

The Spire

The magazine of St James's Church, Hampton Hill

Free, but a donation helps us!

March 2009

Fit for a king

Meet the history man as we go inside
the Chapel Royal at Hampton Court Palace.

Info Board

ONLINE Check out the website for all the latest news

Welcome

MARCH 2009



Hopefully when you receive this copy we shall have begun to see the first signs of spring. The Spire committee met this morning to plan the

March issue on 'Snowy Monday' when London came to a halt and I spent the rest of the morning shovelling snow from my front steps!

Thank you to everyone who has already contributed to the appeal featured in the February issue. This is very encouraging to the committee and will considerably help towards the cost of producing The Spire. The appeal remains open all year round and we welcome contributions at any time.

This month we are featuring the



Chapel Royal at Hampton Court Palace (above) as several members of our congregation steward there.

Alwyne Loyd has a great passion for the Chapel and is a real inspiration, so I am sure you will enjoy the article in the centre-spread.

Best wishes

Janet

Janet Nunn,
Editor.

The Spire

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Magazine distribution

The Spire is available free from church. It is also posted or delivered to more than 600 homes. For more about this, contact Susan Horner (see above).

Contributions welcome

The Spire is your magazine and we welcome articles. We regret we cannot print fiction, poetry or anything subject to copyright. We can't promise to publish, so to avoid disappointment please contact the editor first.

Getting the magazine

Lost a copy of The Spire? The magazine has been online since 2006. It can be enlarged and is available on tape. For more information contact the editor.

Magazine appeal

££ If you have enjoyed reading The Spire please make a donation to help us cover the printing and distribution costs. Cheques should be made payable to 'The PCC of St James' and sent to the Parish Office. Thank you.

Next issue/Copy deadline

The next issue of The Spire for Easter is a double issue for April and May, and will be published on 29 March. All copy must be with us by Monday 9 March.

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Updates

Please tell us about any changes

Printing

Caring for the environment



Paper

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Printed by

J A Hollingsworth 020 8686 4481

Services for March



Sundays

8am Holy Communion
9.30am Parish Communion

1 March - First Sunday of Lent
Genesis 9.8-17
1 Peter 3.18-22
Mark 1.9-15

8 March - Second Sunday of Lent
Genesis 17.1-7, 15, 16
Romans 4.13-25
Mark 8.31-38

15 March - Third Sunday of Lent
Exodus 20.1-17
1 Corinthians 1.18-25
John 2.13-22

22 March - Fourth Sunday of Lent
Mothering Sunday
At 8am: Numbers 21.4-9
Ephesians 2.1-10
John 3.14-21

At 10am: Colossians 3.12-17
John 15.12-17

29 March - Fifth Sunday of Lent
(NB: British Summer Time begins.
Advance clocks by one hour)
Jeremiah 31.31-34
Hebrews 5.5-10
John 12.20-33

1st Sunday in month

1 February
9.30am All-age Communion

Mondays-Fridays (not Tuesdays)
9.15am Morning Prayer

Tuesdays

9.30am Holy Communion

1st Wednesday in month

4 February
7am Commuter Communion

1st Thursday in month

5 February
2pm Holy Communion

Forget false sacrifice this Lent and take a more liberating path

DEBBIE OADES

IN THOUGHT AND PRAYER

Our lives as members of the Christian community commence with the sacrament of Baptism, richly embodied with imagery of a journey of transformation. This journey begins with the signing of the cross, joining us in culpability for Christ's death, and reminding us that he died for us. Our 'drowning' in the waters of baptism signifies our dying to sin and rising to new life, uniting us with Christ, to a new life born of water and the Spirit. Symbolic of this new life, moving from darkness to light, a candle is lit to remind us we walk in the light of Christ.

The 40 days of Lent symbolize the 40 days Jesus spent praying and fasting in the desert, concomitant with the 40 years of the Israelites in the desert, journeying from the bondage of Egypt to the liberation of the Promised Land; rich symbolism as we travel from Ash Wednesday to Easter. Later, Lent became a time of preparation for entry into the Christian faith, culminating with baptism at the Easter Vigil.

Gradually, Lenten preparations for Baptism began to incorporate the whole Christian community's preparation for Easter. It was a time of prayer, internal reflection, self-denial, almsgiving and virtue. Not until the Middle Ages did Lent focus on penitence and abstinence.

