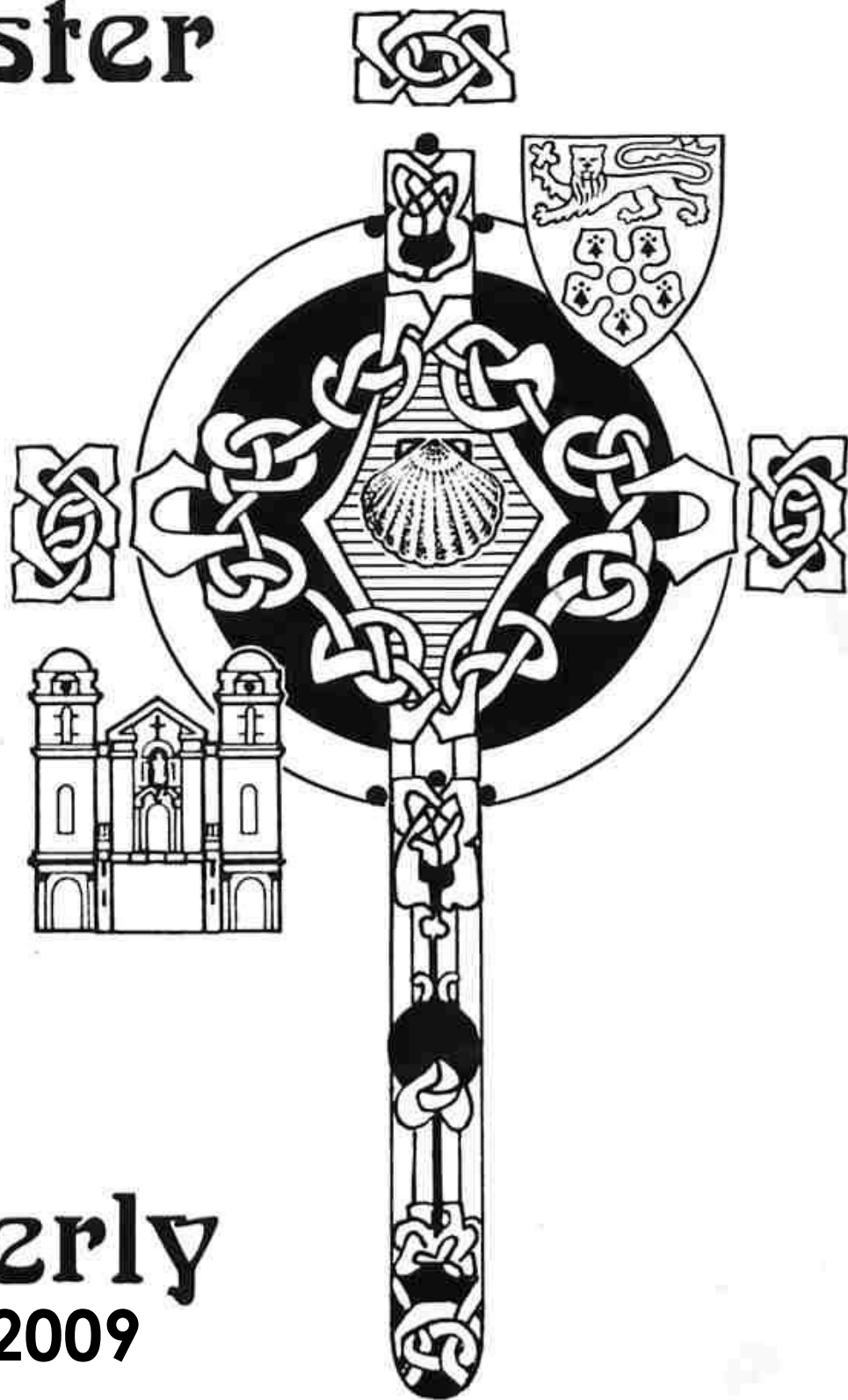


St. JAMES the GREATER Leicester



Quarterly
SUMMER 2009

Internet site: www.stjamesthegreater.org.uk
Church Office email address: office@stjamesthegreater.org.uk

SUNDAY WORSHIP

8.30 am Holy Communion 10.30 am Choral Eucharist
6.30 pm Choral Evensong & Sermon

A CHILDREN'S SUNDAY CLUB
meets in the Church Hall in school term time at 10.20 am

MIDWEEK HOLY COMMUNION
7.15 am Tuesdays 10.15 am Thursdays

DAILY PRAYER
8.30 am Morning Prayer 5.00 pm Evening Prayer

See Calendar for variations and details of services on saints' days

MINISTRY TEAM

Vicar

Canon Glynn Richerby BD AKC
St James the Greater Vicarage 216 London Road
Leicester LE2 1NE
0116 254 4113

Associate Non-Stipendiary Priest

Jane Sharp
0116 270 6002

Honorary Associate Priests

Revd Kenneth Bilney Revd David Clark BA Canon Henry Evans MA
0116 257 0436 0116 255 8988 0116 270 2169

Very Revd Dr Derek Hole Hon LLD Hon DLitt
0116 270 9988

Readers

Mr Anthony Green BA Dr Angela Jagger PhD BA Mr John Raven MA
0776 970 2272 0116 271 9185 0116 270 7591

Pastoral Assistant
Miss Vicky Roe BPhil.Ed
0116 255 2108

Sacristan
Revd Gillian Boorne
0116 273 4274

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..... TEL'

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Copy for the AUTUMN 2009 edition of the *Quarterly*
should reach the Vicar by Friday 24 July 2009.

The Vicar writes ...

HAVE YOU ever heard of ‘Impostor Syndrome’? I hadn’t until I recently happened upon a Radio 4 programme about it. I listened in appalled fascination – because it pinpointed a feeling I have about myself from time to time, but didn’t realise it was a recognised state of mind.

Apparently, the impostor syndrome is associated with highly achieving, highly successful people. Regardless of what they may have achieved in their chosen field of work or study, or what external evidence there may be of their competence, those with the syndrome remain convinced internally that they do not deserve the success they have achieved and have a lurking suspicion that they may be frauds. Proof of success is dismissed as luck, timing, or as a result of deceiving others into thinking they are more [intelligent](#) and competent than they believe themselves to be.

A survey has found that about 70 percent of people from all walks of life — men and women — have felt like impostors for at least some part of their careers.

