



The Shell



The Magazine of St James the Greater

Autumn 2019

SUNDAY WORSHIP

8.30 am Holy Communion 10.30 am Choral Eucharist

6.30 pm Choral Evensong & Sermon

CHILDRENS' SUNDAY CLUB

In the Church Hall in school term time starting off in church at 10.30 am

MIDWEEK HOLY COMMUNION

10.15 am Thursdays

MORNING PRAYER

9 am Tuesday-Friday

See Calendar for variations and details of services on Saints Days

MINISTRY TEAM

Vicar

Revd Andrew Quigley MA (Oxon) MTh

0116 254 4113

Associate Non-Stipendiary Priest

Revd Jane Sharp

Honorary Associate Priests

Revd David Clark BA

Very Revd Dr Derek Hole Hon LLD Hon DLitt

Readers

Mr David Brunning MA (Oxon)

Mrs Pam Howe

Dr Angela Jagger BA PhD

Pastoral Assistant

Sacristan

Miss Vicky Roe BPhil.Ed MA

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From the Editor's Desk



Here is a bumper issue! I have received so many contributions that there are eight (yes, eight) more pages in this issue than the last. It would be a pity if we didn't keep it up for the Winter issue due to be published on Sunday 24 November. My editorial policy is that in principle I will make available sufficient space to cater for all material received rather than scouting round for, say, six pages worth of articles. So fingers to keyboard or pens to paper and get your articles rolling in.

You will notice that there are more photographs than usual here. For reasons of cost these are printed in black and white but a full glorious colour version can be found on the church website the address of which is given at the bottom of the inside page of the front cover.

These days the breakfast rooms of many devout Anglicans might often be filled by the sound of those choking on their toast as they read of the latest assault by the 'it ain't bust so lets fix it' brigade on yet another of the ancient customs and practices of their beloved Church of England, details of which have just been published in their newly delivered copy of the *Daily Telegraph*. Today though (Friday, 16 August) the *Church Times* has stolen a march on the *Telegraph* by being the first to publish details of the latest manifestation of this craze for 'modernisation'.

The *Church Times* reports that the "... responsibility for issuing marriage certificates after church weddings ... is set to pass from priests to superintendent registrars by the end of this year." The report continues by stating that "the Faculty Office of the Church of England has warned that just months remain to train more than 20,000 clergy in what constitutes a 'significant change' to current practice." The article concludes with the information that "although there is a proposal for a new register book for marriages solemnised in Anglican churches, it will not be the legal record of marriages. Incumbents will be responsible for closing existing register books by striking

through any unused entry spaces." The law governing marriages is quite complicated and there have certainly been cases where the validity of the long marriage of a couple has been called into question by the discovery of a technical error - made many years before - in the marriage register. There is no doubt, I'm sure, that Andrew will be adequately trained!

A sharp-eyed reader asked me the other day why it was that my photograph, featured above, was taken outside the main entrance of the Royal Society in London. For the avoidance of doubt let it be known that I am not, nor ever will be, a Fellow of the Royal Society. I am, though, a friend (and indeed a distant relative) of a Fellow who from time to time treats me to lunch in the Royal Society's excellent restaurant. It is, as they say, not what you know, but who!

A big thank you to everyone who has already returned their funding campaign form. If you have yet to pick up your pack you will find it on the table at the back of the church. The campaign runs until Harvest Festival Sunday (29 September). If you need any extra information please contact the church office.

As I write this Hendrix and I are feeling somewhat disconsolate. Angela, who devotedly looks after us both, has taken a few days off to visit our daughter in Hampshire so I am now in charge of all matters of which I have previously pleaded ignorance. I have had to learn how to drive the washing machine, the dish washer, and all the other sundry conveniences without which the modern home is held to be impoverished. I have, though, learned a salutary lesson: the results of my cooking are infinitely preferable to the 'ready meals' obtainable from the local supermarket and, I dare say, a darn sight healthier. (Don't show Angela this page — I would hate her to get the impression that I am becoming domesticated!)

Graham Jagger

editor@stjamesthegreater.org.uk

The Vicar writes ...

There is a lot to talk about at the moment, and it is not always easy to hold together, but if I had to find a unifying theme it would be "Value".

The saying about a cynic knowing the price of everything but the value of nothing is just a little older than this church (coming from Oscar Wilde in *Lady Windermere's Fan*), but it is a saying that has really come of age, and is often applied more widely to our society. Too often in business, government and ethics the financial bottom line is the only line.