Yet still today Lent focuses on the 'giving up' of things. This would not be so bad if it wasn't focused on superfluous things. For many this involves 'giving up' some kind of food or drink: chocolate and alcohol are high candidates! In a world of excess these superfluous extras significantly distort what Lent is about. Yes, there is virtue in giving the money saved to needy causes, but have we really given anything personally? Monetarily we are the same, and most find something else to fill the gap of what was 'given up'! These abstinences can bear fruit only if nourished by our inward journey, our pilgrimage towards God.

So what sort of journey should we make during Lent? If we look to Jesus' temptation (Matt 4:1-11) there are challenging pointers. Jesus' first temptation was to turn stones into loaves of bread. His response: 'It is written, "One does not live by bread alone, but by every word that comes from the mouth of God."'

The Israelites' journey through the wilderness forced them to see themselves as they really were: weak, unfaithful, forgetful and ungrateful. 'If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread' (Ex 16:3)

Do we trust God is with us when the going is hard or do we think God has abandoned us? Do we take the worldly path because it's easier than God's? Are we ungrateful for the lives God has graced us with? Do we

give God thanks or are we too self-centred?

Jesus' second temptation was to test God by throwing himself from the temple's pinnacle to see if God would save him. Jesus responds: 'Do not put the Lord your God to the test.' The manna God fed the Israelites kept them physically alive, but because things weren't as they wanted they refused to listen and lost what kept them spiritually alive: their faith and trust in God who loved them.

Do we test God or try to bargain with God to get our own way? Do we expect to travel through life without getting hurt and blame God when we are? Do we turn towards or away from God when we don't understand? Do we forget God loves us?

Jesus' third temptation was the riches of the world for worshipping Satan. Jesus responds: 'Worship the Lord your God, and serve only him.' Even though the Israelites were told to gather double the manna on the sixth day, as there would be none on the Sabbath, some still went out to gather.

Do we truly worship God? Are we prepared to be counter-cultural or are we blinded by modernity and individualism? Does greed make us yearn for more?

Baptism commenced our journey. If outward expressions of faith are to bear fruit, then like the Israelites an inward journey of conversion must be undertaken.

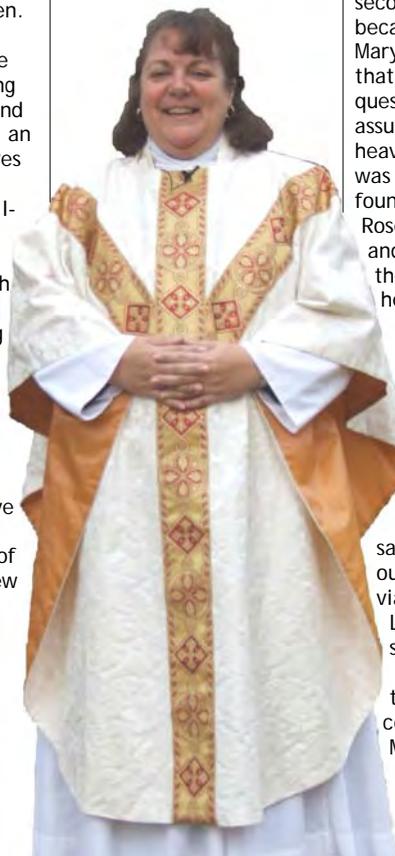
Lent is a time to scrutinize ourselves truthfully. A time to acknowledge we are flawed and broken, needing God's healing and redemption. This requires honesty and humility to see ourselves as God sees us; an abandonment of our will, to cast ourselves upon the mercy and will of God. Via this abandonment we truly experience the all-encompassing love only God can give.

Towards the end of Lent, lectionary readings focus on Jesus' impending death and his increasing reliance on God. Ultimately on Calvary, Jesus had nothing left other than trust in God.

Will we continue to offer false sacrifice, or trust God not only to accompany our journey, but also draw closer? Dare we make this pilgrimage? Is this a Lenten journey worth travelling?

If we dare to make this journey we have the liberation promise of Easter to look towards, the ultimate sacrifice and gift of love. 'Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away... And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband... And the one who was seated on the throne said. "See, I am making all things new."' (Rev 21: 1-5)

May God make in us all things new and bring us through his mercy and love to everlasting life.



During March we have both Mothering Sunday and the Annunciation of Our Lord to the Blessed Virgin Mary. Both occasions are linked by the tradition of the giving or receiving of flowers.

