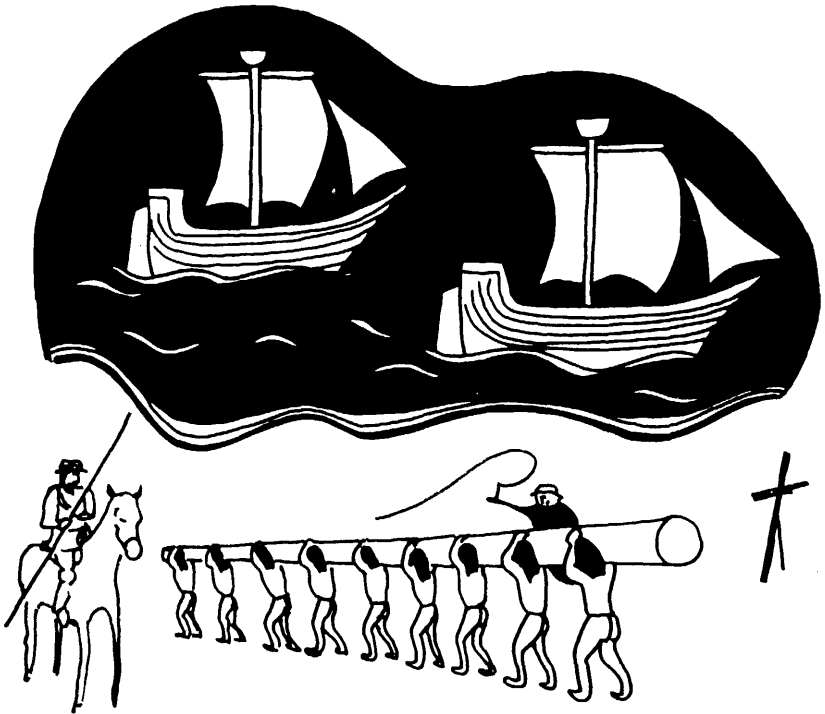


In fourteen hundred and ninety two
Columbus sailed the ocean blue.

We have already heard much about this particular 500th anniversary, and no doubt as 1992 progresses we shall hear a lot more.

Columbus sailed first south and then west and landed on an island in what we call the Caribbean. Europeans have traditionally hailed him as a hero - a brave explorer; it must indeed have taken great courage to sail off literally into the unknown, leaving all security behind. But to say Columbus discovered America is to stretch the point too far. The lands to which he sailed were already peopled and worked, planted and owned. It surely makes us stop in our tracks to think now of the audacity of arriving in another land and claiming it for oneself, or one's monarch.



For the people of Latin America and the Caribbean, Columbus's 'discovery' led to wave after wave of settlers and occupiers arriving from across the Atlantic, Spanish, Portuguese, Dutch, French and British. The story has a rather hollow ring to it - the settlers grabbed power, made slaves, enforced religious practice, overturned agricultural patterns that went back thousands of years, brought unknown diseases - and took back to Europe gold, coffee, silver, bananas, potatoes, cotton, tobacco. We hardly stop to think

anymore that our supermarkets stock products for our everyday consumption, which come from all over the world. We hardly stop to think that our demand for cheap bananas or beefburgers or coffee or cotton puts heavy burdens of debt on the countries of Latin America and the Caribbean. Debt affects every area of daily life in those countries, for the more a country has to pay in debt or interest, the less it can spend on health care or education, roads or training.

And yet in the last 20 years it is primarily from some of the poorest Latin American and Caribbean countries that perhaps the greatest challenge to our way of living out the Christian Faith has come. It has been called Liberation Theology, a way of talking and thinking about, of living out, God's love which frees men and women to become more fully in the image and likeness of God. You can read more about it in this magazine. It has meant for millions of people in Latin America a discovery of hope, of joy, of life - not escaping from the grinding poverty of their lives or environment, but by living, praying, studying the faith together in small groups to see how and where God's kingdom can be realised, and to bring it about.

