection. In common with them, once more, James waited for the Holy Spirit to come. Together with the other apostles he went out filled with joy, and the crowd heard him speaking in their own language.

With them he deliberated over matters of significance for the fledgling church. With them, he dedicated himself to the service of the word while others were appointed to the service of the table, caring for the church's poor and needy. Unlike some of the other apostles - his brother John, Peter, Philip - we have no record of his exploits.

The fact that Herod was threatened suggests that James was at least doing something to make the king feel rattled. In that, James followed his Lord. If James's work of mission was anything like that of the other apostles, he will not have been able to restrain himself from speaking out and telling people what he believed.

Yet this explicit proclamation was not the only form of mission that we see from the apostles. The word 'mission' comes from 'missio' meaning 'to send out.' One aspect of the apostles being 'sent out' was their vigorous proclamation of good news which, for many reasons, Christians in the UK can feel uncomfortable with. A second aspect of being 'sent out' is present in the passage from Acts. The apostles determine that aid should be sent to those believers affected by famine.

Good news is realized through the practical action of caring for another suffering human being. Words, however fine, are not enough. Faith without works, says the Letter of James, is dead. 'Actions speak louder than words.'

Perhaps this was true of James and the other apostles. Was it the fact that they practised what they preached that frightened Herod? Maybe this was the total opposite of his own actions with regard to his starving people. This is, of course, speculative. Yet within that early Christian community led by the apostles, including James, we see words and deeds coming together, and each informing the other.

This St. James's tide I hope that once more James will inspire us to mission. This is not just words and not just deed, but both together. It must be clear why a Christian does what they do - it needs to be articulated. At the same time, it must be evident that a Christian acts upon their own words. Without that, the words are empty.



The monthly column of news and events from Hampton Hill and beyond.

Congratulations to **Rod and Tim Mc Dowell** on the birth of their daughter **Iona**, a sister for Mark, on 12 May.

The church is grateful for bequests which have been received from the estates of the late **Margery Orton** and **Margaret Bramall**.

Our patronal festival will be held on Sunday 20 July. The **St James's Day** parish communion will be at the later time of 11am, followed by lunch. The spire will be open afterwards from 1-3 pm

Brian Leathard celebrated the silver jubilee of his ordination to the ministry on 29 June. Seventeen of those 25 years were spent with us at St. James's. Brian's father, **Ray**, well-known to many of us, has recently celebrated his 80th birthday.

Ramani Leathard has been in Burma following the recent disaster. She reports that the situation is quite awful. She returned home at the end of May, but will probably be back in Burma in July. Please do continue to hold all those involved in your prayers. There's more about Burma on page four.

Christian Aid's relief work in Burma makes this year's fund-raising week all the more important. Our total collection was £3663, and an additional £400 will be added to this from those who kindly signed the Gift Aid form. Many thanks to all who contributed, collected and counted, and particularly to Margaret Taylor for organising it yet again.

The 3rd Hampton Hill (St. James's) Scout Group invites you to their **60th Anniversary Celebration** on Saturday 12 July 3pm- 8pm. at 3rd Hampton Hill HQ, (rear of Holly Road Recreation Ground, School Road Avenue, Hampton Hill). The group will be laying on a barbecue and would love to see you. Enjoy a slice of birthday cake, join in a few games, have fun in a relaxed atmosphere and celebrate what an awesome group they are!

*Do you have any news to share?
Send your contributions to Susan Horner.*

Registers

For May:

Baptisms

- 10 Kate Christina Elizabeth Hall;
- Richard Peter Alexander Hall;
- Alexandra Joan Kennie;
- Georgia Elizabeth Kennie.
- 25 Amy Louise Soleil-Berrisford.

Weddings

- 2 Phillip James Law and Katy Jo Kingston.
- 10 Matthew McGuire and Emma Jane Scanlan.
- 24 Andrew Vaughan Williams and Natasha Anaïs Wilkinson.

Funerals

- 8 Anne Hale, 73, Hampton Hill.
- 28 Joan Alice Hart, 87, Laurel Dene, Hampton Hill.

New house, new country...farewell to some familiar faces at St James's

It is always sad to say goodbye to members of St. James's Church when they move away, and this month we regretfully say farewell to Val Traylen and the Calder family.