Naturally this should not be the case for Christians, but equally naturally we cannot avoid being affected by the values held by the culture in which we live. The value of things that have no price – love, compassion, mercy – should be at the heart of our identity, and the value of things commonly sold all too cheaply – human life and dignity, the natural world – should be for us beyond price.

I raise this in this season of Creationtide, when we seek once again to recover the value of the natural world, and also in the midst of our Funding Programme. Following what I wrote last issue, and the record breaking heat, wildfires and floods that we have seen this summer, the cost of failing to value God's world, spiritually, morally, and materially are all too clear.

Hopefully everyone reading this values our church of St James, the worship we offer, and the fellowship we share, very highly. We know that the cost of everything around us increases, from food to fuel. Equally the cost of maintaining, heating and insuring the church building, paying staff (not me – the central Church pays my stipend, and diocese trains and resources me, as well as maintaining the vicarage – not a cheap endeavour!), has increased over recent years. Currently we are

running a deficit budget, and we need an increase in giving just to stand still. Hopefully you have received a Funding envelope with more information to consider on this subject – if not, do pop into church to collect one.



Lastly I would like to talk about valuing humanity. Hopefully you have found St James' to be a welcoming and inclusive church. But in order to experience that you have to first cross the threshold, and probably come for several weeks to get to know people. You will also be aware that we live in an unequal and increasingly polarized society. You may have also read of the brutal homophobic assaults in London, Liverpool and elsewhere.

In this context the PCC has discussed and agreed to working towards becoming a recognized Inclusive Church. This means we would join the organisation of that name, and strive to become more inclusive in its six target areas of Disability, Ethnicity, Gender, Mental Health, Poverty and Sexuality. It also means that people new to the area looking for a church that would not exclude them would be able to find us under the umbrella of Inclusive Church. More practically this means opening the church on the Saturday of Leicester Pride, and also the work on Dementia Friendly church that Annabel is investigating.

I could have written twice as much (at least!) on each one of these three areas, our value of God's beautiful world, of our church, and of the variety of all God's children (and no doubt you will hear me at length on these subjects over the coming months), but I will conclude by thanking you for your part in our work, our worship and our community, and pray that you may know how profoundly you are valued by God.

Ship of Fools ...

- There is the story of a vicar who got up one Sunday and announced to his congregation: "I have good news and bad news. The good news is, we have enough money to pay for our fabric maintenance programme. The bad news is, it's still out there in your pockets."
- A vicar told her congregation, "Next week I plan to preach about the sin of lying. To help you understand my sermon, I want you all to read Mark 17." The following Sunday, as she prepared to deliver her sermon, the vicar asked for a show of hands. She wanted to know how many had read Mark 17. Every hand went up. The vicar smiled and said, "Mark has only 16 chapters. I will now proceed with my sermon on the sin of lying."
- A vicar, known for his lengthy sermons, noticed a man get up and leave during the middle of his message. The man returned just before the conclusion of the service. Afterwards the vicar asked him where he had been. "I went to get a haircut" was the reply. "But," said the vicar, "why didn't you do that before the service?" "Because," the gentleman said, "I didn't need one then."
- Three members of the deanery chapter were having lunch together at the Old Horse. The first said: "D'you know, since summer started, I've been having trouble with mice in my church. I've tried everything. Noise, spray, cats. Nothing seems to scare them away." The second said: "Yes, me too. I've got hundreds living in the Undercroft of my church. I've set traps and even called in an expert to get rid of them, yet they still won't go away." With a grin on his face, the third said: "I had the same problem, so I baptized all mine and made them members of the church. Haven't seen one back since!"
- A woman walked into the Post Office to buy stamps for her Christmas cards. "What denomination?" asked the man behind the counter. "Oh, good heavens! Have we come to this?" said the woman. "Well, give me 50 Baptist, 50 Catholic and 1 Methodist."



[One of my proof-readers has pointed out that it's probably not a good idea to have all the jokes in one issue of *The Shell* being about members of the cloth. OK, point taken. I'll think of another target for the Winter issue! Ed.]

St Francis of Assisi 1182-1226



Francis was born in 1182 into a wealthy merchant family and baptised as Giovanni Bernardone, but was known as Francesco – because of his ease in learning the French language and his father’s successful business interests in France. He was very outgoing and sociable, he loved the good things of life, and was ‘the life and soul of the party’ – nicknamed ‘the King of Revels’. He was generous and gave to anyone who asked him.