A person with impostor syndrome typically experiences a cycle of anxiety. When faced with a new task, initial self-doubt is followed by a tendency to overwork. Negative feedback weighs heavily on the mind, but praise barely registers. The outcome may be success, but this will be discounted along with dread at the prospect of the next demanding task coming up. At this point in listening to the programme I was thinking “My God, this is me!”

But my dismay was allayed by contributors to the programme pointing out that there is a plus side. Simply because those who question their motives and their abilities do not regard themselves as God’s gift to their profession or to the world, they are not likely to dominate other people or push through high-risk schemes. This contrasts with the mind-set of those with overweening self-confidence in positions of influence and power who can cause havoc through believing they are always right.

Significantly, the bankers and financial wizards who have brought the world near to economic collapse have rejoiced in being described as ‘Masters of the Universe’



A particular sense in which I have felt a fraud is that I have never been to the Holy Land. After thirty five years of being ordained, this is something of a deficiency!

It has not been altogether for lack of trying. Two previously planned visits were cancelled on Foreign Office advice because of the outbreak of wars. I have joked with people in the past that they should not plan to make a pilgrimage with me to the Holy Land because it would be highly likely to be cancelled. Having signed up for a pilgrimage this May with others from our congregation, I began to think the same thing was going to happen again as a consequence of the recent Israeli occupation of Gaza. But even at the height of these troubles, our tour guide – Canon Philip Norwood – said that there was added reason to go there to see for ourselves the conditions in which oppressed Arabs are living.

I expect my mental image of the Bible lands will be challenged. I do not expect to be overly impressed with all that now overlays places associated with the life, death and resurrection of Jesus, although I very much look forward to being by the Sea of Galilee. It will be good to experience Jerusalem as a focal point for all three Abrahamic faiths – Judaism, Islam and Christianity, and especially to identify with Christians who are becoming a beleaguered minority in the Holy Land,

The Arch of Ecce Homo, Jerusalem, Holy Land



There is a strong sense in which those of us privileged to make this pilgrimage do so as much on behalf of others as for ourselves. It will be good for all of us who are pilgrims to bring back changed perspectives to share with others in time to come. Maybe my preaching and teaching will gain a new dimension.

I shall at last put behind me one aspect of feeling that I am an impostor. But even if the tendency lingers, I take heart from St Paul who says:

"We are impostors who speak the truth, the unknown men whom all men know: dying we still live on; disciplined by suffering, we are not done to death: in sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world." *2 Corinthians 6.8-10*

It is a part of our witness to a world that is in urgent need of Kingdom values that we should distrust ourselves but rather trust in God.

Results of Elections

THE ANNUAL Parochial Church Meeting held on 26 May was well attended. **Tricia Dean** was thanked in her absence for serving as an excellent Churchwarden for three years.

Marilyn Dorum was re elected as Churchwarden, having served for one year. **David Brunning** was elected as a Churchwarden having served for two years as a deputy Churchwarden.

Angela Hefford was elected as a Deputy Churchwarden.

Owen Jones and Teri-Leigh White were elected to serve on the Deanery Synod for two years – and ex officio on the Parochial Church Council.

Michael Bull, Phil Jones, Polly Taylor, and Geoffrey Simpson retired after serving for three years on the PCC, and also **Tricia Dean** who, as churchwarden, has been an ex officio member of the PCC.

April Burton, Janet Burton, Angela Hefford, Kath Packham, and Barbara Penrose were Elected to serve on the PCC for 3 years.

Existing Sidesmen were re-elected *en block*.

Looking ahead

A summary of the Vicar's statement at the Annual Parochial Meeting

PART ONE. A recent report on mental health pointed out what I think we all know – that there's an increase of anxiety and fearfulness. And it seems to me that there's no more important task for the church in these times than to promote faith to counter the fear, and trust in God to counter anxiety.

How do we do this? I should like us to build on the good and helpful experience we had leading up to Jane Sharp's appointment as associate priest. A number of people said to me at the time that we should do something of the kind again on some other important matter. Well what could be more important than grappling in a theological way with the world situation we are passing through, trying to make sense of it, and becoming clear about what we may have to offer to help one another – and others – to be able to cope?

Let's get-together to consult about the issues of our time – to study, to pray, to agree to take some action. Wednesday meetings are to be held on 10 and 24 June, and an extraordinary church meeting following a shortened morning service on Sunday 28 June. Outcomes will be published in the next *Quarterly*.

PART TWO It is wonderful to have added a really useful contemporary extension to our church – indeed to have achieved the best of things in the worst of times. And I'm thrilled that someone in our congregation is sufficiently excited about the space provided by the new staircase to wish to donate a striking piece of modern art to be a feature of it.

But the main point of an access project is to *increase* access to the new facilities, and this is something for us to set about together. An opening ceremony is being planned for St James' Day – Saturday, July 25. Hilary Simpson is to perform the opening ceremony on this day at noon. This will be in conjunction with a Gift Day to benefit the fabric fund.

PART THREE Regular giving needs to be boosted to meet the day-to-day running costs of the church, and to continue to pay the parish share in full. We should at the same time aim to increase our support of charitable causes – including a sizable contribution to the *Save Launde Abbey* appeal.

We are bold enough to seek this increase in giving – to and through the church – *despite* the recession. A little known fact about the last recession in the 1990's is that charitable giving actually increased by 30% in Britain. That seems to defy logic but apparently what happens in a recession is a binding together of people and an increase in their sympathies for others through a shared sense of vulnerability. A more charitable outlook can actually be prompted by the recession.

It has been decided that we shall not have a full blown Funding Programme. A good deal of extra giving to our church in the last year has been channeled through the *Disabled Access* appeal. It is hoped that some of this generosity will transfer to general funds through an invitation for everyone to revise their level of regular giving.

Our efforts will be concentrated on encouraging all who have joined our church in recent time who have not yet signed up to regular giving to do so – either through the envelope scheme, or by bank transfer. Approaches by letter followed up by personal contact are to be made in June.

IN CONCLUSION What could be better in the current climate than to reinforce the work of our church in these three ways – engaging with the issues of our time, increasing access for all to our facilities, and paying our way?

Profile

ANGELA HEFFORD was elected a deputy churchwarden at the recent Annual Meeting.