Val Traylen

As we write Val Traylen is in the last stages of selling her house and moving to Cheshire to be there with her mother. Later, after considering possibilities, they plan to move again, perhaps to Taunton where they have friends.

Val used to work for the National Archives, retiring in 2004. She has been a parishioner of St James's for many years, serving on the PCC,

acting as our archivist, and chairing the Magazine Committee since Brian left the parish (a task which she handed over this year to Janet Nunn).

We shall miss Val, not only for the contribution she has made to the administration of the church, but also to its faith. This was expressed in several ways, by her attendance at formal services, membership of study groups, and by informal discussions about the Christian faith. We wish her well in her new home.

The Calder family of Hamish, Johanna, Alice, Ursula and Peter have

lived in Hampton Hill for four years and been members of St. James's during that time. Previously they lived in Hampton from 1996 and worshipped at All Saints', Hampton.

They are moving to Canada from where Johanna hails. At the time of writing the contents of their house were being packed up, ready to be shipped to Canada. They are taking some time to travel in Europe before crossing the Atlantic in July.

The children have been members of the Sunday School, and Johanna has been a regular leader of Intercessions at the Parish Communion. Their bright and positive presence will be missed.



Bound for Canada: the Calder family

Christian Aid reaches Burma's 'forgotten' cyclone victims



© ACT International

It is now two months since Cyclone Nargis hit Burma's Irrawaddy delta region and Rangoon. The need for relief remains urgent despite the Burmese regime closing relief camps and claiming the relief phase is over.

Around 2.5 million people continue to be affected by the disaster and many are believed to be at risk of hunger and disease due to the Burmese regime's ongoing limitations on humanitarian access to the region.

Children may account for a large number of those who died, since 40 percent of the people living in the delta were under 18 years old.

Christian Aid's local partners have been distributing water purification tablets, blankets, plastic sheeting, food and medicines to 200,000 people in the relief camps and worst-hit areas and will carry on supporting them.

Show goes on for theatre club



The Theatre Club has celebrated its second anniversary with a visit to Richmond Theatre to see Simon Gray's *Quartermaine's Terms*.

For two years, young and old have been seen to see ballets, operas, musicals and comedies at Richmond Theatre, The Orange Tree and the National Theatre, often enjoying big discounts. Anyone interested in joining should see the church notice board or contact Ria Beaumont on 020 8943 4336. Transport can be arranged.

The developing world still needs our voice to bring an end to debt

Over 1,000 debt campaigners were in Birmingham on Sunday 18 May to mark ten years since the human chain at the G8 summit in 1998. See pictures at www.jubilee debt campaign.org.uk

By Ann Peterken

Maria Beaumont, Elizabeth Wilmot and I travelled by coach with over 60 local supporters and Vince Cable MP saw us off at 8.15am. In Birmingham we joined campaigners from across the country to make fresh calls on world leaders to drop the remaining 80% of unpayable poor country debt.

Ten years ago, we were told that dropping the debt was impossible. People would not understand the concept; governments would not entertain the idea. Now campaigners have forced it on to the agenda and the UK has been at the forefront. \$88 billion of debt has been cancelled.

As a result teacher numbers in Tanzania have doubled. Primary school fees have been abolished in Ghana, Malawi, Tanzania, Uganda, Zambia, and in rural areas of Benin. Almost one million children have been vaccinated against disease in Mozambique. Healthcare clinics have abolished user fees in rural areas of Zambia. And much more besides. (Source: Unfinished Business, Jubilee Debt Campaign, 2008)

Gordon Brown is keen to praise the part played by churches and faith communities in the campaign for debt cancellation. In an interview for the *Church Times* he said: 'I do applaud the way churches have made this a test of being a good neighbour. People are helping people they will never know or meet; these people ought to recognise they have helped to transform opportunities for people all around the world.'

But speakers in Birmingham also made clear that this was a new beginning rather than an end to debt campaigning. Speakers from Jamaica, Zambia and South Africa explained that debt was



re-accumulating in some countries, and we needed to work towards a permanent solution to the debt crisis. Just \$400 million of debt keeps some of the poorest countries in the world - countries like Haiti and Bangladesh - in poverty. Other than Norway, Northern governments have ignored the 'odious debts' which were lent irresponsibly and did nothing to benefit the people of the recipient countries.