Particularly linked with the Annunciation is the Liliun Candidum, more commonly known as the Madonna Lily. Candidum means a glistening white. There are many traditions based around why the Madonna Lily became synonymous with Mary, but its link goes back to the early days of Christianity.

One tradition says that as Eve left the Garden of Eden her tears as they fell to the ground were transformed into Lilies, and as Mary became known as the second Eve so the Lily became associated with Mary. Another tradition is that doubting Thomas also questioned the bodily assumption of Mary into heaven, but when her tomb was opened all that was found were Lilies and Roses; Lilies for purity and Roses for love, the thorns of which pierced her soul.

In Edwardian and Victorian times there developed a language of flowers and Roses and Lilies were to form the traditional posy to give to your Mother, as a recognition of the love and sacrifice both they and our Lord's Mother made via Motherhood.

Let us not forget the strength of sacrifice born of a Mother's love that we may take courage and follow Mary's example in saying: 'Here am I, the servant of the Lord; let it be with me according to your word.'

News Bulletin

Sleepwalking for the ALMA Lent Appeal

In the developing world water-related disease remains one of the main causes of childhood death while for us clean, fresh water flows in abundance with the simple turn of a tap.

ALMA's tenth anniversary was celebrated last July in a River of Life service at St Paul's Cathedral and this theme is carried forward to the 2009 Lent Appeal, which seeks to transform lives by funding water projects in Angola and Mozambique. The Sunday School and Young Church will be raising funds for the appeal by holding a sleep-over in the hall on 21 March and by providing breakfast the following day, Mothering Sunday, between the 8am service and the all-age communion at 10am (note the later start).

This appeal also provides a chance for us to reflect on our own water use; to reduce our consumption; to drink tap water rather than buy bottled water; to help to raise £60,000 for water projects. Appeal envelopes are available from church, but if you cannot get your donation to the church please send your cheque, payable to *LDF (Lent Appeal for ALMA)* to: ALMA Link Officer (Lent Appeal), London Diocesan House, 36 Causton Street, LONDON SW1P 4AU. Don't forget to Gift Aid your donation.



John and Moya Meredith Smith, together with Liz Wilmot (pictured above), joined a group from SS Peter and Paul's in Teddington last October for a seven mile sponsored walk following part of the Pilgrims Way.

Beginning at Shalford, they stopped for a break at St Martha's on the Hill Church ending at a teasop in Shere. The walk raised over £500 for our ALMA link churches in Mozambique (a link that St James's shares with SS Peter and Paul's) to buy musical instruments to form a church band. This included £32 collected by Young Church at the St James' Day celebrations last year.

Smart thinking to deter lead thefts

The rising cost of metal has led to a big rise in the theft of lead from church roofs. In 2007 we fell victim when the lead from our west porch was stolen. Replacing it cost nearly £2000 and although insured, we had to pay a £200 excess. To remain fully insured we have used a new protection technique to mark our exposed roofing metal with a proprietary paint, invisible in normal light but detectable to scrap dealers. This has now been done and a new notice tells visitors that our church metal is 'SmartWater protected', which should make it less vulnerable.

The charity to which many people contributed sewing machines and bicycles, Tools With A Mission, can also use school text-books. If your school is discarding any, please let Janet Nunn know (020 8979 6325).

Registers for January

Baptisms

4 Sophie Angel Grace Martin, Hampton Hill.

24 Oscar Harry Zollo, Sunbury.

18 Harrison Roger Guttery-Syme, Teddington.

24 Martha Jennifer Morrell, Hampton Hill.

Meet the history man

By Nick Bagge

Alwyne Loyd has worshipped at St James's for nearly 40 years and adores history. He has always felt a special connection to the Tudor period and especially to King Henry VIII, with whom he has a few things in common. While Henry had six wives, Alwyne has six sons, and both fell in love with Hampton Court Palace and its beautiful Chapel Royal. But there the similarities end. Henry was a king of imperious will, while Alwyne is a remarkably humble man. And while Henry worked his way through his wives in quick succession, Alwyne remains staunchly loyal to his beloved wife, Alison, who developed Alzheimer's and died in 2003 after 55 years of marriage.

As for Henry VIII, love him or hate him, there's no doubting he was one of our most important monarchs. He became king in April 1509 - 500 years ago this summer - and his reign was highly eventful. Henry broke from Rome, making himself head of the church in England, changed government, encouraged the arts and built colleges. He also watched over possibly the greatest act of vandalism in English history - the destruction of priceless treasures through the dissolution of the monasteries, squandering the money in wars with France. When he died in 1547 Henry had more than 60 houses, but none was more important, nor more sumptuously decorated, than Hampton Court Palace.

