

The Spire

APRIL/MAY 2010



Full details of all the special services at St James's

Celebrate Easter

INSIDE Holy Land pilgrims ❖ Meet the aid-watcher

The Spire

St James's Church
Registered Charity No 1129286

This Spire is produced nine times a year on behalf of the PCC of St James's Church.

We make no charge for this magazine but we hope that you will contribute towards the production costs, enabling us to expand our important outreach across the parish.

If you are a regular reader please consider making an annual donation. Cheques should be made payable to 'The PCC of St James' and sent to Spire Appeal c/o the Parish Office.

Thank you.

GET IN TOUCH

STORIES, FEATURES

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NEXT ISSUE/COPY DEADLINE

The June issue is published on Sunday 30 May. All copy must be with us by Monday 26 April.

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When you have finished with this magazine please recycle it.

WELCOME

April/May 2010



By the time this edition is distributed we shall be celebrating Palm Sunday and looking forward to Easter. This winter's freezing temperatures have made it hard for everyone, so Spring and the coming of Easter will be very welcome.

With this edition we are including our annual appeal letter. We are very proud of our magazine and receive a lot of positive feedback, but it does cost the church quite a sum of money each year to have it printed. We are very grateful for any contribution you can make towards this cost.

This full-colour issue contains a centrespread on the Pilgrimage to the Holy Land. *Your Voice* features Laurence Sewell whose job takes him to the Holy Land.

The services for Holy Week and Easter are listed below and you will receive a warm welcome at any of them.

A happy Easter to all our readers.

Best wishes

Janet

Janet Nunn, editor

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For the latest news: www.stjames-hamptonhill.org.uk

Services at St James's Church

1 April — Maundy Thursday

10.30am: Blessing of Oils and Renewal of Ordination Vows with the Bishop of London at St. Paul's Cathedral
8pm: Liturgy of the Lord's Supper, followed by *Watch of Prayer* for one hour

2 April — Good Friday

10.30am: All-age service, followed by hot cross buns
2pm: Good Friday Liturgy

3 April — Holy Saturday

8pm Easter Liturgy

4 April — Easter Day

8am: Holy Communion
9.30am: Parish Communion
Acts 10.34-43; 1 Corinthians 15.19-26
John 20.1-18

11 April — 2nd Sunday of Easter

Acts 5.27-32; Revelation 1.4-8
John 20.19-31

18 April — 3rd Sunday of Easter

Acts 9.1-6; Revelation 5.11-14
John 21.1-19

25 April — 4th Sunday of Easter

Acts 9.36-43; Revelation 7.9-17
John 10.22-30

2 May — 5th Sunday of Easter

Acts 11.1-18; Revelation 21.1-6; John 13.31-35

9 May — 6th Sunday of Easter

Acts 16.9-15; Revelation 21.10, 22 - 22.5
John 14.23-29 or John 5.1-9

16 May — 7th Sunday of Easter

Acts 16.16-34
Revelation 22.12-14, 16, 17, 20, 21
John 17.20-26

23 May — Pentecost

Acts 2.1-21; Romans 8.14-17
John 14.8-17, 25-27

30 May — Trinity Sunday

Proverbs 8.1-4, 22-31; Romans 5.1-5
John 16.12-15

Sundays

8am: Holy Communion
9.30am: Parish Communion

Mondays-Fridays (but not Tuesdays)

9.15am Morning Prayer

Tuesdays

9.30am Holy Communion

1st Wednesday in Month

7 April & 5 May
7am Commuter Communion

1st Thursday in Month

6 May
2pm Holy Communion

OUR CLERGY



➔ VICAR

Revd Peter Vannozi

Peter was born in Hanwell in 1962, but owes his surname to his Italian great-grandfather who came from Florence to the UK in the late 19th century.

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✉ The Vicarage, 46 St James's Road, Hampton Hill, Middlesex TW12 1DQ.



➔ CURATE

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Debbie was born in Hull in 1963 and is a self-supporting minister.

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➔ BAPTISM AND WEDDING ENQUIRIES

These should be made in person in church on a Saturday morning from 10-10.30am.

PARISH OFFICE



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Kirstie Hird

For all enquiries and hall bookings.

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➔ CONTACTS

We have room only for selected contacts this issue. The full list is available online and will return in the June issue of *The Spire*.

THE LEADER COLUMN

THE LIVING LORD GIVES US ALL HOPE FOR THIS LIFE, BUT ALSO FOR THE LIFE TO COME

The next life gets my vote



One of the things about being a priest is that you get to see the different ways in which churches work. None of the churches in which I have served have been identical. They all have a Parochial Church Council, Churchwardens, and so on, but apart from that they differ. Take how churches deal with their buildings. One parish in which I served had a Fabric and Management Committee, another a Clerk of Works, and at St. James's we have a Properties Committee. One common factor is that churches can assume that everyone does it the way they do.