The keynote speaker was the recently retired Archbishop of Cape Town, the Rt Revd

Njongonkulu Ndungane. He said the Jubilee Debt Campaign must continue to press for more to be done. In particular, there must be easier access to such schemes for all who need them, and an overall scaling up of resources to effect relief.

Money freed by relief must be channelled towards the achievement of the Millennium Development Goals - and there must be effective monitoring to ensure that this is really happening.

Ndungane's personal contribution was the launch of the African Monitor initiative two years ago - an independent, continent-wide organisation to monitor development-funding commitments and how they are delivered to the grass roots. African countries must walk the walk.

He said that following the example of campaigns such as Jubilee 2000, African civil society is now much more active in holding our governments to account. What better validation could one ask for in our continuing efforts for a lasting solution to the debt crisis - such an important component of the global effort to Make Poverty History?



How could you ever define this job?



Brian Leathard looks back on his 25 years since ordination

Most people have a job description in their work. Priests don't. The nearest we come to it is one of the Church of England's defining documents, namely, the Ordinal. This lays down the form of service to be used at the ordination of a bishop, a priest or a deacon. Having been made a deacon in 1982 in Chichester Cathedral and in 1983 ordained a priest, I was ordained under the terms of the 1662 ordinal, with its archaic language and style. Fortunately the Church of England has recently adopted a new set of Ordination Services.

We don't have a job description, but there is a person specification, which is put to ordinands in a series of questions by the ordaining bishop. The bishop asks, among many things: 'Will you be diligent in prayer and in reading Holy Scripture? Will you lead Christ's people in proclaiming his glorious gospel and faithfully minister the doctrine and sacraments of Christ? Will you endeavour to fashion your own life to the way of Christ and be an instrument of God's peace in the church and the world?'

The answer is significant! For it is not simply 'yes', but rather, 'With the help of God, I will'. Significant, I think, for two reasons. First, quite simply, because, as 25 years has taught me, one constantly gets things wrong, is frail and imperfect, and so isn't up to the job in any self-reliant sense. Second, it is significant because being a priest is not something that is mine alone. I am merely, but also uniquely, a representative of Christ's love by the whole Body of Christ. When the Bishop ordains a priest he does so as a representative of the catholic church, in which there is only one priest upon which all priestly ministry is based, namely Jesus Christ. Michael Ramsey summarises this in an elegant phrase, that it is the priest's role to represent the people before God and God before the people.

To this end the priest is a person of theology, not an academic specialist who jealously guards an area of knowledge, but someone who talks about God, a person with a fluency to speak of God in diverse situations, in school or hospital, to the sick or bereaved or dying, in sermons or house groups, to wedding couples or those seeking baptism. Speaking of God may require words, but it may also be effectively done through manner, demeanour, lifestyle or behaviour.

The priest is a person of reconciliation whose very role should link the life of the church and its members, as well as the wider world, to the divine forgiveness which we are called to mirror. This doesn't mean that the priest is called to be a doormat. Far from it. The priest has to model the prophetic life, interpreting the signs of the times in the light of the costly love of God. This might mean modelling forgiveness in the church community, after a row at the PCC. It might mean holding people of different political or ethical views together so that mutual reconciliation, trust and respect can grow. It might, on the other hand, mean a lonely position, standing out for

a Gospel truth in a deeply counter-cultural role. I remember feeling distinctly isolated in the 1980s when I refused the undertaker's advice to wear gloves when taking a funeral of a young AIDS victim, lest the coffin contaminate me, and insisting on placing my hand firmly on the coffin at the committal.

The priest must also be a person of prayer, not primarily words, but prayerful living, which sounds pious but really is just hard work, trying to align one's living and thinking with God's loving, but risky, design for creation. Prayer, I reckon is 9/10ths listening and 1/10th speaking. To truly listen to the still small voice among the clamour of the world's claims is no easy task, but it is a crucial one. This sort of prayer is about listening and acting on other's needs, about visiting the sick, taking communion to the housebound, standing in solidarity with the abused, forgotten or neglected, be they the local homeless or the victims of tyrannical regimes far away.