Alwyne got the chance to work as a volunteer steward at the palace's Chapel Royal in 1997. (Anne Rowett and Marion Neville from St James's also work there.) 'Volunteers usually do two-hourly sessions. Some 8,000 children come through the palace daily. I was talking to them in the chapel, maybe four lots in a couple of hours. I enjoyed it enormously, so I increased the work and started attending chapel services.'

The chapel was built between 1514 and 1525 by Cardinal Wolsey. In 1525 Henry made it a Chapel Royal. Outstandingly rich, colourful and layered with history, the chapel owes its splendour to being beautifully proportioned. 'It seats only 300 people. It's got a Tudor pendant-vaulted ceiling, made of oak from Sonning, carved and painted by hand and decorated with gold leaf. I always make a joke about it being an "Ikea job" and brought to the palace flat-pack!'

The thousands of people who visit Hampton Court Palace every week are often surprised by what they find. 'They have seen the Great Hall and the vast kitchens and then they get to a building that's quite different. What people want is someone to talk to them. It's the extra bits of information that they can't find in the guide books that excite them.'

The Chapel Royal is important to



Alwyne. 'The atmosphere is unique. People have been worshipping there for 450 years and I enjoy the peace and tranquillity: the spirituality of the place.'

Kings and queens used the private pew that looks down upon the main body of the chapel. It was here in the chapel, as Henry attended an All Souls' Day mass in November 1541, that he learnt that his young wife Catherine Howard was not so pure. 'Archbishop Cranmer, the only man brave enough, pushed a piece of paper into his hand and told him that she had been unfaithful. Henry was besotted with her and thought she was in love with him, but while Henry was tucked up in bed Catherine used to visit Thomas Culpeper.' She was executed at the Tower of London.

All of Henry's wives came to Hampton Court and most had lavish lodgings. The palace also provided accommodation for his children, courtiers, visitors and servants. In August 1546 Henry entertained the French ambassador and his entourage of 200 - as well as 1,300 members of his own court - for six days. Five months later, Henry was dead, with three surviving children - Prince Edward, nine, and his older sisters Mary and Elizabeth. Each would rule England, and Hampton Court would continue to play an important role.

Henry's huge energy was fuelled by a huge appetite and on his death he boasted a 52in waist. Alwyne recalls how Henry changed the course of England. 'There were two factions really, throughout his life. The Catholic one, led by the Duke of Norfolk and the Bishop of Winchester, and the Protestant one, with Thomas Cranmer, his Archbishop.'

Henry had desperately wanted a son. Catherine of Aragon had produced six children, but only a daughter survived. He became infatuated with Anne Boleyn, but she wouldn't consent unless made queen. Cardinal Wolsey asked Pope Clement VII for a divorce, but he refused. 'Wolsey could never have



© Historic Royal Palaces

delivered because Catherine's nephew was Emperor Charles V of Spain, who controlled the Pope. Thomas Cromwell saw his chance and told Henry to break from Rome and arrange his own divorce.'

This allowed him to marry Anne, but she was beheaded in 1536. Henry's third wife, Jane Seymour, died in 1537, days after the birth of Henry's only surviving son Edward. Henry was devastated, but he was persuaded by Cromwell to marry for a fourth time, to the daughter of a Protestant German duke, Anne of Cleves.

'Henry was ruthless... You could be in good favour at lunchtime and he'd sign your death warrant by evening'

This was not a happy union so Henry rapidly divorced Anne - and beheaded Cromwell. His fifth marriage was to Catherine Howard, whom Henry called his 'rose without a thorn', but when she was executed in 1542 it destroyed the Roman Catholic hopes of a reconciliation with the Roman church. The following year Henry married the Protestant Catherine Parr who survived him.

Henry became increasingly insecure and prone to violent outbursts; some historians suggest he was mad. 'He was

absolutely ruthless. You could be in good favour at lunchtime and he'd sign your death warrant by the evening if you upset him for some reason. If you failed him, you didn't get another chance.'

Hampton Court Palace is one of only two surviving palaces out of the many owned by Henry. It runs with the help of volunteers, and in 2006 Alwyne added palace duties to his job in the chapel.