It was after her brother died at Christmastime 2005 that Angela “knew I needed to go to church”. She mentioned this to a trusted friend who is a member of our congregation who said “come with me”. Angela found that she already knew a number of people at St James’s through various connections – including a next door neighbour.



Angela had previously attended services at St James’s. She vividly recalls a parade service with the St John’s Ambulance Brigade when aged fourteen or fifteen. Later on she came to carol services held by St Crispin’s School when her sons were pupils there – including one occasion when her eldest son at about the age of eight read a lesson from the pulpit “hardly tall enough to be seen”. She also attended festival services over the years. When Angela became a regular worshipper “It felt like coming into a warm welcoming family.”

Born in Leicester, Angela was baptised at Blaby Parish Church – where her parents had married. The family home was in Stoneygate. Angela went to the Nativity Convent School, Evington “and got a good grounding in Christianity, but I didn’t go over to Rome”. Angela was Confirmed through St Philip’s Church where she was a member of the youth club, and her mother was Confirmed a year later “having not previously got around to it”.

After A levels at “the Tech” – now De Montfort University – Angela had one year of training to be a nurse “but I couldn’t cope with the night shifts – 13 nights of 11 hours in a row!”

Angela then took a three year diploma course in textiles – again at “the Tech”. This was followed by four years working in Scotland for the then famous knitwear firm of Donbros of Alloa.

On marrying, Angela lived in Malaysia where her husband was a plantation manager, and where both her sons – Andrew and Ian – were born “it was a very Somerset Maugham experience”.

The marriage didn't work out, and Angela returned to Leicester with her sons. She converted her diploma into a degree in textiles at what had become the Polytechnic, and then worked for the knitwear firm of T V Kempton.

Angela married Ron in 1983 and gained a stepdaughter, Sarah. For ten years home was in Woodland Avenue until moving to her present home in Southernhay Road. Angela has five grandchildren "family means a lot to me – both the living and the departed". Family history has been of great interest to Angela "especially since my mother died 13 years ago".

Among Angela's illustrious forbears is a great, great ... (seven-greats) grandfather – Samuel Almey – who from 1715 to 1718 was a churchwarden of Peckleton. Asked how she regards the prospect of being a churchwarden in her own right, Angela says it is "scary". A good preparation for this role is having been a sidesman "you get to know the people and what's happening in the church, and you get to hear the choir twice – in rehearsal and then in the service – I so love to hear them". Angela also finds the opportunity to talk with people over coffee after services to be "very important".

Angela understands the role of churchwarden "to help the Vicar run the church and the services, and to be an extra pair of eyes and ears, reporting to him things that come to my attention". Angela also feels well placed from her own fairly recent experience of being welcomed at St James "to have a special concern for newcomers". She is relieved not to be charged with the responsibility of "pulling off men's caps – as in the 1600's" and not to have responsibility for the graveyard "since there isn't one!" Angela looks forward to being "part of a team" sharing responsibility for our church.

At St James's, we do not aim to draw all of people's time and energy into church matters, but ideally inspire people for their work and commitments in the wider world. One area of voluntary work for a significant number of our congregation is the local branch of the Samaritans, which a former Vicar – Lawrence Jackson – was instrumental in setting up. Until recently, Samaritans kept their involvement a secret, but now a greater openness is encouraged, enabling us to know that Angela has been a Samaritan for 18 years, including a time as deputy director of the Leicester branch. All the training and awareness that goes with being a Samaritan will enhance Angela's exercise of the role of being churchwarden, not least in being very conscious of the demands that many members of our church face in their voluntary and professional lives and also the desperate need of some people who turn to the church for help. Our best wishes are with Angela to dispel all scariness!

Thorn Cross

THRILLED BY the space created in the extension to our church to house the new flight of stairs and lift, Jennifer Clegg tentatively offered on approval the gift of a work of modern art to place in it. As she wrote to the Vicar:

“The idea of an art work for St James was animated originally by a wish to make a thank-offering to the church as a community, not least to you, for a quality of engagement and accompanying which Jonathan’s sons, Thomas and Eric, and I found profoundly moving and helpful. For me it has been a huge confirmation: I emerge from this experience of a Christian response to sudden death with certainty that Jonathan is with God and that both are present to me and with me. The gift of the Sutherland is animated too by Jonathan’s concern that religious art matters, is a task each generation should find its own response to. An incidental but no less important pleasure in finding the piece and offering it to others is discovering how joyful it is to share beauty.”

On seeing the work in place, Jennifer exclaimed

“Oh isn’t it fabulous just there! For me the solidity of the cross is leavened by the energy and life that revolves around it. And I love the complexity which draws your attention into it.”

After a period of seeking the congregation’s responses to this work of art (with anonymity about the sponsor) the Parochial Church Council unanimously voted to accept the gift.

Background Notes

Graham Sutherland held sincere religious convictions and in 1926, aged twenty-three, became a Roman Catholic convert. However his first overtly religious artistic works were only undertaken some eighteen years later when he received a commission from an Anglican priest, the Revd Walter Hussey, later Dean of Chichester Cathedral, to paint a *Crucifixion* for St. Matthew’s Church, Northampton where Hussey was the incumbent.



During 1944/45 Sutherland painted a series of preparatory works for the *Crucifixion* with titles such as *Landscape with Rocks*, *Thorn Trees* and *Thorn Heads* which show 'spiky' elements evident in his later work the *Thorn Cross*.

Sutherland himself explained:

“My thorn pictures came into being in a curious way... I went into the country. For the first time I started to notice thorn bushes, and the structure of thorns as they pierced the air. I made some drawings, and as I made them, a curious change developed. As the thorns rearranged themselves, they became, whilst still retaining their own pricking, space encompassing life, something else – a kind of ‘stand-in’ for a Crucifixion and a crucified head ... The thorns sprang from the idea of potential cruelty – to me they were the cruelty; and I attempted to give the idea a double twist, as it were, by setting them in benign circumstances : blue skies, green grass, Crucifixions under warmth...”

In 1951 Sutherland accepted a commission to design what became his best known work, namely the *Christ in Glory* tapestry for Coventry Cathedral which also includes a *Crucifixion* scene with a ‘crown of thorns.’ With this image Sutherland had been influenced by the *Crucifixion* scene depicted in Mathias Grunewald’s altarpiece at Issenheim (1512-15).