Above all, the priest is the person of the Eucharist. The eucharist is Christ's gift of himself to the whole body of the church. Priests have no exclusive claim upon it, but the priest is the president at the eucharist on behalf of the gathered people and on behalf of Christ, who alone is the host and who invites us all. The priest must ensure that all are invited, all is prepared, all is shared and all are fed. As such, the priest represents God before the people and the people before God.

And over 25 years of attempting to be such a person I know that there have been moments of tremendous fun and satisfaction as well as real pain, times when things have gone well and more failures than I care to admit. The longer I continue in the role of a priest the more I realise how crucial that response in the ordination service, 'With the help of God I will', truly is. That help comes in all sorts of ways, not least through the sacrificial support of my family, of Ramani and Anusha in particular - telephone calls in the night, front door smashed in, opening the curtains to discover a naked man demanding breakfast, mountains of food and lakes of liquid refreshment for church council members and callers alike, putting up with family plans postponed or promises broken because I opted to wait with someone dying or to see out an argument at a school governing body meeting. And yet they still go on supporting me. Colleagues too, friends and neighbours have all enabled me to struggle through, trying to answer those questions put to me 25 years ago 'With the help of God I will' and to go on attempting to do so with integrity today.

Some years back a parishioner asked me whether, if I had my time again, I would go down the same track. Hopefully I wouldn't make the same mistakes, but I sincerely hope I would be bold enough to attempt to live more truly as a priest. A person of prayer, a person of theology, a person of reconciliation and a person of the eucharist. Perhaps you could too...why not give it some serious thought?



WITH PRILL HINCKLEY

YOUNG SPIRE QUIZ

Saint James



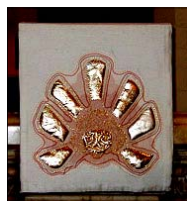
Colour in the picture.

Choose the correct word in the brackets.

Put the letters in the right order.

- Saints who were chosen as special protectors or guardians over certain things like occupations, illnesses, churches, countries, causes, in fact, anything that is important to us are called (*Secular saints, Patron saints, Flying saints*).
- The earliest records show that people and (*schools, factories, churches*) were named after apostles and martyrs as early as the fourth century.
- Our patron saint is (*Saint Andrew, Saint Peter, Saint James*).
- He was son of Zebedee and Salome, brother of Saint John the Apostle, and may have been Jesus' cousin. He is actually called Saint James the (*Important, Greater, First*) because he became an Apostle before Saint James the Lesser.
- He was a disciple of Saint John the Baptist and his job was (*a fisherman, a carpenter, a tax collector*).
- James is described as one of the first disciples to join Jesus. He left everything when Christ called him to be a fisher of men on the shores of the IVERR OJNARD
- James was in the GNEADR of GSEMEANTHE as one of the few apostles who accompanied Jesus there. He fell asleep while Jesus YEDPAR before being arrested on the orders of Pontius Pilate.
- The Acts of the Apostles records that he was martyred by beheading at the hands of Herod Agrippa around 43 AD. He was the first of the Apostles to be martyred. He was buried in EESAJUMLR but it is claimed that in 830 A.D. his relics were transferred to Santiago de SCOALMTPE in Spain.
- His shrine at Compostela was, and still is, one of the greatest centres of pilgrimage. There are (*cockle, mussel, snail*) shells on the beaches of Galacia in Northern Spain where his relics were brought on the way to Compostela and these were adopted as symbols of St. James.

Cockle Shell Hunt Where can you find these cockle shell symbols in and around the church?



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If you need help, go to the appropriate page on the Young St. James's section of the website.

ECOGROUP

In the bag!

Schools help banish plastic

The plastic bag is fast becoming public enemy number one. Millions are handed out every year at supermarkets and then as quickly disposed of. The majority are dumped as landfill or become litter, ending up in rivers and oceans or floating in parks and open spaces. They do untold damage to the environment and wildlife - and what's more they are practically indestructible.

Now, five local schools - Stanley Infant and Nursery, Buckingham, Hampton Hill Junior, Lady Eleanor Holles Junior and Hampton Junior - have taken part in a competition to design reusable shopping bags for the Hampton Hill branch of supermarket Budgens.

Binda Tatler, the store owner said: 'We wanted to do our bit to cut back on the number of plastic bags used. We approached local schools and

asked their pupils to design a long life, recyclable shopping bag.

'Their response was absolutely fantastic. Designs covered animals and plants, but most chose recycling themes or the damage to the environment caused by discarded bags.