To mark the anniversary of Henry's coronation the palace will have an exhibition with some loaned works of art, from 10 April to the end of July. This will take place in the Council Chamber - a room off the Haunted Gallery that has never before been open to the public. *Henry's Women* will feature portraits of all six of Henry's wives: some have not been on public display before.

By July work should be complete in Chapel Court to create a garden inspired by Henry VIII's 16th century Privy Gardens at Hampton Court Palace. As part of this the palace has commissioned eight wooden *Kyngs beestes*. These will be carved, painted, then gilded and displayed on posts lining the central path.

The palace means a great deal to Alwyne, who will be 89 this month. 'After my wife died five years ago it has really given me some purpose in life. There are jobs there to suit everyone, in fact I really can't recommend it too strongly.'

In May 2004 the Queen and Duke of Edinburgh visited the chapel for a special service to mark the 400th anniversary of King James visiting Hampton Court, where he ordered a new translation of the Bible to be named after him and published in 1613. 'The Queen has many honorary chaplains and once a year she likes to see them all. After the service she went up to the Queen's Apartments and we lined the route.'

In January this year while working in the chapel Alwyne's dedication was sorely tested. 'I happened to look up at the ceiling and could see only half the stars. I asked for the light to be turned up, but it had, so I knew something was wrong.' Alwyne later discovered that he had temporal arteritis, a rare condition that had starved his left eye of oxygen. 'Some time on that afternoon my eye failed in the chapel.' Although shaken, his determination has won through. 'It is not going to stop me working at the chapel and if one of my eyes was going to go it couldn't have gone in a better place, because the chapel means so much to me - it really does.'

■ For information about working in The Chapel Royal, contact Revd Denis Mulliner telephone 020 3166 6515.

■ For information about working at Hampton Court Palace, contact Sarah Levine, Volunteer Manager, telephone 020 3166 6175.



Around the Spire

News and events from Hampton Hill and beyond

Celebrating Jean Wilson's contribution to the life of St James's and beyond

Jean Wilson has now moved

to Hindhead to live at a supported housing complex for retired clergy and their spouses. The congregation gathered in the church hall after Parish Communion on 25 January to bid a fond farewell to Jean on her last Sunday as a resident of the parish. Jean had provided splendid refreshments and we were pleased that her daughter Rosalind and son Laurence joined us. Richard Melville, Margaret Taylor and Rosalind spoke about Jean's life and her contribution to St. James's Church.

Jean was born in Penarth, near Cardiff and moved to Mill Hill as a teenager. She met Gordon whilst he was a theology student in Durham and she was at teacher training college. They married after the war, by which time Gordon was ordained. He served in parishes in Mexborough, Stockport and Crewe where many people were disadvantaged and Jean combined the duties of a



vicar's wife with bringing up their three children, Charles, Rosalind and Laurence. Later she returned to full-time teaching, eventually becoming deputy head of her school.

Gordon was also pursuing his abiding mission in life, being a peacemaker, and he and Jean became very active members of the Anglican Pacifist Fellowship. They were also involved with interfaith dialogue, through which they met Hannah Stanton from Hampton Hill and together founded the Week of Prayer for World Peace.

Gordon and Jean retired to Hampton Hill and joined our congregation, with Gordon also taking some of the services during the interregnum between Nicholas Chubb and Brian Leathard. Canon Gordon Wilson died suddenly during a holiday in Devon with Jack and Ruth Gostling. Jean has continued to support the APF and WPPW, presenting an annual prize in his memory.

We all wish Jean well in her new home: Flat 16, Manorstead, Tilford Road, Hindhead, Surrey GU26 6RA.

The 24 lamps in the nave ceiling have been replaced by fluorescent lamps using less than 20% of the power of the incandescent ones. Getting rid of the shades makes the ceiling lighter and brighter. Besides saving power, the cooler-running new lamps should prevent further blackening of the ceiling.

Keen cyclists are invited to join African Revival, a local charity helping to improve education, healthcare and job opportunities in seven African countries, on a spectacular ten day, 500km ride from Lusaka to Victoria Falls, Zambia, in May. For more information telephone Elaine Miller on 078 3436 2120.

Got any news?

Please contact Susan Horner tel 020 8979 9380 or email: smhorner5@yahoo.co.uk

Young Spire

With Prill Hinckley



ONLINE There's much more to read and do online! Young St James's has a guide to our church and patron, Bible stories, puzzles and groups to join.