But of course liberation theology is not just for the poor: it is also for us - the rich. And what better time could there be to think how we are **Living the Good News** than Lent. Lent must be the time of liberating ourselves in order to enter more and more into the pattern of Christ's pain, suffering, execution and death before his glorious resurrection, the breaking in of new life. I hope the articles in this magazine may help you. In addition the Lent Course this year is called **Living the Good News** and is based on passages from Luke's Gospel which, with stories and experiences from Latin America, ask us to consider how we can free ourselves, liberate ourselves from all the clutter we carry with us - of materialism, supposed security, fear. It is sponsored by the Council of Churches for Britain and Ireland, which includes the Roman Catholic Church, the Orthodox Churches, the Church of England and the Protestant Churches. Locally we are establishing groups ecumenically across the Hampton Council of Churches. Why not join a group or attend morning prayer on a weekday or compline on a Sunday in Lent to free your mind and spirit - then your life - for God's kingdom?

For the words of Christ remind us that God's will is 'Life in all its fullness', for all creation, and the way to that fullness meant Christ emptying himself of everything. What does it mean for us?

Brian Leathard

'We must not seek the child Jesus in the pretty figures of our Christmas crib. We must seek him among the undernourished children who have gone to bed tonight without eating, among the poor newsboys who will sleep covered with newspapers in doorways.'

Archbishop Romero of San Salvador, Christmas Eve, 1979

On 24 March 1980 Archbishop Romero, who had become the 'voice of the voiceless', giving hope to the oppressed people of El Salvador, was gunned down while he celebrated Mass.



Sixteen ecumenical groups have been set up for the Hampton Council of Churches Lent Course, over a wide area from Teddington to Hanworth so there should be a group meeting near you. They are also at various times of the day as well as in the evenings so there should be a time to suit you. Sign up now in church and you will be allocated to a group at a time and place suited to you. Even if you have missed signing up in church, you can still be fitted in at the last minute. Follow Columbus's example, make some new discoveries this Lent!

Helen Taylor (979 7042)

Base Christian Communities

This year's Lent Course 'Living the Good News' uses a method of bible study from the 'base communities' of Latin America to illuminate our understanding of the gospels. But what are the 'base Christian communities' and why are they relevant to us in Hampton Hill?

Those of us who followed the Lent 1989 'Sword and Spirit' series will have seen Charles Elliot's view of base Christian communities in Brazil. He explained that base communities are lay people coming together on a regular basis to:

- reflect on their everyday life in the light of the gospel;
- plan common worship and celebration;
- plan community action to meet the needs of the community.

Base communities were first set up in Brazil because of an acute shortage of priests and because the bishops became aware that the poor needed to be helped by building up their own confidence and awareness. These communities became the vehicle by which the poor could be enabled to stand up for their rights against the rich and powerful. The poor's cry for liberation became a prayer to God who sets all people free. Base Christian communities draw their strength from the fact that:

- people share problems and support each other;
- the church takes account of the priorities of the people;
- the experience of life is taken as the primary text; they read stories in the bible as parallel to their life experience. this gives the biblical material a luminous quality making it meaningful to their situation.

Base Christian communities integrate life and worship so that the barrier between religion and life which often seems to exist in this country is broken down. It seems to me that the experience of Base communities in Latin America has much to teach us about how we respond to the word of God, both in developing our personal experience of life in Christ but also in converting us to the need for social engagement in our whole community.

Sue Bay (Ref.: Charles Elliot, 'Sword and Spirit', 1989)

'When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist'. *Helder Camara, Brazil*

Lent Reading

'**Gifts of Love**' by Robin Gill, a Fount Original, at £3.99 - the Archbishop's Lent Book.

'**God's Springtime**' with Bible readings, comment and prayers by Joyce Huggett - the Bible Reading Fellowship's Lent Book at £4.99.