This can certainly apply to worship. If I take a service in another church, I always ask to be briefed beforehand as to what happens during the service in terms of movement. If I am told 'Just the usual' I am like a dog with a bone as I am quite convinced that something will happen which I have never come across before. In one church in Yorkshire, for example, the collection was taken in a singularly unique place during the service. It did not matter, but it was surprising. It would have been easy simply to have dismissed their practice as wrong. When I asked about it, there was an explanation. Not a terribly good one, I felt, but about secondary matters people can at least agree to differ.

Yet how often does the Church seem to find it hard to agree to differ? Religious people in general can become focussed on what are, frankly, not key aspects of their particular faith so that the essence of that faith becomes obscured. Worse, the obscuring can lead to rejection, hatred and violence.

As you read this, we will be either just about to celebrate Easter, or be right in the midst of celebrating this great season. It is not just one day, but runs from Easter Day on 4 April to Pentecost on 23 May. One day is not enough. Easter takes us way beyond the secondary issues of faith, and far away from such questions as church structure. We are confronted with the empty tomb. In his first letter to the Corinthians, St. Paul writes about the resurrection of Jesus. He cites many people who claimed to have seen Jesus for themselves, and refers also to his own experience of



Peter Vannozzi

meeting the risen Lord. He is clear, though, about the consequence of Jesus not having been raised: *If for this life only we have hoped in Christ, we are of all people most to be pitied.* (1 Corinthians 15.19)

An empty tomb on Easter morning means that one way of viewing existence — 'You're born. You live. You die.' — is wrong. A tomb with the body of Jesus still in it? Then the view is right. Hope in Christ is pitiable, pathetic, laughable. It is absolutely clear from the very first days of Christianity that the aspiration for something more than this physical existence is primary to the Christian faith. Yet we each live a physical existence, and Jesus was raised physically. **St. Paul does not say that we should not have hope for this life, but not for this life only.**

If there is one thing the Church should seek to give in Eastertide, it is surely hope. Further, to have something to say to those who often speak of hope for this life — politicians. I would want to ask them: 'What is your hope?' By the time this is printed, we will find ourselves caught up in the whirl surrounding a general election. Politicians will compete to present a vision for this life which is both compelling and vote-winning. They will then be challenged to indicate practically how this vision will be achieved.

In the midst of it, I hope that our politicians will be able to focus on the things that really matter most in this country, and rise above secondary issues. Will they be able to get to the essence of their respective political approaches and communicate them? Or will they become stuck in the mire of name calling and silly jibes? The Church and political institutions here have something in common!

I do wish all readers of *The Spire* a very happy Easter. I trust that this will be a time of celebration for you, and a time of hope. My wish is that we each can have hope for this life, and in practical terms our politicians contribute to this. Yet also there is hope for more than this life. The living Lord gives us this.

*Alleluia! Christ is risen!
He is risen indeed! Alleluia!*

IN THOUGHT AND PRAYER

Christian worship uses many words - sometimes too many, and occasionally not very edifying ones. A form of words that has featured in the Easter Liturgy of Vigil on Holy Saturday or Easter Eve for many centuries is very apt, though, and provides opportunity for reflection on the meaning of Easter. This is the Easter Song of Praise or *Exsultet*. The first title speaks for itself as to its content, and the second comes from the first word of the Latin version of the song meaning *rejoice*. Part of the Song is printed below, and the full text of it, together with alternative forms, can be found at www.cofe.anglican.org/worship/downloads/pdf/tseasterlit.pdf

The opening words of the Song are ones which could easily be used by any worshipper as they rise on Easter morning:

*Rejoice, heavenly powers! Sing, choirs of angels!
O Universe, dance around God's throne!
Jesus Christ, our King, is risen!
Sound the victorious trumpet of salvation!*

*Rejoice, O earth, in glory, revealing the splendour of your creation,
radiant in the brightness of your triumphant King!
Christ has conquered! Now his life and glory fill you!
Darkness vanishes for ever!*

*Rejoice, O Mother Church! Exult in glory!
The risen Saviour, our Lord of life, shines upon you!
Let all God's people sing and shout for joy.*



The Song then gives the reason for thanks - Christ risen, and what it means. You may like to use these words for yourself at Easter, and let them be an expression for you of Easter joy:

*This is the night when you first saved our ancestors,
freeing Israel from her slavery
and leading her safely through the sea.
This is the night when Jesus Christ vanquished hell,
broke the chains of death
and rose triumphant from the grave.
This is the night when all who believe in him are
freed from sin, restored to grace and holiness,
and share the victory of Christ.
This is the night that gave us back what we had lost;
beyond our deepest dreams
you made even our sin a happy fault.
Christ is risen from the dead
and his flame of love still burns within us!
Christ sheds his peaceful light on all the world!
Christ lives and reigns for ever and ever!*

HELP CHRISTIAN AID WEEK; BEING OVERCHARGED?