In the *Thorn Cross* Sutherland is clearly continuing to depict some elements of the *Crucifixion* imagery.



Opening Ceremony

THE EXTENSION is to be formally opened on St James’s Day, Saturday 25 July 2009 at noon. Hilary Simpson has kindly agreed to declare the lift and stairs to new facilities in the Undercroft open for the benefit of all who come to our church for services, concerts and other events – and especially the disabled. This event will be in the course of a Gift Day to run from 10.00 am to 2.00 pm with gifts received by the Vicar towards the church fabric fund.

Being at Salisbury Cathedral

by Stephen Moore

SINCE SEPTEMBER, and following my graduation, I have been Organ Scholar at Salisbury Cathedral. Here I have the pleasure of working in one of the most iconic buildings in the UK. The foundation stone was laid just over 750 years ago, prompting anniversary celebrations in my very first month in post.

Daily worship in the Cathedral has taken place every day since its foundation and the 2 choirs continue that tradition now. The 18 boy and 18 girl choristers, all aged 8-13, share the service duties 7 days a week including 3 services on a Sunday. The choral foundation also includes 6 lay vicars – the men of the choir – and is overseen by the Director of Music, the Assistant Director of Music and the Organ Scholar.

My role here in Salisbury is a very full one, regularly playing for at least 4 services a week as well as taking choir practises, conducting services and taking an active role at the Cathedral school, located in the sprawling Cathedral Close and which the choristers all attend. With my days so full I often emerge from

practising the organ in the Cathedral close to midnight only to have to get up very early to prepare for morning rehearsals which begin at 7.55. I also undertake various tasks in the day to day running of the department, not all of them involving a photocopier!



I count myself lucky as I do live in an amazing place, having my own house in the Cathedral Close. Rehearsals for services last 15 minutes and rarely take place in the Cathedral. The services are well attended here and even in the January snow Evensong attracted 70 or 80 people. Each service brings its own challenges, especially performing large chunks of the Psalter as the psalms for the day.

Calendar of Services & Events

JUNE

2 Tuesday 07.15 Holy Communion Celebrant: Glynn Richerby

3 Wednesday 14.15 Holy Communion with Good Companions

4 Thursday *Petroc, 6th cent.*

10.15 Holy Communion Celebrant: Glynn Richerby

7 Sunday TRINITY SUNDAY

08.30 Holy Communion (BCP) Celebrant: Glynn Richerby

10.30 Sung Eucharist Celebrant: Jane Sharp

Preacher: John Raven

12.00 Baptism of Jamie-Leigh & Courtney Taylor

17.30 Organ Recital by Mark Batten

18.30 Choral Evensong Preacher: David Clark

9 Tuesday *Columba of Iona, 597*

07.15 Holy Communion Celebrant: Glynn Richerby

10 Wednesday 19.30 Open meeting in the Hall on *Faith In Our Time*

11 Thursday 10.15 Holy Communion Celebrant: Glynn Richerby

13 Saturday 10.00 – 12.00 Flower Guild Coffee Morning

at 10 St Mary's Road

by kind invitation of Andrew & Jane Sharp

19.30 Concert by Leicester Bach Choir

14 Sunday FIRST SUNDAY AFTER TRINITY

08.30 Holy Communion Celebrant: David Clark

10.30 Sung Eucharist Celebrant: Glynn Richerby

Preacher: Anthony Green

17.30 Organ Recital by Peter Holder

18.30 Choral Evensong Preacher: Glynn Richerby

16 Tuesday *Richard, bishop of Chichester, 1253*

07.15 Holy Communion Celebrant: Glynn Richerby

17.45 Standing Committee in the Vicarage

18 Thursday *Bernard Mizeki, 1896*

10.15 Holy Communion Celebrant: Glynn Richerby

20 Saturday 19.30 Concert by City of Leicester Singers

21 Sunday SECOND SUNDAY AFTER TRINITY

08.30 Holy Communion Celebrant: Glynn Richerby

10.30 Sung Eucharist Celebrant & Preacher: Jane Sharp

17.30 Organ Recital by Mark Pescott

18.30 Choral Evensong Preacher: Glynn Richerby

JUNE *continued*

- 23 Tuesday *Etheldreda, abbess, c678*
07.15 Holy Communion Celebrant: Glynn Richerby
- 24 Wednesday 19.30 Open meeting in the Hall on *Faith In Our Time*
- 25 Thursday 10.15 Holy Communion Celebrant: Glynn Richerby
- 27 Saturday 19.30 Concert by Charnwood Orchestra

28 Sunday THIRD SUNDAY AFTER TRINITY

- 08.30 Holy Communion Celebrant: Jane Sharp
- 10.30 Sung Eucharist Celebrant & Preacher: Glynn Richerby
- 11.30 Extraordinary Church Meeting on *Faith In Our Time*
- 17.30 Organ Recital by Nicholas Wilshere
- Eve of St Peter & St Paul*
- 18.30 Choral Evensong Preacher: Angela Jagger
- 30 Tuesday 07.15 Holy Communion Celebrant: Glynn Richerby
- 19.45 Parochial Church Council

JULY

- 2 Thursday *Visitation of the Blessed Virgin Mary*
10.15 Holy Communion Celebrant: Glynn Richerby
- 14.30 *Thursday at Home* at 24 Holmfield Road
- 19.30 Concert by Stile Antico

5 Sunday FOURTH SEVENTH SUNDAY AFTER TRINITY

- 08.30 Holy Communion (BCP) Celebrant: Glynn Richerby
- 10.30 All Age Eucharist
Celebrant & Preacher: Glynn Richerby
- 17.30 Organ Recital by Alex Binns
- 18.30 Choral Evensong Preacher: John Raven
- 7 Tuesday 07.15 Holy Communion Celebrant: Glynn Richerby
- 9 Thursday 10.15 Holy Communion Celebrant: Glynn Richerby
- 11 Saturday 12.00 Wedding of Madalina Rusu & Edward Pick

12 Sunday FIFTH SUNDAY AFTER TRINITY *Sea Sunday*

- 08.30 Holy Communion Celebrant: Glynn Richerby
- 10.30 Sung Eucharist Celebrant: Glynn Richerby
Preacher: Derek Hole
- 17.30 Organ Recital by Martyn Noble
- 18.30 Choral Evensong Preacher: Glynn Richerby
- 14 Tuesday 07.15 NO SERVICE
- 16 Thursday 10.15 Holy Communion Celebrant: Henry Evans
- 18 Saturday 14.23 Blessing of the Marriage of Tom & Beth Williams