Why not enquire at the Bookstall run by Jean Western in Church?

Stewardship giving came to £24,556 in 1991. This represents only a very modest increase over the giving in 1990 which was £23,871. Tax refunded on covenanted giving was £7,293 compared to £6,503 in 1990.

Faith of a People

It was a great miracle to see a scattered people come together. We were beginning to be one people. Everywhere little groups were forming, becoming communities. The Gospel was the book from which the communities learned who they were, and from which they learned the reality of the situation in which they lived.

In my parish, the first group was formed one Sunday at the sermon. We were sharing ideas on the gospel and were looking for a path to follow. We were looking for answers. We were even looking for questions. This dialogue annoyed some. One man stood up and said 'Please don't mix politics and Mass!'. But when Mass was over some of the congregation stayed to talk. And that's when things got started. We had to get together more often, we said. We had to train, we had to learn some answers. We had to learn to 'give an account of our hope' (1 Peter 3, 15).

One person who worked in a co-op started meeting with fellow workers. A newly married couple found out about our groups and offered their home for our meetings. A member of our community who worked in a clinic started a little group there.

In our group meetings we discovered trails leading to signs of God. And finally in the poor. they are the best book when it comes to discovering what God wants. We only had to keep asking ourselves 'What are we doing? Does it help the poor or not? And if it did, we kept it up'.

Pablo Galdamez of El Salvador

Our Father

Who is in us here on earth
holy is your name
in the hungry who share their bread and their song.
Your kingdom come,
a generous land where confidence and truth reign.
Let us do your will
being a cool breeze for those who sweat.
You are giving us our daily bread
when we manage to get back our lands
or to get a fairer wage.
Forgive us
for keeping silent in the face of injustice
and for burying our dreams.
Don't let us fall into the temptation
of taking up the same arms as the enemy,
but deliver us from evil which disunites us.
And we shall have believed in humanity and in life
and we shall have known your kingdom
which is being built for ever and ever.



from Central America

We are indebted to Christian Aid and CAFOD for the items on this page and the preceding drawings.

Traidcraft

Traidcraft, an offshoot of Tearcraft, has now been working for ten years to develop the skills of groups of people in the Third World, India, Africa and Latin America, and to encourage them to design and make items of handicraft - baskets, jewelry, woven goods, soapstone carvings, paper items - anything attractive that will sell to people in other, more prosperous, parts of the world. The skills developed and the money earned help to bring self-respect, a measure, however small, of prosperity and the opportunity to do useful work. The Traidcraft motto 'Trade not Aid' embodies their principle of just trading, based on Christian ideals; they aim to foster the growth of small businesses, to promote farming ventures and to help all, especially women, to receive fair wages for their work, and to end exploitation and sweated labour.

Following the success of our Traidcraft stall at the Informal Service in February, we shall be selling their goods again on the next few 'First Sundays'. Do come and look and buy. At the sale in February, I bought something grown in Nicaragua, especially appropriate when we are thinking of Latin America and the year of Columbus. Why don't you come along to try tahini, coffee or cocoa grown by small farmers far across the ocean - **they** will benefit from your generosity and **you** will enjoy the fruits of their labours!

Margaret Taylor

Jar of Grace

We found having the collecting jar on our table was a constant reminder of the needs of others. Each time we sat down for a meal we put 1p in for every person present (not much, I know, but is soon mounted up!). We took it in turns to thank God for our food or our favourite TV programme, or to pray for a child in Africa, or whatever we wanted to thank or pray to God for. It was a constant reminder every mealtime, everyday, of the good things we have, and it reminded us of the poor every mealtime, everyday.

We found this passage in the Bible (2 Cor. 9, 7-8) the day we gave back the jar:

'Each one should give, then, as he has decided, not with regret or out of a sense of duty; for God loves one who gives gladly. And God is able to give you more than you need for yourselves and more than enough for every good cause'.