Proof that you can have your cake and eat it



Richmond Fairtrade (www.richmond.fairtrade.org.uk) was delighted with the response to its *Mad Hatter's Tea Party* art competition, which gave school children of all ages the chance to show their talent and their knowledge of Fairtrade.



Children from Hampton Hill Junior won first and second prize in the primary category. Everyone had fun at a Mad Hatter's tea party in York House. Students from Teddington School are pictured, (above left), with the Mayor of Richmond, Cllr Celia Hodges, and Mad Hatter for the day, Robert Bates. Lady Eleanor Holles ran a series of events during the Fairtrade Fortnight, including a Fairtrade cake competition which Ann Peterken (pictured, above right) helped to judge. A tough assignment!

IN CHARGE It's very tempting to put mobile phones and cameras on charge overnight, but did you know they are fully charged in a couple of hours? To save on unnecessary power try to get into the habit of charging them earlier for a shorter period.

■ The March Eco Tip should have read: Compact fluorescent bulbs...use 25% of the power of filament bulbs for the same illumination.

ECO TIP



With your help we can make a difference



Christian Aid Week 9-15 May The world's poorest people need our time, prayers and financial support more than ever this year.



At St. James's our collectors join the 300,000 volunteers across the UK, working to make the week successful. Please consider whether **you** could give an hour or so to Christian Aid this year, perhaps delivering and collecting envelopes or counting the money. Please also think about putting a poster in your window, greeting the collector who comes to your house and showing generosity when filling your envelope! Your support is really needed.

Help us to make life better for the poorest people, like the children of Matopeni, Kenya, forced to play near open sewers. Lacking clean water, many die from malaria or pneumonia. Christian Aid has already made a difference in other townships. If you could help, please speak to Margaret Taylor in church, or telephone 020 8979 3961, or email dcmtyaylor@hotmail.com. Thank you.

REGISTERS FOR FEBRUARY

Baptisms

14 Scott Martin, Hampton Hill

23 Philippa Alice Nunn, St Margarets

Funerals

1 Michael William Neville Morrell, 73, Hampton Hill

15 Audrey May Davies, 86, Sunbury on Thames

Our pilgrims' progress

Jacky Cammidge fulfils a lifelong spiritual ambition

It was a lifelong ambition of mine to travel to the Holy Land. This ambition had been nurtured by a wonderful religious education teacher at school who brought the Bible to life for me and helped me to develop my faith as a Christian.

Our party was small, 14 in total. No one could have foreseen, as we began our trip, the wonderful fellowship we were going to share; the mixture of emotions we would experience; and the friendships that would be forged on our pilgrimage.

The spiritual journey and strengthening or renewal of faith experienced by the group was hugely significant. I have selected my highlights and include those of my fellow pilgrims from the church.



Debbie and fellow pilgrims at Tabgha, near the north-eastern shore of Sea of Galilee, where Jesus is said to have fed the five thousand. Christian pilgrims traditionally came here to visit, breaking off pieces of rock to cure their illnesses. The name, in Greek, means 'the place of many springs'

Arriving in the Holy Land

Arriving in Jerusalem was as exciting as I had imagined: the different people, sights and sounds illustrated how unique and diverse a place it is. In Jerusalem we stayed in a family-run hotel, overlooking the Old City walls.

Leadership and worship

Debbie led and supported us through all of the various acts of worship, from a simple prayer in a quiet corner, walking the Stations of the Cross on the Via Dolorosa, singing hymns in various churches, celebrating communion, through to reflecting prayers when we had time to reflect on our feelings.

Celebrating Communion in the Holy land

We celebrated Holy Communion at three sites: the *Ecce Homo Convent*, which Christian tradition has placed as the beginning of the Via Dolorosa; the *Fields of the Shepherds*, where I led prayers of intercession for the first time; and the *Tabgha Shores*, where it is said the feeding of the five thousand took place, on the shores of Lake Galilee.

Worshipping in the open air surrounded by the fields and stillness and recalling the shepherds' obedience as they travelled to find the baby Jesus was very thought-provoking.