AUGUST *continued*

9 Sunday NINTH SUNDAY AFTER TRINITY

08.30 Holy Communion Celebrant: Glynn Richerby

10.30 Eucharist Celebrant & Preacher: Glynn Richerby

18.30 Evensong Preacher: Glynn Richerby

11 Tuesday *Clare, 1253 John Henry Newman, priest, 1890*

07.15 Holy Communion Celebrant: David Clark

13 Thursday *Jeremy Taylor, bishop, 1667*

10.15 Holy Communion Celebrant: Henry Evans

16 Sunday THE BLESSED VIRGIN MARY

08.30 Holy Communion Celebrant: Jane Sharp

10.30 Eucharist Celebrant: Jane Sharp

Preacher: Angela Jagger

18.30 Evensong Preacher: John Raven

18 Tuesday 07.15 Holy Communion Celebrant: David Clark

19.45 Stewardship Committee

20 Thursday *William & Catherine Booth, 1912, 1890 Bernard of Clairvaux*

10.15 Holy Communion Celebrant: Henry Evans

21 Saturday 19.00 Flower Guild Summer Evening at 24 Holmfield Road
by kind invitation of Geoffrey & Hilary Simpson

23 Sunday ELEVENTH SUNDAY AFTER TRINITY

08.30 Holy Communion Celebrant: Jane Sharp

10.30 Eucharist

Celebrant & Preacher: Jane Sharp

18.30 Evensong Preacher: Anthony Green

25 Tuesday 07.15 Holy Communion Celebrant: Glynn Richerby

27 Thursday *Monica, mother of Augustine of Hippo, 387*

10.15 Holy Communion Celebrant: Glynn Richerby

29 Saturday 12.00 Wedding of Belinda Isodo & Sone Mukete

30 Sunday TWELFTH AFTER TRINITY

08.30 Holy Communion

10.30 Eucharist

Preacher: Glynn Richerby

18.30 Choral Evensong Preacher: Angela Jagger

SEPTEMBER

1 Tuesday *Giles, hermit, c710*

7.15 Holy Communion

Celebrant: Glynn Richerby

19.45 Standing Committee

Continued from page 9

The work is rewarding and I have been lucky to take part in some amazing services and events, especially the *Darkness to Light* Advent processions, as well as producing two CD recordings of the cathedral choirs and being the organist for a tour of France after Easter. I have had a lot of fun too, playing for a scratch performance of *Oliver!* and taking part in concerts at school and with local orchestras, even testing my triangle playing capabilities!

I have never been short of things to do here; I even played for Evensong on my third day in the job. We run a series of organ recitals which precede Evensong on a Sunday which I share with the Assistant here. The organ in Salisbury is a 'Father' Willis, and is widely regarded to be one of the best instruments in the country. It is a pleasure to have been able to play it every day. I have got through most of my major solo repertoire during this year and had to learn a lot of new pieces too.

In the community I am involved in the Cathedral's vast outreach project which puts the cathedral choristers and musicians into local schools and has proved extremely valuable and very popular with everyone involved.

Next year my career path is changing direction slightly. I am to be Organist and Assistant Director of Music at Felsted School in Essex. Here I will be able to further my skills as an organist and accompanist whilst not having to worry about the daily round of services in a cathedral atmosphere.

I'm very much looking forward to welcoming the St James' choir to Salisbury in July and hope that they enjoy their stay as much as I have.

St James's Choir at Salisbury

OUR CHOIR is to sing the services at Salisbury Cathedral from Monday, 27 July until Sunday 2 August. They are being supported by a number of helpers from among the choir parents – and grandparents too!

They would be delighted to be visited by members of our congregation who would have a wonderful day out – or longer visit – being at this awe inspiring cathedral set in a beautiful close with evensong sung daily at 5.30 pm except on Sunday when it is at 3.00 pm.



In China for Easter

by Jane Sharp

EASTER SPENT with Taiwanese Buddhists in Southeast Mainland China is not really where you expect an Anglican priest to be at the most important Christian festival! My husband Andrew imports much of what he sells from China, but he has an agent who looks after things over there – Jack the Buddhist – who we were with. He and his wife, Mary, and some of their staff were our guides, translators and friends while away.

It is important to us that we understand how the products are made and how the factories work. This was the first time that Hope and I had seen the factories

themselves, although we have been to China several times. It is seen as a great honour to think factories worthy to take your family.

China is very foreign. Being with people who are at home there, seems to me a bit like being a small child out with parents. You do as you are told and a lot of the time you are not really sure what is going on and what will come next. Jack's English is reasonable, Mary's is basic and Mr Lin – Jack's assistant – has none, so communication is not easy.

Having Hope with us causes much interest, everywhere we go in China, she is seen almost as a celebrity, she must have had her picture taken over a hundred times and when we were out in the country many people would just want to touch her. At one point on this trip, a lady came up to us and asked if we had been to the north of China next to Tibet. We were there 2 years ago and she had taken her picture – small world! On this trip as on the last 2 we have probably only seen 3 or 4 other westerners, so we do stand out.

The factories were a surprise to me, they were of a far better standard than I had expected, with good clean working conditions, work clothes, water dispensers and a clocking in and out system. The Buddhist shrine was very much a prominent feature.



As a family we can only travel in school holidays, so I have spent Easter with Jack before and we have had many conversations about the similarities and differences in our faiths. Jack is very devout, which helps me, as he can relate to me missing formal worship at an important time. Praying in a Buddhist shrine can be a very spiritual experience. Taoist shrines are more of a challenge, the statuary is more confronting and certainly in the cities they seem such busy, smoky, confusing places and harder to relate to.

When applying for my visa, I was told not to put on the form anything about being a priest, as this would result in needing to be interviewed at the Chinese embassy and that I may not get a visa at all, but worship is visible everywhere you go. There are shrines and temples everywhere, which are obviously much used and loved, and I did see two places of Christian worship.