'The enthusiasm and interest was absolutely wonderful with more than 1,200 entries. I know that the schools had great difficulty in choosing their winners from so many wonderful, imaginative and very creative designs.'

The winning designs have been printed on to 1,700 durable cotton ecobags. The money raised from sales will go back to the schools or to charities, such as Water Aid.

■ The bags are available direct from the schools or from the Budgens store, 82-84 Hampton Hill High Street.



Designs on the future:
 Stanley Infant & Nursery School
 Buckingham Primary School
 Hampton Hill Junior School
 Lady Eleanor Holles Junior School
 Hampton Junior School

WITH CATHERINE GASH



Green Tips for a better world

Lunch Break

Make your own lunch instead of buying from a shop, reducing packaging and saving several hundred pounds per year!

Teeth and taps

When cleaning your teeth, don't leave the tap running! Using a glass of water, or short bursts from the tap, saves 3-4 litres.

News in brief

Recycling bins

We have new council bins in the church car park for recycling paper, cardboard and plastic bottles. They may be used by the parish office, nursery school and anyone hiring the hall. We hope to do away with the bin in the courtyard to save money.

Traidcraft

The monthly stall has already made a small profit to be ploughed back into projects. We stock foodstuffs, clothing and crafts. Check out the catalogue in church. To order contact Catherine Gash or Ann Peterken.

CHARITIESANDLINKS

WITH ANN PETERKEN



Tooled up and ready to go!

By Janet Nunn

The response to my article in May for old tools for the charity Tools With A Mission has been tremendous and Peter Perrin, the local coordinator from Whitton Baptist Church, is thrilled with the support.

As I write he has a garage full of tools, bicycles (one from us) and 21 sewing machines (three from us). People had all sorts of things stored away and were only too glad to find a good home for them. In fact, I have been promised three garage clear-outs!

On Easter Monday Peter took a phone call from Kathmandu where his grand-daughter and her husband are working on a two-year sponsorship programme with the United Mission to Nepal. They are so proud of what Peter is doing in England. Homes in Kathmandu rely on hand sewing machines as their daily electricity supply lasts for only seven hours.

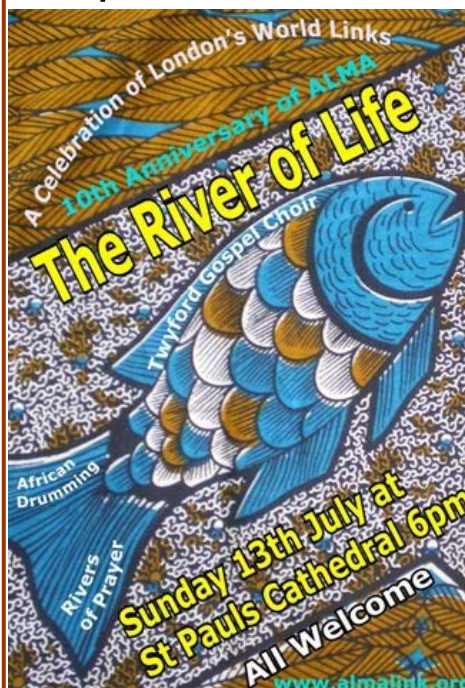
Thank you to everyone who has already given tools.

I have heard from Peter that they will also accept computers.

■ If you have anything to offer the charity, please telephone me on 020 8979 6325.



Help the ALMA celebrations to flow



For any of you who are wondering, ALMA stands for the Angola-London-Mozambique Association, which is the partnership link between these Anglican dioceses. ALMA also means 'soul' in Portuguese. Do take a look at www.almalink.org

I wonder if any of you remember the *Feast of Life* service in July 1998 during which the ALMA Covenant was signed? The Leathards were there and I remember Ramani being one of the people in national dress who carried baskets of fruit to the altar.

Now ALMA is celebrating its tenth anniversary, with a *River of Life* service in St Paul's Cathedral at 6pm on Sunday 13 July. This gives a wonderful opportunity to see the Bishops of Angola, Lebombo (southern Mozambique) and Niassa (northern Mozambique) in person.

Please be there if you can. We want to show the visitors a vibrant body of Christians in London by filling the cathedral - just as it is when we visit their countries.