Although working with his father in the cloth business, Francis’s ambition was to become a distinguished soldier. His father bought him the most expensive armour as well as a horse, so he went off to war in 1202. But he was not very good at being a soldier and was captured and imprisoned. Whilst waiting for his father to pay his ransom, he contracted malaria and a respiratory infection. He remained bedridden at home for about a year - bored and wondering what to do with his life. However, he set off to fight again, determined to succeed, but was told in a dream to return and, embarrassed, he did so and went back to his father.

Francis continued to work in his father’s cloth trade and, whilst sitting in a ruined chapel at San Damiano on the way back from a sales trip, he was startled to hear the voice of Jesus saying, “Francis, don’t you see that my church is falling into ruin? Go, then, and repair my church.” Francis took these words literally; he was sitting in a church that was collapsing and in need of a rebuild. He took some of his father’s cloth from the shop, and a horse, sold them, and used the money to finance the building work. His father was furious and, by now fed up with the money and time Francis had squandered, berated him in the town square in front of the Bishop, calling him a fool and a madman. In response, Francis returned the money and all his belongings to his father – even stripping off the clothes he was wearing, saying from that time on the only father he had was his father in heaven. He was

imprisoned for a time as a madman but was not deterred from his commitment to Christ. A few of his rich friends, who were inspired to join him, gave away their belongings and became itinerant preachers working with the poor and the sick, especially lepers. Spending time with lepers further upset his father.

He did eventually repair the chapel at San Damiano with his own hands, asking all the townspeople to give a stone each, but, came to realise that Jesus words “repair my church” referred to the whole Christian church not just one building.

Francis did not speak against the church of his time - he just lived his life differently. He followed Jesus’s lifestyle, working mainly with the poor, and seeing the face of Christ in everyone he met; bishop or leper, friend or stranger, Christian or Muslim. In 1219 he even went across enemy lines to meet with Malek al-Kamil, the sultan of Egypt, during the Fifth Crusade, discussing interfaith conflict, war and the search for peace.

He was the first environmentalist and taught that everything created is part of the ‘great chain of being’, preaching that Christ came to redeem all creation – very different to the doctrine of individual salvation only. In 1979 Pope John Paul II made Francis the patron saint of Ecology and the present Pope adopted the name Francis because of his own focus on the poor of the world and on climate justice. A friend founded the order of St Clare for women who wished to follow his lifestyle and there was eventually a third order of Franciscans for lay people that is still very active. We are all touched by St Francis in some way – perhaps by just seeing a Nativity Scene at Christmas, which he first introduced in 1223 with live animals.

St Francis of Assisi - Feast Day 4 October

Thanks to Dorothy Lusmore for permission to use this material. Ed.

Some recipes ...

These recipes are taken from Favourite Food, a cookbook created by St James's Charity Committee a few years ago. This was the third in a series of such books in the same vein.

Treacle Tart

- ¼ lb (120g) shortcrust pastry*
- 4 rounded tablespoons golden syrup*
- 4 heaped tablespoons fresh white breadcrumbs*
- Grated rind of ½ a lemon*
- 1 tablespoon lemon juice*
- ¼ teaspoon ground ginger (optional)*

Line a flan ring or pie plate with the pastry, reserving the trimmings. Warm the syrup in a saucepan with the lemon juice and zest. Stir in the breadcrumbs and ginger and allow to stand for 10 minutes so that the crumbs absorb the syrup. Check the consistency and add more syrup if too stodgy or more crumbs if too runny. Spread the mixture in the pastry case. Re-roll the pastry trimmings and cut into thin strips and use to make a lattice over the top. Bake at 200°C (Gas mark 6) for 10 minutes, then lower the heat to 190 °C (Gas mark 5) for approximately 15 minutes. Serve warm or cold with cream.

Barbara Raven

Orange Cream Flan

For the flan:

- 3 oz (90 g) butter or margarine*
- 3 oz (90 g) caster sugar*
- 2 eggs*
- 3 oz (90 g) self-raising flour*

For the filling

- 11 oz (320 g) can of mandarins*
- Grated rind and juice of one orange*
- 3 oz (90 g) caster sugar*
- 1 oz (30 g) cornflour*
- 2 eggs*
- ½ oz (15 g) butter*

Grease and flour an 8½ inch sponge flan tin. Cream the butter or margarine and sugar together until light and fluffy. Add the eggs one at a time, beating well after each addition. Fold in the flour and turn the mixture into the prepared tin. Bake in the centre of a moderate oven (180 °C, gas mark 4) for 20 minutes. Turn out and cool on a wire rack.