We travelled to visit Tulous (also known as Hakka buildings) in Fujian, which are dwellings, many of which are over 600 yrs old. Tulous are community buildings where whole clans live, the oldest ones are circular, some of the more recent (300 to 400 yrs old) ones are square. They are built around a central courtyard, often with a shrine built in the middle. The ground floor was animal housing, the next kitchens, then storage and the top floors living quarters. There is always a well and the windows are 'slit like' so that the Tulous could act like a fortress if attacked. They have the land around them where tea, tobacco, bananas, rice and vegetables were grown and animals grazed. These old buildings are now falling into disrepair, as extended families no longer want, or indeed can live together. Those who can go to work in the factories in the cities. Most factories – including the ones that we visited – have accommodation for their workers.

This trip was very hectic and it was hard at times to find the time to reflect on the message of Easter, but sharing it in a country so far from home (in all ways!) makes it very special. It certainly brought home to me how the first Christians must of felt, being a minority, and how hard the apostles must have found travelling to lands far away from home.

Decline and Fall?

by Tricia Dean

I JOINED a Lent House Group to discuss 'Faith, Hope and Love', a York course. Also in March, I attended an entertainment at De Montfort Hall with my husband, younger son and niece. You may wonder what connection there could be between two such disparate activities: let me explain ...



My son, Tim, is a Goth, devoted to heavy metal rock music and fantasy fiction: he greatly admires the author, Terry Pratchett. Tim's reason for encouraging us to attend the 'Circus of Horrors' was that his friend was playing in the band: Bob is a skilled musician and sound engineer.

I expected certainly to be deafened and possibly shocked, but neither proved to be the case. The core of the show was traditional circus skills, including aerial and terrestrial acrobatics, body piercing, contortionism, fire-eating, roller-skating, sword-swallowing and whip-cracking, all expertly performed to a live musical accompaniment. The acts were linked with continuity clowning, but instead of the traditional bucketsful of confetti, the front rows of the audience were showered with real water. This probability was clearly signalled before the show, accompanied by a roaring trade in polythene capes to protect the unprepared!

The show's claim to uniqueness was its staging: the performers were portrayed as the inmates of a lunatic asylum, either patients or staff. This gave them licence to incorporate sexual innuendo, including male nudity (not female, curiously) and some, but not extreme, foul language. Similarly, the liquids showering the audience purported to be blood and other bodily fluids.

None of this shocked me (one hears worse language on the street and, at my age, there is nothing startling about quiescent male genitalia!), but certain aspects of the presentation did concern me. One of the performers was dressed as a priest, sporting a dog collar. Another, who displayed no pain when his arms and tongue were nailed to a board, was likened by the ringmaster to Christ crucified. This disrespect for Christianity was wholly gratuitous and was considered unremarkable, apparently, by the audience.

On our way home, Paul and I pondered the possible repercussions of mocking Imams and Mohammed in a similar way, which brings me back to the York course. We found ourselves talking about the differences between faith and religion; the standing of Christianity in Britain's multi-faith, but largely secular, society; the pros and cons of the Church of England being 'established', i.e. linked with the state, and the role of political correctness in a perceived imbalance in the treatment of Christianity, as compared with other minority groups in society.

We are told that up more than two-thirds of the population would describe themselves as spiritual, if not religious: many subscribe to the Christian ethic, although they may not practice the Christian faith. Why is it, then, that Christianity has become an 'Aunt Sally' at which brickbats and sick jokes may be hurled with apparent impunity: more than this, the Christian hierarchy seems adept at shooting itself in the foot with monotonous regularity.

Ironically, Christianity could find its staunchest supporters amongst people of other faiths, who would support Christians in standing up for their beliefs and traditions as staunchly as they do themselves. It is the politically correct secularists in local and national administrations that are over-sensitive to the potential for offending minorities, overlooking the fact that Christians are one of those minority groups, deserving of equal protection and respect.

Perhaps we dyed-in-the-wool traditional Anglicans could learn something about self-confidence and outreach from other Christian congregations at which we have tended to look askance in the past. We hear of more evangelical forms of worship attracting the younger generation in large numbers. On our own doorstep, a French-speaking expatriate African congregation fills the Undercroft with exuberant praise and the voices of many children. They joined us in Church at Pentecost, so we can but hope that some of their enthusiasm will have rubbed off on us.

We may prefer more traditional forms of worship at St James the Greater, but should we be equally conservative in 'defending' our faith in the wider community? Perhaps we should be more upfront in declaring our allegiance and be more prepared to defend our corner when we feel that it is being belittled or sidelined, so as to avoid the decline and fall of yet another national institution – the Church of England.



Designing a headstone

by Jennifer Clegg

MY HUSBAND Jonathan Hill died on January 2008. Quite soon afterwards I started thinking about how to commission a beautiful memorial. Finding the words and symbols, commissioning the right stonemason and seeing the finished headstone on Jonathan's grave took a full 12 months. At times this was uncomfortably long for me but the soil in a deep grave takes at least 6 months to settle, and quarrying is done to its own logic and schedule. These provided time to consider how ideas could be translated into form.

Glynn Richerby was a welcome companion for visits to two stonemasons, one in Oxfordshire and another, John Shaw, in Market Rasen. Following a visit to view John's work in Southwell Cathedral, and subsequently to him in his workshop, I decided to commission the work from this Lincolnshire man. John describes himself somewhat deprecatingly as a 'letter-cutter', but his work carries huge authority. As we talked about what might be done conversation moved into a new gear as John took a pencil into his hand, sketching out suggestions and possibilities. He was concerned about the way shape, text and purpose connect: nothing should be gratuitous. John repeatedly re-traced what we agreed was working before changing those aspects that required further attention. What was imagined also informed what material to use. Discussion concerned fonts and flourishes and Jonathan's own calligraphic preferences, but the negotiation also enabled me to comprehend John's dictum that while calligraphy is fluid, the overall design must have its own integrity.

This is John's account of the design process.

Having been a designer and maker of memorials for many years, a pattern has emerged whereby the next one is likely to be quite similar to those that have preceded them.

This situation is most likely to be remedied when there is a positive and unusual input to the design from the client's side. While this must always be tempered by an understanding on both sides of what is technically feasible in terms of working stone and also conform to whatever regulations apply to such things in our cemeteries and churchyards, a unique and satisfying result is most likely to come about from this kind of collaboration. I am very glad to have been able to work with Jennifer in this way.