Quiz - St. James's Nave



• Fill the gaps below using the following words: (hull, columns, wall, ship, pews, services, benches, fisherman, old, congregation, 15th, God, roof, stood)

The nave is the central open space of the church with rows of either side where most of the sit during It is divided from the side aisles by ten which support the church

The word nave comes from the Latin word *navis* which means The roof timbers are like an upturned ship's, reminding us that St. James was a It is as though the church is a ship, the congregation are passengers in the ship, and the priests and congregation are travelling together towards

Pews are the fixed on which people sit in the nave. Once there were no seats in churches and the congregation or knelt. Later, in some churches, a few seats were attached to the wall for and sick people, and from this comes the saying, 'The weakest go to the'. Fixed seats for all the people were introduced about the century.



- **The pulpit** is the raised, enclosed platform from which the preacher
.....(gives the sermon, takes communion, sings the hymns).
- It is made of
- It is hexagonal so it has..... (8, 6, 10) sides.

- **The lectern** is a (reading, writing, drawing) desk.
- It is made of(iron, copper, brass).
- It is in the shape of an (eagle, heron, sparrow) with out-stretched wings.
- This bird is standing on a ball, which represents the (world, environment, government).

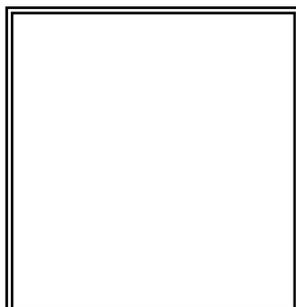


Stained Glass Windows in the Nave



- Where can you see this window?
 1. High above the nave
 2. In the baptistry
 3. In the chancel
- What does it show?
 1. Jesus on the cross
 2. The Holy Spirit in the form of a dove
 3. A white candle

• Design your own stained glass window



The Great West Window The Transfiguration of Christ

To the Glory of God
and in loving remembrance
Fitzroy John Fitzwygram
First vicar of this parish
1863-1881

This window is erected by his
parishioners and friends
"A faithful man and feared God"
He entered into rest
August 13th 1881

- Where is this window?
- What does it show?
- Who erected the window?
- Who did they erect it for?
- When did this person die?



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

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• It is in the shape of an
(eagle, heron, sparrow) with out-stretched wings.
• This bird is standing on a ball, which represents the
(world, environment, government).

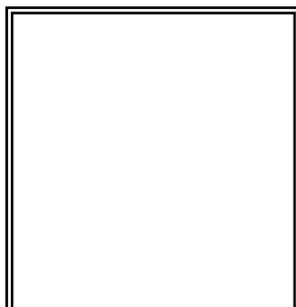


Stained Glass Windows in the Nave



• Where can you see this window?
1. High above the nave
2. In the baptistry
3. In the chancel
• What does it show?
1. Jesus on the cross
2. The Holy Spirit in the form of a dove
3. A white candle

• Design your own stained glass window



The Great West Window The Transfiguration of Christ

To the Glory of God
and in loving remembrance
Fitzroy John Fitzwygram
First vicar of this parish
1863-1881

This window is erected by his
parishioners and friends
"A faithful man and feared God"
He entered into rest
August 13th 1881

• Where is this window?
.....
• What does it show?
.....
• Who erected the window?
.....
• Who did they erect it for?
.....
• When did this person die?
.....



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



REVELATIONS



Politicians and problems

'Events, dear boy, events', replied prime minister Harold Macmillan, when asked what problems he saw ahead. Equally entertaining, though ridiculed at the time, was Donald Rumsfeld's classification of problems as 'known knowns, known unknowns and unknown unknowns'. He explained these as: 'Things we know we know, things we know we don't know, things we don't know about that we don't know'. Whatever we think of Rumsfeld, this classification seems sensible. However, more than this, it needs a competent statesman to see clearly what are the real priorities, including the risks of the known unknowns. Rumsfeld didn't seem very good at this. But beyond mere competence, a really great statesman has the vision, the wisdom and the courage to take the right decisions, however controversial. Perhaps such a statesman has just taken office in America. Let us hope so.

Direct action

How far should we go to further what we think is a good cause? There seems to be no easy answer to this problem. It arises if direct action is illegal, or even if technically legal will cause major difficulties to innocent people. The direct action by climate change protesters at Stansted Airport exemplifies this. Now the third runway planned for Heathrow gives another challenge. Probably a majority of thinking people now recognise the looming danger of climate change, as do most MPs. The claim of economic necessity seems weak. Many also feel that promises that airport expansion will not lead to an increase in carbon dioxide and other pollutants are either naive or dishonest. A free vote in parliament, or a demonstration of the promised new, quiet, low-pollution aircraft before Sipson is wrecked would disarm a lot of protest. Without some such guarantee of good faith, many may feel that direct action, if only peaceful obstruction such as at Stansted, is justified.