Joanna, Stan, Simon and Jessie Vince

Our UNICEF Jar of Grace appeal has so far raised over £130.

UNICEF



We have so far received only the following in response to our request for comments on the re-decoration of the church:

A View of Sadness

Pen poised I dare to submit my thoughts on the redecoration and refurbishment of our church. After weeks of wondering what would be revealed when the scaffolding came down, I was delighted by the fresh and inviting interior. I thought too of how hard people had worked clearing up the debris each weekend. But my pleasure was short lived. Horror of horrors I found, one Sunday morning, that we had been illuminated by what appeared to be red fair-ground lights. Somewhat startled I mused over them and patiently told myself that maybe they would grow on me. Maybe I would imagine after a while that red complemented brown. Perhaps we were supposed to imagine we were at a fair-ground enjoying and savouring all the sights and sounds. Each week I have waited for the lights to grow on me. True, I can see what I am reading but at such a cost! What had happened to good taste?

My mind moved to things yet to come - carpets and furniture. It took me back to two teaching practices during my college days. One took place in a very modern school equipped with the best money could buy. The other in an old, less well equipped building. The old building was by far the better school because the atmosphere was loving. I wonder how loving we are being in our giving to causes other than ourselves at St. James's, and regret our extravagance when so many people in the world are in need.

Janet Jeffries

What do you think?

SPEAR

At a recent Hampton Council of Churches meeting, the speaker was Gamal Shoukry, SPEAR's Resettlement Officer based in the Council Housing Department in Twickenham. (SPEAR stands for Single Persons Emergency Accommodation in Richmond). Under a scheme of matching lodgers to landlords/lords, he has been able to place 52 people in the last year, only one of which placings has not proved satisfactory. This enables people to have an address so that they can get a job if they haven't one already and gives them some stability while they sort their lives out.

SPEAR's Emergency Night Shelter in Richmond caters for eight men and four women and the length of stay can be up to a month, although usually it is only for a fortnight. People are constantly being turned away, proving how great is the need.

The Shelter has been well supported by the local community with gifts of food, toiletries and other essential supplies and, best of all, by volunteers to help run the coffee bar in the evenings.

If you would like to offer a room in your home to someone, please contact Gamal on 891 1411, ext. 4480.

Helen Taylor

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Parish Pilgrimage to the Holy Land

22 - 31 October

Galilee, Nazareth, Jerusalem, Bethlehem, Dead Sea, Petra

Scheduled Flights, Half-board

£672, including excursions and entrance fees

Details from the Vicar

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Happy Birthday St. James's Nursery School!

On 4 March 1992 St. James's Nursery School reaches yet another milestone in its long history, its 35th birthday! It was founded in 1957 by a small group of mums and had been held on the same site in School Road until a sad day in December 1989 when we had to vacate the premises, with no real assurance of being able to return when the refurbishment had been completed. I have to admit that for a while it looked as though the nursery would have to close but temporary accommodation was found in the crypt of St. Francis de Sales' Church, Hampton Hill, for which we were most grateful, and we 'carried on regardless', to quote a famous film. Actually, I think moving day was more like a Carry On film with too much equipment for a much smaller space! At this point I must thank Tricia and the staff for the use of their loft and garage space.

The Nursery School will soon be on the move again to new premises but the tireless work carried out by Tricia and the staff will continue and for this we give them many thanks. We also have to thank past and present Committee members for their help with the fund raising events that help finance the day to day running of the nursery.

Hilary Hampton, Joint Chairman

Casual Choir

Do you enjoy a good sing? Whether you are one who enjoys a solo performance in the bath, or are at your best singing with the support of a group of people, why not come and have a good sing with the Wednesday morning choir? Actually, we meet on alternate Wednesdays from 10.30am to noon in the vestry, and sing purely for our own enjoyment. Eila Severn leads us and Mary Wigginton accompanies us and rescues us when we go astray.