Drain the mandarins and add the orange juice and rind to the mandarin juice. Make up to 1/2 pint with water. Mix the sugar, cornflour and egg yolks together. Bring the orange juice to the boil and pour it over the egg mixture, stirring well. Return to the pan and bring it back to the boil, stirring until thickened. Add the butter and beat well. Allow to cool. Whisk the egg whites and fold into the mixture. Pile it into the flan case and decorate with the mandarins.

Angela Finn

My Life at St James the Greater

Janet Burton remembers ...



Life at St James has been a long one. I started attending in 1978 when I moved to London Road. My eldest daughter Alexandra, then three years old, joined the Sunday School which in those days had children attending between the ages of three and sixteen! She later joined the Brownies followed by the Guides which were all held in the church hall and took an active role in church as flag bearers and collection stewards at various services during the year. My youngest daughter, April, soon followed in her sister's footsteps by joining the Brownies, but also became a server when she was thirteen years old. I too soon became a server which I enjoyed for many years.

When I retired from full time work, Alan McWhirr was looking for a cleaner for the church, so I then spent a great five years caring for the church's interior and grounds – buffing floors, keeping the exterior of the church looking tidy, just as our caretaker is doing now. Over the years I have sat on the PCC and various committees such as the Fabric, Worship and Charity Committees. I was also a steward at all the concerts at St James. I particularly enjoyed looking after *The Sixteen* each time they visited, ensuring they had plenty of tea before performing!

It was a great pleasure to take on the *Good Companions* from Pauline Plummer (who

ran the group for many years!) which provided an opportunity for our more elderly members to socialise on a weekly basis and take Holy Communion as a group. I was able to continue this as the group celebrated its 50th year but, largely due to the frailty of its members, we took the decision to allow it to come to an end in 2014.

I took over as Sacristan from Gillian Bourne eight years ago and it has been an honour to prepare the sacrament for services, keep the linen sparkling white, prepare readings and even controlling the sound system during services. I have now stepped down from this with Sheila Roberts taking over, with support from Lin Mawer, in what is a very demanding job.

For my next challenge at St James, I have become a Deputy Churchwarden, very different from my previous roles, but I enjoy teaming up with April as a fellow Deputy Churchwarden, and catching up with her husband, Mike, to hear him play the organ so professionally.

I have enjoyed my life at St James the Greater over the years and it has helped me celebrate many happy occasions but has also supported me through some sad moments. I look forward to many more years to come.

Stamp Collecting ...

Cherry Fulloway reminds us of the value of used postage stamps

Not all members of our community may be aware that at St. James of Greater we have had a long tradition of collecting used postage stamps for charity. The charity we support is Inter Care, based locally at Syston and it collects medical supplies which are sent overseas, usually to Africa, to help supply hospitals and medical centres which are desperately in need of support.

The stamps we collect are sorted, sold on eBay and funds raised are donated to Inter Care. Sadly, the gentleman who coordinated the project for Inter Care has recently died, as has the lady we passed our stamps on to. However, stamps are still urgently needed as proceeds from selling them are considerable and make a significant contribution to Inter Care. New arrangements are in place for the collection of our stamps. There is a stamp box

for donations on a table at the back of Church and it is requested that if you have used stamps you save them and donate them to our chosen charity. There is a newsletter relating to the work of the charity in our box. Each stamp should be carefully torn from its envelope with at least a centimetre of paper surrounding it.

In the past year we have contributed a large quantity of stamps. Fewer people write letters or send cards these days but as stamps become rarer, they are of greater value and are therefore worth collecting. Every stamp counts and I would encourage you all to start collecting now if you are not doing so already.

With our grateful thanks for all who have contributed in the past and to those who will help swell our contribution in the future.

Creationtide

Creationtide runs from 1st September until St Francis Day on 4th October and is dedicated to God as Creator and Sustainer of all life. Originally an Eastern Orthodox initiative now spread widely among Anglican, Roman Catholic and Protestant congregations bringing Christians together to pray and work for the protection of the environment that sustains everyone. Pope Francis gave a major boost to the profile of Creationtide in 2016 when he declared 1 September an annual 'World Day of Prayer for the Care of Creation'.