We decided upon Portland stone, an English material which echoes the many war graves near to Jonathan's plot. The design includes two symbols. The first is Christian: the stone is headed by a contemporary Anglican cross which marks it as being very much of its time. For me that seemed important, as a cemetery should be renewed by each generation's aesthetics. The second is cultural: Jonathan was proud of being 'a northern lad' so his name is preceded by a Lancastrian rose. After his name comes acknowledgement of a key part of Jonathan's life and of our shared life, singing, by brief reference to something written by the 4th century theologian St Augustine, which Canon Henry Evans had given Jonathan:

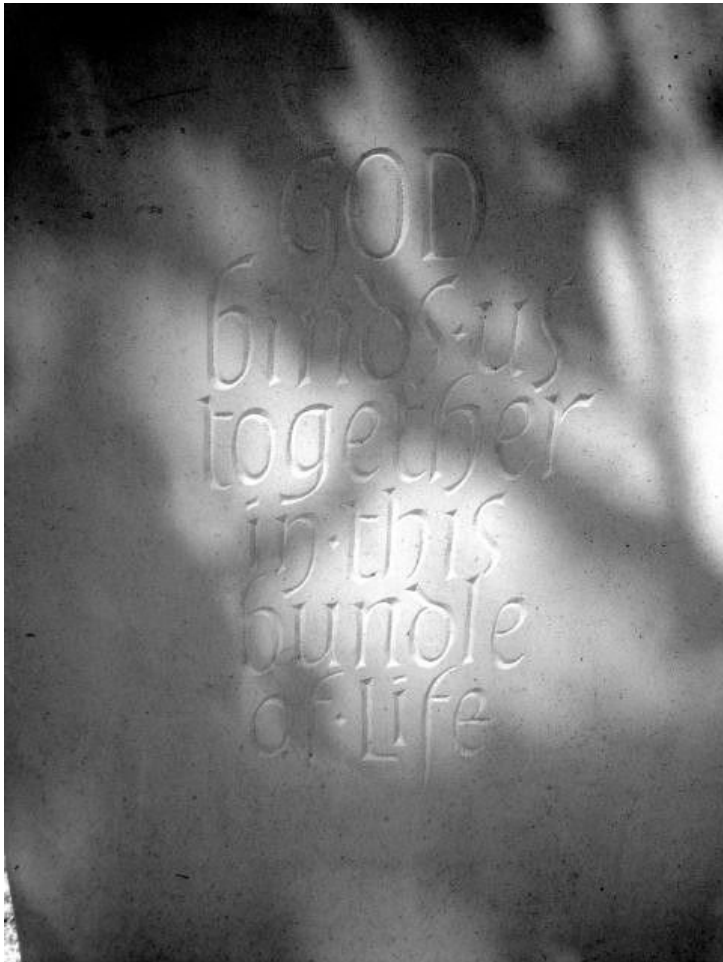
*You sing, or course you sing;
I can hear you.
But make sure that your life
Sings the same tune as your
mouth.
Sing with your voices
Sing with your lips
Sing with your lives:
The singer is himself the song.*



The back of the stone makes another brief reference, to a prayer by a 20th century theologian Reinhold Niebuhr. It encapsulates Jonathan's views on work and workers as honourable, the value he placed on loyalty to people within his ambit, and the importance of connectedness.

O God, who has bound us together in this bundle of life, give us grace to understand how our lives depend upon the courage, the industry, the honesty and the integrity of our fellow-men; that we may be mindful of their needs, grateful for their faithfulness, and faithful in our responsibilities to them; through Jesus Christ our Lord.

Even though I had seen and approved the drawings of each text before John Shaw started to carve, I was not prepared for the heart-stopping grace of the finished stone. A skilful letter-cutter can do so much more than a machine: varying the width, depth and angle of cut letter by letter seems to create many more than 3 dimensions. Since its installation I have revelled in the discovery of new attributes which are highlighted or revealed by sunlight of varying intensity and angle.



In March 2009 Glynn led a dedication ceremony where a few of us considered the ideas which animated the work, admired the craftsmanship, and enjoyed remembrance. Much appreciated by the family, Glynn's unpompous ritual leavened the realisation that this headstone makes Jonathan's death and my loss just a bit more solid.

If you are walking through the cemetery it can be found close to the fence that runs down from University Road, at the junction of the old and new medical science buildings. The stone will weather, but its current OMO-whiteness makes it unmissable.

And if you would like to know anything more about the process of designing and commissioning a hand-carved headstone, do contact either of us.

Jennifer@Eudaimonia.demon.co.uk

John Shaw, Unit 10 Dear Street Workshops, Dear Street, Market Rasen, Lincs LN8 3BH tel/fax 01673 844300.

Obituaries

Elisabeth Marie Lynn Kemp died 10 February aged 97

Elisabeth was born in 1911. She went first to Granville School on Granville Road and from there to Kent College, Penbury, near Tunbridge Wells.

She met her future husband Roy whilst still at School. They were married at St James the Greater in 1935 by the then Vicar, Dr Arthur Shepherd. With the exception of the War, when Roy was in the Fire Service and posted to Kettering, Elisabeth and Roy spent the whole of their married life at *Remlak*, their home in The Oval in Oadby. They had three children, Robert, Sarah and Stephen.



Whilst still being associated with St James the Greater, Elisabeth worshipped at St Peter's, Oadby and took an active part in the life of both the Church and the community there. She formed a Young Wives Group at the Church, and was a Governor of Langmoor School. She was also an active member of the Conservative Party and an enthusiastic Rugby supporter. She was a strong character and a woman of strong opinions. She also had a wicked sense of humour and was fond of practical jokes.

Although she did not always worship at St James the Greater, Elisabeth maintained a long association with the Church through her father, Percy Aspinall, who was a Churchwarden for some 25 years and a regular member until his death 1967.

As it was her father who saw through the building of the new church halls, Elisabeth was invited to open the new St James' Hall in 1968 and there is a plaque recording the event at the entrance to the Hall.

After Roy's death in 1991 Elisabeth continued to live at *Remlak*, until, as a result of increasing infirmity, she moved into *The Lawns* for the last years of her life where she regularly received the sacrament of Holy Communion. Elisabeth lived a full life up to a great age, maintaining a lively personality, and total loyalty to her family and friends who will sadly miss her.