Proclaiming our faith

Cardinal Cormac Murphy-O'Connor has suggested that Britain has become an 'unfriendly' place for religious believers. In an interview Jeremy Vine, the BBC Radio 2 presenter, discusses the difficulties he feels he has in his work as host on his radio show, saying that: '...it's almost unacceptable to say that you believe in God...'. Ed Stourton is happy to admit his faith as a practising Catholic, while not advertising it by words during his work as a reporter and interviewer. This seems an honest and sensible way to live as a believer in any sceptical community, acting on his belief, unashamed to confess to it, but not flaunting it. People are respected, admired and possibly imitated for their way of life and their behaviour rather than their declarations of faith. This may not make things any easier for believers, in fact unless they live according to their professed beliefs the example they give is counterproductive. However, by acting their faith, they can be true to themselves.

What's On

Fairtrade Fortnight

23 February - 8 March

Help this Fairtrade Fortnight and beyond by:

- Buying products from our Traidcraft stall (first Sunday of the month)
 - Promoting Fairtrade at work or school
 - Asking shops to stock Fairtrade products
- Catherine (020 8783 0563) or Ann (020 8891 5862) will be very pleased to help you.

Compline (night prayer) for Lent

Sundays 1, 8, 15, 22 and 29 March, and 5 April, all at 8pm, St James's Church.

Ecumenical Lent Groups

A Course for Lent:

'These three... Faith, Hope and Love'

These three... Faith, Hope and Love is based on the three great qualities celebrated in 1 Corinthians 13. This famous passage begins and ends in majestic prose. But the middle paragraph is practical and demanding. St Paul's 13 verses take us to the heart of what it means to be a Christian. *These three... Faith, Hope and Love* is designed for Group Discussion, but is also suitable for individual reflection.

The course booklet, written by Canon John Young, includes questions aimed at provoking wide-ranging discussion. The sessions are:

1. Believing and Trusting
2. The Peace of God
3. Faith into Love
4. The Greatest of these
5. All shall be well

Listen out in church for details of the groups meeting in Lent under the auspices of *Churches Together around Hampton*.

Initiatives of Change Forum

Tuesday 17 March, 7.15pm,

24 Greencoat Place, London SW1P 1RD

Sir Iqbal Sacranie OBE, founding Secretary General of the Muslim Council of Britain, discusses *The Britain I Would Like to See*. The talk is free. A collection will be taken towards expenses. Tel 020 7798 6000 to book a place.

Mother's Day Sleepover

Saturday-Sunday, 21-22 March, St James's Church Hall

The Sunday School will again be holding a sleepover and then serving breakfast on Sunday between the 8am and 10am services. Please note the later time of the service.

St James's Theatre Club

Tuesday 24 March, 7.15pm, *The Tempest*, Richmond Theatre.

Starring Antony Sher. Tickets £17 (save £10).

Wednesday 8 April, 7.45pm, *Brief Encounter*, Richmond Theatre.

Tickets £16 (save £10)

Tuesday 5 May, 7.45pm, *Cabaret*, Richmond Theatre.

Tickets £19.50 (save £10).

To join us, please put your name on the church notice board or telephone Ria Beaumont on 020 8943 4336. Transport can be arranged.

Bishop of Kensington

Wednesday, 25 March, 11 am, St Paul's Cathedral, London.

The Revd Canon Paul Williams is consecrated Bishop of Kensington.

Wednesday, 1 April, 6.30pm

Welcome Service at St Mary Abbot's Church, Kensington.

Teddington Choral Society

Saturday 28 March, 7.30pm

Bach's St John Passion, St James's Church, Hampton Hill.

Musical Director Geoffrey Bowyer leads the group in this concert. Tickets on the door or from the Box Office, tel 020 8898 3245.

Put People First

Saturday 28 March, central London

11am service in Methodist Central Hall.

Then join the march to challenge the G20 Summit on 2 April.

Details at: www.putpeoplefirst.org.uk

Concordia Concerts

Sunday 5 April, 6.30pm,

Palm Sunday Concert, St John the Divine, Richmond.