It was here that I began to appreciate the benefits of travelling on a pilgrimage. We were given time and space to think and reflect on the words we read, the act of communion, and our personal faith, which is so often difficult in our daily lives.

As we visited various churches we often witnessed other groups worshipping, singing hymns, celebrating communion, praying together, reading

from the Bible. We were all pilgrims together in the Holy Land irrespective of nationality.

The Paternoster Church

One of my highlights was reciting the Lord's Prayer in the cave under the church, the place associated with Jesus teaching the disciples how to pray. I was struck by the stillness and peace we felt even though there were many fellow pilgrims waiting to follow us. Around the walls of the church the prayer is displayed in over 70 languages.

The Garden of Gethsemane

We now know, through carbon dating, that the olive trees here are 2,300 years old. That's a powerful symbol and a reminder that they grow today as they did at the time of Jesus; like his teachings they are a constant in an ever-changing world.

The Mount of Temptation and the Greek Orthodox Monastery

To reach these we first had to use a cable car. Here in a chapel was a stone where, tradition has it, Jesus sat whilst the devil tempted him for forty days. Leaving the chapel we were invited to view a cave area, the entrance to which is usually locked. We found inside a simple chapel. The sense of isolation and the simplicity of it were truly memorable.

So, did I enjoy the pilgrimage? Definitely. It was a wonderful experience. During the ten days we visited such amazing places I feel I could repeat the whole visit and learn something new at every site. For others there would be different highlights, experiences and memorable moments.



A view of the Dome of the Rock. Within the Temple walls, this site is extremely holy for Muslims.

Reflections from fellow pilgrims

'This was a journey I shall never forget and I think it has deepened my love for my Lord. I went through so many emotions: profound sadness in the Via Dolorosa and in the crypt at the church of St. Peter in Gallicantu, it was so hard to imagine the feelings of Jesus the night before his crucifixion; also, most importantly, incredible joy at our time together on the Jesus boat on the Sea of Galilee. Such stillness on a perfectly calm sea in beautiful sunshine and we shared scripture and sang God's praises. What a truly wonderful time we had, full of closeness and care. We were a blessed group in a blessed place.'

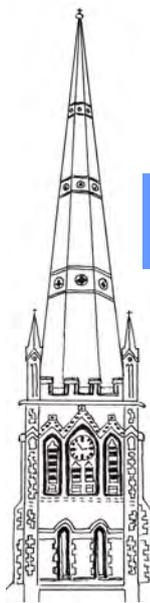
'Saying the Lord's Prayer at the Paternoster Church is one moment that stands out, as does the time when we heard the same prayer sung in the language Jesus would have used. Other wonderful experiences include the communion service at Tabgha beside the Sea of Galilee and the boat trip later the same day.'

'I must also include the time at the River Jordan where Debbie led one of our regular acts of worship, and the walk along the Via Dolorosa, where even the hustle and bustle of everyday life carrying on around us seemed to be as it would have been in the time of Jesus. Not all the experiences were spiritual. Watching some of the party floating in a rather chilly Dead Sea was such fun, and visiting the Western Wall in a hailstorm felt surreal. Our visit to the boy's orphanage at Bethany was extremely humbling. They had so few material possessions, but it was full of love and care and all the boys were happy.'



'The Eucharists held in the open air under the amazing blue skies were so very poignant and I felt quite emotional on these occasions. There was also the very spiritual time spent on the mountain. The bare stark curves of the ranges of Wadi Qelt were the most prayerful place to sit and meditate in perfect peace. Just so many amazing moments on a truly wonderful pilgrimage, but the most heartwarming thing was the amazing caring fellowship that was constantly evident in the party.'

'The pilgrimage was for me a very spiritual experience: I achieved a lifetime dream to walk in the footsteps of Jesus. There was a great camaraderie of friendship and support within the group, and Debbie was a great leader — she looked after her flock extremely well.'



AROUND THE SPIRE

NEWS FROM HAMPTON HILL AND BEYOND

A double celebration for the Nunn family

Philippa Alice Nunn, daughter of Geoffrey and Tiffany, and granddaughter of Debbie and John, was baptised on 21 February, her father's birthday. She wore a beautiful dress hand-made by Tiffany's mother. Geoffrey is a server at Parish Communion and was himself baptised and married at St. James's Church.



■ **Thank you** to everyone who contributed to the Haiti appeal. This raised over £1000, including gift aid.



■ **The Ark**, which meets on Monday mornings, has produced this splendid piece of artwork, now on display in church. Meanwhile, the Ark invites fellow mums to join them for a 'grown-ups only' evening at The Rising Sun in Hampton Hill High Street, on the second Tuesday of each month, from 7.30-10.30pm — the next one is **13 April**. Please contact Sarah Richardson on 077 9090 0505 for more information.