We sing a wide range of two-part songs. It is very much a case of come when you can with no firm commitment. But do come - it's fun and deep breathing is good for your health! Eila can tell you the date of the next meeting (979 1954)

Around the Spire

We welcome Jean Wilson back into our midst again after her extended visit to the antipodes, lovely to see her. Good news too of Betty Stewart, now training for the ministry. She is retiring from her job as Patient Activities Manager at Tooting Hospital after many years working in the Health Service. We wish her a happy retirement and success with her studies.

Congratulations to Sheri Sazegar. Sheri works for Clarins, the French beauty preparations firm at their counter in John Lewis's, Kingston. Recently she was awarded a two-week holiday as top skin-care consultant in the country for 1991. Needless to say we are all trying to squeeze into the suitcase!

Recently there have been several very sad bereavements, of people who have died in the prime of life or babies. To all the families involved we send our love and prayers, and hope that they may find comfort and support in us as well as in their families and friends.

In your prayers, also remember those who are sick, Pat Mitchell, Violet Clark and Janet Taylor, as well as those you know personally.

* * * * *

**Remember
DAWNLIGHT
Saturday 7 March at 3 pm
and
Sunday 8 March at 7 pm
St. James's Church
Admission by programme**

* * * * *

From the Registers - January

Baptisms

12 Victoria Mason 77 Wordsworth Road, Hampton

Blessing of Marriage

11 Donna Kathleen O'Leary and Panyotis Palimaris

Funerals

10	Terence Noble	c/o 36 St. James's Avenue	Aged 78
28	Daisy Bessie Edith Butt	6 Camps House, Edward Road	Aged 89

Sunday Evening Services

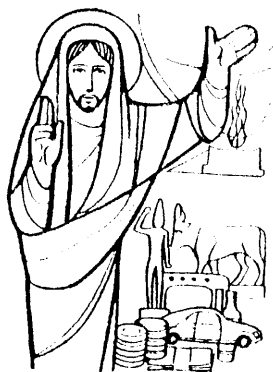
The new pattern of Sunday Evening Services, at 6.30pm, is as follows:

- First Sunday in Month - Choral Evensong
- Second Sunday in Month - Prayer and Praise
- Third Sunday in Month - Service of Prayer for Healing
- Fourth Sunday in Month - Open Forum - a short act of worship and time to think or speak together
- Fifth Sunday in Month - Prayer and Praise

If there are any enquiries, please contact the Vicar. We shall review the new pattern after six months. All are welcome to all services.

Dates to Note

Mar.	4	Ash Wednesday
	14.30	Women's Forum, The Vicar, Wayside
	20.00	Parish Communion with Imposition of Ashes
	6	Women's World Day of Prayer, Hampton Methodist Church
	14.30	Rev. Sue Daldorph (URC)
	20.00	Jill Harker (Methodist)
	7	'DAWNLIGHT', Church
	15.00	'DAWNLIGHT', Church
	8	18.30 Compline
	19.00	'DAWNLIGHT', Church
	9	14.00 Editorial Board
	17	20.00 Tuesday Club: Around Hampton, Wayside
	18	20.00 Women's Forum, The Wildlife Rescue Centre, Wayside
	19	St. Joseph of Nazareth
	20.00	Holy Communion
	23	20.00 PCC, Vestry
	25	The Annunciation
	20.00	Holy Communion
	20.00	Taizé Service, Hampton Methodist Church
	29	09.30 Mothering Sunday
		Children's Eucharist
	31	20.00 Tuesday Club, Competitions, Wayside
Apr.	1	14.30 Women's Forum, The Citizens' Advice Bureau, Wayside



Luke 4:1-13

Advance Notices

Apr.	6	14.00	Editorial Board, 19 St. James's Road
	15	20.00	Women's Forum, Easter Meditation, followed by Music and Compline, Church
	16		Maunder Thursday
	17		Good Friday
	19		Easter Day

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