Concordia Voices perform *Membra Jesu nostri* and *Buxtehude*. Musical Director Neil Ferris. Organist Alex Chaplin. Tickets £12 (concessions £10).

Sunday 28 June, 7.45pm,

With a Merry Noise, St John's Church, Wimbledon.

Programme to include Walton's *The Twelve* and the first concert performance of Paul Spicer's *Psalms 150*. Tickets £12 (concessions £10).

Vicar's View



...you know you said 'we should give up something for Lent'...
well I've given up using the mower!

Your Voice

Lou Coaker

Our Church

Sunday School is the foundation of our faith, but boring? Never!



Sunday School is the foundation for all Church followers. It shows the children that learning about God and Christian values can be fun and interesting and not stuffy and boring.

We also include the children in important festivals in the church services so that they can feel part of the full community.

I love being part of the children's procession of palms. Every year I wonder which member of the congregation is going to get whacked by a wayward palm or which child will sweep the aisle with theirs. There are always slip-ups and hiccups, but that is what makes it such fun being part of the Sunday School on these occasions.

The children also help as sides people, bearers of Nativity figurines and of course they compose and take the Intercessions on a regular basis.

The Sunday School forms the basis of a lot of activities within the church. At the end of last term they created and presented with Debbie the Christingle Service. They had a lot of fun preparing their pieces of artwork that were subsequently seen in church.

This term will see the older set with their now traditional sponsored sleepover followed by breakfasts for the parishioners at the Mothering Sunday Service. Their thinking of, and taking part in, this fund raising event makes them value what they have and consider the needs of others.

The children say that they enjoy Sunday School because it is a sociable time for them, where they

look forward to meeting up with their 'Sunday friends'. They all go to such diverse schools that this gives them the opportunity to have local friends and acquaintances.

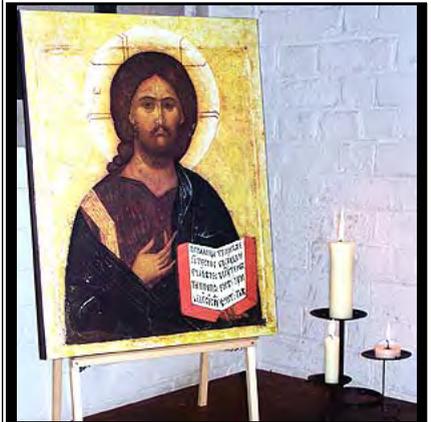
Sunday School is a great place to instruct, encourage and nurture children in readiness for them to take a more active role in the church, as is witnessed by them being servers and taking the intercessions.

During Sunday School sessions the older children consider church to be a safe place for them to enjoy and explore their ideas and views due to the good grounding in Bible stories and Christian values and traditions that they learnt as younger children in Sunday School. They therefore feel comfortable and confident to explore Christian themes through role-play activities and discussions and to be able to challenge each other's thinking and ideas.

And finally, I do not underestimate the value the Sunday School has to the parents, it gives them the opportunity to reflect and pray in peace during the 45 minutes we are in the hall.



If you'd like to comment on something please email the editor: janunnhh@btinternet.com



Lent is a time when the church building is a little barer and starker than usual - no flowers, purple altar frontal and pulpit fall. Lent is a time for serious thought and reflection in preparation for Easter. There are two features of the church which fit in well with the emphasis of Lent.

At the top of the south aisle is an area associated with personal prayer. There is a board on which prayers can be placed, and next to it a stand to place candles in. They are lit, and remaining burning as a sign of the prayer offered. Next to it is a copy of a 16th century Russian icon. An icon is not a piece of decoration, but rather an aid to prayer and worship in the Orthodox tradition of Christianity. 'Icon' literally means 'image' and it is a depiction of Christ, the saints, or of a biblical or other scene. Our icon is of 'Christ Pantocrator' which means 'Christ almighty.' It is a very common depiction of Christ in an icon. In this icon, Christ is depicted as a teacher. His right hand is raised not in blessing, but rather this is an ancient gesture of an orator. It shows that he is speaking or about to speak. In his left hand Christ holds a book, the Gospels. Christ teaches us in Lent, as at all times.



In the north aisle, there is a window showing Christ carrying his cross. Lent moves towards Holy Week, and the celebration of the cross of Jesus. From the Fifth Sunday of Lent (March 29th) the hymns and prayers in church reflect this.

Both the icon and the window show us Christ, teacher, saviour, lord. Different styles, but the same Lord.