■ **The next tea party** for our older parishioners and anyone who finds it difficult to get about will be on **Tuesday 13 April at 3pm** in the Church Hall. St James's visits housebound parishioners, and the tea parties have proved a popular way for friends, no longer able to see each other, to meet up. So besides the visitees, anyone who knows them is welcome too. A cup of tea awaits you! For more information contact Liz Butler, our Visitor Co-ordinator on 020 8977 4227.

Not the General Election, but your vote still counts!



The Annual Parish Church Meeting will take place on **25 April** after Parish Communion. This is your chance to find out about the past year, hear about our finances and ask any questions. Six members of the Parochial Church Council will be standing down as they have served for the maximum three years. A total of 12 members must be elected at the meeting, some of whom can be re-elected serving members. Nomination forms will be available in church from 11 April. If you would like to find out more about the PCC, please see Peter.



The Christian Year is made up of five seasons: Advent, Christmas, Epiphany, Lent and Easter. The rest of the year is referred to as 'Ordinary Time' as there is no special celebration. The year also includes Saints Days, Festivals and Holy Days. These seasons and days make up the Christian calendar.

■ Choose the correct words below:

Palm Sunday, the Sunday before Easter, is the **(last, first)** day of Holy Week, which is the **(last, first)** week of **(Lent, Advent)**. It celebrates Jesus' triumphant entry, on the back of a **(camel, horse, donkey)**, into **(Nazareth, Jerusalem, Bethlehem)**. Jesus went there to celebrate the **(Spanish, Irish, Jewish)** festival of Passover. The people welcomed him like a King, shouted 'Hosanna' and laid their cloaks and branches from the nearby **(palm, beech, oak)** trees in his path.



Maundy Thursday, the day before Good Friday, was when Jesus met with his disciples for the **(High, First, Last)** Supper. He gave them a new commandment, to love one another as he loved them. During the meal Jesus broke the **(bread, cake, biscuit)** and poured the **(wine, beer, juice)** to share with them. As he did this he told them to continue to do this to **(forget, remember, honour)** him. He said the bread was his **(head, feet, body)** broken for them and the wine was his **(blood, tears, sweat)** shed for them. We continue to share bread and wine as part of our worship in church today in the celebration now known as Holy **(Communion, Baptism, Marriage)**. Before this meal Jesus washed his disciples' **(hands, face, feet)** to show that he serves others. It was a way to show his followers how he wanted them to behave towards others. He told the disciples that he would be **(betrayed, saved, killed)** by one of the men sitting at the table with them. After supper Jesus went to the garden of Gethsemane to **(sing, dance, pray)**. He was later betrayed by **(Mark, Judas, Simon)** and arrested by soldiers and guards.



Good Friday remembers the day on which Jesus was crucified on a **(metal, stone, wooden)** cross. Good Friday is a sad day and churches never have flowers or decorations on this day. In the early **(morning, afternoon, evening)** of Good Friday, Jesus was arrested and was tried in a mock trial before Caiaphas, the Jewish High Priest. He was afterwards condemned to death by the Roman Governor Pontius Pilate, even though Pilate could not find that Jesus had done anything wrong. He was handed over to the Roman **(bakers, bankers, soldiers)** to be beaten and flogged with whips. A crown of long, sharp thorns was thrust upon his **(hand, head, foot)**. Jesus was forced to carry his own cross outside the city to **(Skeleton, Stone, Skull)** Hill. Jesus was **(tied, glued, nailed)** to the cross. **(Two, Four, Six)** criminals were crucified with him, their crosses were on either side of him. A sign above Jesus read *The (Man, King, Prince) of the Jews*. After death his body was removed from the cross and placed in a **(tomb, bier, cask)** by Joseph of Aramathea.

Easter is the oldest and the most important Christian festival celebrating the life, death and resurrection of Jesus Christ.

The Easter Season begins on **Easter Day** and lasts fifty days, ending at Pentecost. The dawn of Easter Sunday, with its message of new life, is the high point of the Easter festival and of the Christian year.

It is a day of celebration because Jesus rose from the dead and lives forever. Jesus had told his disciples before he was arrested that he would be crucified and on the **(seventh, second, third)** day he would rise from the dead. Easter Sunday is the **(seventh, second, third)** day after Good Friday. St James's make an **(Christmas, Easter, Advent)** Garden, recreating in miniature the place where Jesus was buried. A **(stone, tree trunk, bush)** is placed across the mouth of the tomb before Easter, then rolled away on Easter morning.