Edna Margaret Smith died 3 April 2009 aged nearly 92

Edna Smith was born in Thornton Heath, South London on the 18 April in 1917. She followed her elder sister, Joan, to Melbourne College.

Soon after the outbreak of the Second World War, Edna volunteered to nurse with the British Red Cross. After the war, Edna took advantage of a government fast-training scheme and became a primary school teacher, a career which she followed successfully until she retired from her last Headship at Linden Infants School. Edna took a sabbatical year



when she studied Special Needs Education at Scraftoft College. As a result she wrote an authoritative booklet about teaching autistic children at a time when autism was little understood.

After her retirement, Edna enjoyed travelling, often visiting places of archaeological importance. She also became involved in the University of the Third Age activities, including creative writing. Edna wrote articles and pamphlets for organisations such as The Autistic Society and the Migraine Trust in which she had a personal interest. Recently she wrote a series of articles about her experiences during the war and about Italian prisoners of war billeted in Leicester which were published in the Nursing Times and on the Imperial War Museum's website: www.war-experience.org Edna was a member of the National Adult Schools Organisation. She served with the WRVS in one of the hospital shops, and was a keen supporter of the Rainbows hospice for children. She loved gardening.

Edna was a very enquiring and thoughtful Christian. Having been a long-time member of St James the Greater, when Edna gave up driving she decided to worship at St Denys, Evington and the Church of God in Downing Drive, which was nearest to her house. Being an honest and clear-minded person, she had to work out for herself the best way to pray. Edna was also challenged by the existence of people of other faiths among her neighbours.

All who knew Edna will miss her intelligent insight into local and current affairs and her personal qualities of friendship, integrity, and sense of humour.

Commemorative Flowers

JUNE

- 7th Peggy Winter in memory of her mother
 14th The Hugh-Smith family
 Altar Frontal
 Vera Clark in memory of Verrall
 21st Julia Warner
 Altar Frontal
 Jean Nutting in memory of Edgar Nutting
 28th Janet Geere
 in memory of her parents Frank & Gwen Potter

JULY

- 5th Gill Saunders & Peter Toft
 in memory of their parents Bernard & Dorothy Toft
 12th Kathleen & William Sowman
 19th *vacant*
 26th Pauline Hannaford
 Altar Frontal
 William Woolley & Margaret Carruthers
 in memory of their mother Jessie

AUGUST

- 2nd David & Sarah Clark
 in memory of Bernard & Katheen Clark & George Hayter
 9th Betty Clark
 in memory of John Clark and Eric & Joan Miller
 16th Michael Bull in memory of his mother
 23rd Paul & Tricia Dean
 in memory of their stillborn daughter Katharine Hannah
 30th Rosemary Freer



A.C. JAMES & SON

INDEPENDENT FAMILY FUNERAL DIRECTORS

Douglass & Robert James

9 Biddulph Street

LEICESTER

24-HOUR SERVICE

TEL: 0116 254 2900

What's on ...

SUNDAYS

Sunday Club *in school term time* 1020 hrs **Large Hall**
Contact Mrs Jo Stapleton 39 Craighill Road, Leicester LE2 3FD 270 2001

MONDAYS

Boys' Choir Practice **1800 hrs** **Ashman Music Room**
Mr Oliver Parker 7 Somerville Road, Leicester LE3 2ET 222 5198

WEDNESDAYS

Good Companions **1430 hrs** **Large Hall**
Leader Miss Pauline Plummer Flat 1, 37 Evington Rd, Leicester LE2 1QG 255 4240

SJ2 – Under 14s' Youth Club **1915 – 2045 hrs** **Undercroft**
Leader Mr John Raven 291 London Road, Leicester LE2 3ND 270 7591

THURSDAYS

Coffee Drop-in **1045 – 1130 hrs** **Large Hall**
Organiser Mrs Doris Makepeace 7 Bransdale Road, Wigston, Leicester LE18 1XU 288 5315

Girls' Choir Practice **1800 hrs** **Ashman Music Room**
Mr Oliver Parker 7 Somerville Road, Leicester LE3 2ET 222 5198

Beaver Scouts **1730 – 1830 hrs** **Undercroft**
Cub Scouts **1830 – 2000 hrs** **Undercroft**
Scouts **1930** **Undercroft**

Leaders Mr Tony & Mrs Alison Hurst 30 Repton Road, Wigston, Leicester LE18 1GB 288 9457

FRIDAYS

Men and Boys' Choir Practice **1900 hrs** **Ashman Music Room**
Mr Oliver Parker 7 Somerville Road, Leicester LE3 2ET 222 5198

Who's who ...

Churchwardens

Mrs Marilyn Dorum 37 Gopsal Street, Highfields, Leicester LE2 0DP 251 2404
Mr David Brunning Dunslade, Padwell Lane, Bushby, Leicester LE7 9PQ 241 8742

Deputy Wardens

Mr Owen Jones 41 Greenhill Road, Leicester LE2 3DN 0778 305 1583
Mrs Angela Hefford 15 Southernhay Road, Leicester LE2 3TN 2706060

PCC Secretary

Mr Philip Jones 52 Carisbrooke Road, Mountsorrel, LE12 7BR 237 4894

Church Administrator & Hall Booking Secretary

Mrs Tricia Dean Church Office, St James Hall, St James Terrace, LE2 1NA 254 2111

Treasurer & Gift Aid Secretary

Mr John Sharp Orchard House, 15 Orchard Lane, Great Glen, LE8 9GJ 259 2758

Chairman, Stewardship Committee

Mrs Pam Spokes 7 The Albany, London Road, Leicester LE2 1RH 270 4710

Director of Music

Mr Oliver Parker 7 Somerville Road, Leicester LE3 2ET 222 5198

Organist & Associate Director of Music

Mr Mark Batten The Flat, St James's Hall, St James's Terrace, LE2 1NA 254 2634

Assistant Organist

Mr Michael Rule 99 Ratby Road, Groby, Leicester LE6 0GF 0753 364 2477

Head Servers

Mr John & Mrs Angela Finn 4 Colne Close, Oadby, Leicester LE2 4GA 292 9562

Flower Guild Co-ordinator including commemorative flowers

Miss Julia Walker 3 Paddock Close, Oadby, Leicester LE2 5GG 271 9347

Archivist

Dr Alan McWhirr 37 Dovedale Road, Leicester LE2 2DN 270 3031