The Christian Year		
Season	Colour	Dates
Advent	Purple	Nov 29 - Dec 24 2009
Christmas	White	Dec 25 - Jan 5 2010
Epiphany	White	Jan 6 - Jan 31 2010
Ordinary Time	Green	Feb 1 - Feb 16 2010
Lent	Purple	Feb 17 - Apr 3 2010
Easter	White	Apr 4 - May 23 2010
Ordinary Time	Green	May 24 - Nov 28 2010



Revelations

Religious Broadcasting

Treatment of religion by the BBC often seems to cause a certain amount of unease – too much, too little, unbalanced? Nigel Holmes, a former BBC producer, raised 'the decline and marginalisation of religion' on BBC Television for discussion at the Church of England Synod. The BBC's new head of religion and ethics, Aaqil Ahmed, has said he will deliver 'one of the most Christian Easters for a long time'. However, as the late Dr C E M Joad might have said: 'it all depends on what you mean by religion'. For instance, watching Gerry Adams talk, largely about himself, on Channel 4's series *The Bible: a History* one might well have agreed with Holmes. As a counter example, last year's Reith lectures *A New Citizenship*, given by Michael Sandel, admittedly only on radio, had a profoundly religious undertone, though they would not have been counted as hours of religious broadcasting. Perhaps the categorisation of certain broadcasts as 'religious' is misleading and the cause of unnecessary argument.

Evolution Evolving

Darwin complained quite crossly that people kept saying that he thought that natural selection was the sole cause of evolutionary development. It is a bit like saying that a child's upbringing is the sole cause of its adult development, or that the discovery of iron smelting was the sole cause of the industrial revolution. A complex subject is reduced to an over-simplified explanation, citing one powerful factor as the sole cause of a development. Just as behaviourists still argue quite vigorously about nurture and nature, and historians about industrial invention, so evolutionary theorists argue about the factors involved in evolution. The title 'neo-Darwinist' taken by some of the more extreme believers would probably have made Darwin himself very unhappy. Without delving into the more subtle causes of evolution we can see ourselves as agents as we cause species to die, and as we breed plants and animals selectively. Our stewardship of creation is a responsibility for which we need more than human guidance.

More Energy

Gradually the hunt for eco-friendly energy sources seems to be gaining momentum. The scale of the task of providing long-term energy for the UK, let alone the world as a whole, is formidable. Coal is plentiful but ecologically unfriendly. The cost, construction and safety problems of nuclear power are only partially solved. At present the UK needs to be able to supply about 70 GW, (1 GW is 1,000,000 kW), of electrical power at peak demand. It takes about 300 large wind turbines to supply 1 GW in a good wind. Wind-power has a place, but realistically it can only make a small contribution to the total. A seductively simple short-term solution to the problem is methane, natural gas. It is simple because at present there is plenty of it, and gas turbines are much cheaper, simpler and arguably less polluting than either coal or nuclear power. Its use for combined heat and power is being developed for domestic use. Domestic boilers which can burn gas and produce about 1 kW of electricity, giving about 6 kW of domestic heat as a by-product, are already under test. Promising, but short-term because burning gas does create carbon dioxide, and most gas is fossil fuel.

Dick Wilde



St James's Theatre Club

- Tuesday 10 April, 7.45pm, *Stepping Out*, Richmond Theatre, The Green TW9 1QJ
- The 25th anniversary award-winning comedy, starring Anita Harris and Brian Capron. Tickets £18 (usual price £28)
- There are also discounted tickets available for:
 - Thursday 13 May - *Witness for the Prosecution* £15 (£25)
- To join us, please add your name to the lists on the church notice board or telephone Ria Beaumont on 020 8943 4336. Transport can be arranged.

Initiatives of Change Forums

- Tuesday 20 April, 7.15pm (ending 9pm), 24 Greencoat Place, London SW1P 1RD
- Creating peace — what will it take?*
- Women have a unique role in either resolving or fuelling conflict. Creators of Peace is an international body that brings women together to create a culture of peace.
- Tuesday 18 May, *UN successes — an untold story*



Sir Richard Jolly was an Assistant Secretary General of the United Nations from 1982-2000, first with UNICEF and then for UNDP where he was responsible for the Human Development Report.

- There are light refreshments from 6.30pm. The talks are free, with a collection for expenses.
- To book places telephone 020 7798 6000.

Concordia's 10th Anniversary Concert



- Saturday 17 April, 7.30pm, *St John the Divine, Kew Road, Richmond TW9 2PE*
- Join Concordia, complete with a string orchestra, as they celebrate with a programme including *McDowell Ave Maris Stella, Mozart Mass and Dixit Dominus*. Tickets are £12 (concessions £10) on the door.

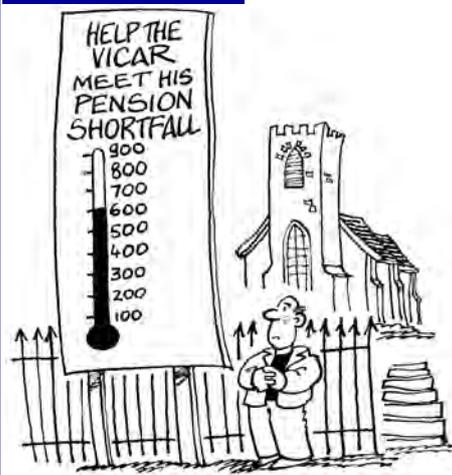
ALMA Breakfast

- Saturday 24 April, 8-10am, *SS Peter and Paul Church Hall, Church Road, Teddington TW11 8PS*
- Together with SS Peter and Paul we are raising funds to enable several people from our link parish in Pemba, Mozambique, to visit us in 2011. All donations from the breakfast will go to the fund. For more information contact Liz Wilmot. Email her at: elizabethwilmot@talktalk.net



Sarah and Lou (centre left and right) with The Jays

Vicar's View



Hampton and Hampton Hill Carnival

Saturday 13 June, 12-4pm, Fair takes place at Nursery Green Park, The Avenue, Hampton TW12

The parade leaves St James's Road at 12 noon, travelling down Hampton Hill High Street into Ormond Drive, Percy Road and The Avenue. The fair opens on Nursery Green 12.30pm. This year St James's Church has an Adopt-a-Teddy stall at the fair — and we need your bears! Look out in church for more details. Each donated teddy is given a name tag which matches the name in a sealed envelope. The envelopes are sold for £1 each and the buyer gets the teddy with the matching name.

The Life of Christ

Tuesday 29 June - Sunday 4 July, 10am-4pm, Wintershall Estate, Bramley, Guildford, Surrey GU5 0LR.

The life of Christ is brought to life in the private grounds of the Wintershall Estate, part parkland and part working farm. Around 3000 people attend each performance and please note there is a fair bit of walking involved. Come with your family, friends or just on your own — it will be an experience you'll never forget. Please add your names to the list on the church notice board and indicate which day you prefer and we will go with the consensus. Tickets cost £15 for adults, £7.50 for the under 18s, paid in advance. There are leaflets at the back of church with more information. Hopefully those driving can offer lifts to those who are not.



School's out for Lou and Sarah

Lou Coaker gives up her work with the Sunday School at Easter after leading it for an astonishing 19 years. During that time she has come to know many families. We especially thank her for her commitment and service. At Christmas, Sarah Peterson left after seven years. We are extremely grateful to them both for their wonderful work teaching and nurturing our young people and encouraging them to play a full part in the life of the church. Sunday School will now be managed by a small group.

Here's a good news story about foreign aid



Laurence overlooking Kabul, Afghanistan

My intermittent presence at church is a result of my regular travel in pursuit of what has been a life-long career working in international development, or what is more commonly understood as overseas aid. I have had the privilege of living and working in a multitude of countries which has given me insight into many different cultures, strengthened my faith to understand and cope with many difficult and trying circumstances, and helped me to appreciate how fortunate we are in the UK.

International development assistance takes many different forms. It is most often associated in our minds with humanitarian help at times of disaster or human conflict and with charitable appeals such as we have seen recently for Haiti or earlier in Darfur, Sudan. Here, we are 'active givers' if we respond to such appeals.

We are all also 'passive contributors' to overseas aid through our taxes which go towards Britain's aid programme and its contributions to the multilateral support through the European Union, and international development agencies of the United Nations and World Bank.

This is usually for more long-term assistance and strengthening the national governments, local institutions, and civil society in the recipient countries. It aims to enable them to work effectively for their own well-being and economic advancement.

It is in this latter area I have worked, starting in VSO (Voluntary Service Overseas) in the early 1970s working in a technical capacity for agricultural development in southern Africa, before taking on more managerial roles on development projects in eastern and western Africa as well as parts of Asia.

I worked on public sector reform in Eastern Europe and in Russia in the 1990s following the collapse of the Soviet Union, and was involved with many of the accession countries of central Europe that joined the European Union in 2004. I have experienced development in its widest context from the poorest developing countries to the issues of restructuring transitional economies of formerly centrally-planned states.

With a changing emphasis in recent years to supporting so-called fragile states, I have been working in rebuilding institutions in regions affected by conflict, from Bosnia to Palestine, and Afghanistan to Sierra Leone.

I work nowadays largely on evaluating the effectiveness of

aid so I have been well placed to see what works and what doesn't, and why.

Our UK 'official development assistance', as it is known, is intimately bound up with international relations — aid and trade, a political tool, as an influencing agenda on our perceptions of human rights, and to support conflict resolution.

You may be forgiven for thinking that aid is a 'business'. Despite the many criticisms and an acknowledgement that aid is a faulty instrument, I am a passionate believer that aid can work and have seen many different examples of its benefits and successes. It is also something that is intrinsic to our Christian duty of 'caring and sharing'.

Not that this should be done unthinkingly. One of the commonest complaints I hear is that aid merely exacerbates widespread corruption in many countries. Although not condoning corruption, we need to understand that our culture and environment is a key determinant in behaviour and that instinctive ways of conducting affairs needs to be differentiated from the more venal misappropriation of funds. I have learnt to understand how this arises in all societies, including our own, and to plan ways to mitigate this in my work.

Again, many struggle to understand how a loving God can allow the suffering and inequalities, starvation and poverty we see in this world. I don't see this as a relevant question, for in analysing the context of what lies behind these situations (as I have often had to do), one often finds greed, mismanagement or ruthlessness. Even in the case of natural disasters, it demonstrates the power of nature and our own severe limitations, and reminds us of our responsibility of stewardship. Supporting aid argues for a changed world order and different ways of conducting our affairs.

I find it interesting that we are often generous in our response to humanitarian appeals that tend to pull at our heart-strings, whilst we are less receptive to the more calculated response necessary to alleviate the long-term causes of such disasters, whether they are natural or man-made. My plea is that we should not succumb to 'aid fatigue', nor let our commitment to reducing inequalities and poverty be outweighed by the more negative examples we hear about, rather than the very real successes for people both at a local level and in national governance that are being achieved.



Songs of Praise

Lord, enthroned in heavenly splendour

The story behind the hymn

Lord, enthroned in heavenly splendour,
first-begotten from the dead,
thou alone, our strong defender,
liftest up thy people's head.
Alleluia! Alleluia!
Jesu, true and living bread.

Here our humblest homage pay we,
here in loving reverence bow;
here for faith's discernment pray we,
lest we fail to know thee now.
Alleluia! Alleluia!
Thou art here, we ask not how.

Though the lowliest form doth veil thee
as of old in Bethlehem,
here as there thine angels hail thee,
branch and flower of Jesse's stem.
Alleluia! Alleluia!
We in worship join with them.

Paschal lamb, thine offering, finished
once for all when thou wast slain,
in its fullness undiminished
shall for evermore remain,
Alleluia! Alleluia!
Cleansing souls from every stain.

Life-imparting heavenly manna,
stricken rock with streaming side,
heaven and earth with loud hosanna
worship thee, the lamb who died,
Alleluia! Alleluia!
Risen, ascended, glorified!

This hymn will be sung on **Easter Day**, 4 April, as the 'offertory' hymn. This is the point during the eucharist when the bread and wine are brought to the altar, and a collection may also be taken. This is a 'eucharistic' or communion-centred hymn. It is also a Christ-centred hymn. It is not specifically for Easter, but there are two things that make it appropriate.

The first is that the hymn emphasises the presence of the living, risen Christ. It is addressed directly to Christ using a range of images. The opening words, together with the title 'Paschal Lamb', emphasises the risen presence of Jesus. He is present, and this has a particular focus in the bread and wine shared as holy communion. The hymn's wording is very careful, hence its use in the various parts of the Christian Church. It does not define how Christ is present, simply that he is present: 'Thou art here, we ask not how.'

The second thing that makes this hymn appropriate for Easter Day is the repeated use of the word 'alleluia.' The word is used twice in each verse, ten times in total. There is a long tradition in Christian worship of not using the word during worship during Lent. Rather, it is reserved for Easter when it is said and sung often. On Easter morning, the first thing the priest says to the congregation, after greeting them, is 'Alleluia! Christ is risen!' and they respond, 'He is risen indeed! Alleluia!' The word, from Hebrew, means 'All hail to him who is' and in Christian worship it is the highest expression of joy, thanksgiving and triumph. It is repeatedly used at Easter; the greatest festival of the Christian Year, celebrating the raising of Jesus from death.

The words of the hymn are by the Revd. George H. Bourne (1840-1925.) He published them in 1874 as part of one of a privately printed collection of hymns entitled 'Post Communion Hymns.'