'Responding to climate change is an essential part of our responsibility to safeguard God's creation. Meanwhile, to love our neighbour - particularly, in this case, our neighbour whom we may never meet but who lives daily with the profound threat posed by this moral crisis - is at the core of what it is to follow Jesus Christ.' Justin Welby

Finance Matters!!

You might have seen a recent television advertisement which highlighted the difficulties some people have in talking about money. Our church is not immune from this topic: it is something with which we have to grapple. David Sharman, our Treasurer, describes his work and addresses the issues with which we are currently faced.

A member of the PCC said to me after our last session 'I wish we didn't have to spend so much of our meeting on the treasurer's report. My reply was 'So do I'.

The fact is that week after week our professional team of staff and volunteers strive to ensure that *the essential elements of our church life together not only continue to function but are consistently delivered to a standard that we have come to expect.* The trustees of St James (the members of the PCC) are currently faced with a number of financial challenges...

I had the privilege of being the treasurer of a church in a small rural parish in Devon in the eighties. The one lesson I remember from a treasurers' meeting with the Archdeacon at the time was that whenever the suggestion of spending money for whatever purpose was mentioned at a PCC meeting, the treasurer should put on his most concerned expression and and slowly shake his head from side to side and 'tut' a little.

Many reading this will be aware that we are required to undertake an independent survey of our church's fabric every 5 years (the 'quinquennial'). In both the 2012 and 2017 reports the buildings' surveyor has strongly advised us to address his concerns regarding the structural integrity of the piers and adjoining walls that frame the west front forecourt together with the lack of adequate drainage across the frontage and along the northern

and southern boundaries. Our attention was also drawn to the state of the roof. The recent drone survey confirmed the scale of remedial works necessary.



“THANK YOU FOR THE TREASURER'S REPORT, MISS ELKINS.”

CartoonStock.com

We could continue to postpone work in these critical (and mainly out-of-sight) areas. However as responsible stewards of this magnificent building, the trustees have decided to address all of these structural matters using our accumulated reserves, internal fundraising (some still being planned) and a number of grants. The intention is to undertake these works before the onset of another winter and further deterioration. These are major works with a cost exceeding £125,000. The treasurer's 'tutting' was necessarily and rightly lessened for that decision to be made.

If we turn to revenue matters – our 2019 expenditure budget is £160,000 and, as you are reminded from the weekly sheets, this is almost £440 a day. With the unavoidable cost of salaries, essential heating and office bills and regular internal maintenance costs as and when they arise they arise, there is limited scope to make any significant cost savings. Nevertheless a monthly overview is carried out on the detail of all expenditure which is recorded on our new database acquired at the start of 2018. This enables a regular financial review to be undertaken and provides an auditable and transparent trail of all of our income and expenditure.

As you may have seen from the income breakdown in the Funding Campaign leaflet, only a third of our necessary income (a little over £50,000) comes from the use of our church buildings outside of regular worship. It is the intention to increase and diversify the use of our premises not only to enhance much needed revenue but also to encourage more visitors through our doors.

We are also very grateful to receive a number of occasional and corporate dona-

tions throughout the year together with some small but welcome contributions from various income generating sources amounting to around £10,000.

In round terms this leaves us with the substantial sum of £100,000 to be provided from regular planned giving including the beneficial 25% uplift from HMRC wherever eligible. We currently have a worrying shortfall and hence the need for the Funding Campaign.

We are unfortunately currently not in the situation of the euphoric Miss Elkins with the brevity of her treasurer's report; although the style certainly could shorten and brighten up some of our meetings!

My two years as interim treasurer comes to a close at the end of December 2019 and a successor is being sought. The Church Wardens would welcome anyone who has an interest in taking on the post.

I trust that the success of our Funding Campaign will be fully embedded in our accounting income journal by the start of 2020 and that our magnificent building and ministry will be sustainable for future generations.

Quiz

Here are some questions (continued on page 10) the answers to which can be found by wandering round the church. There is a prize! The first three sets of correct answers notified to the Editor by 1 November will win a free copy of the Winter edition of *The Shell*.

1. Who is Ursula, what is her connection to St James and who is her husband?
2. What was the gift of Annie Raven to the church?
3. Who lived in Leicester Cottage?
4. What office did Albert Browne hold and what gift was given in his memory?
5. Who gave what on 29 September 1937

Church Governance

What does the Parochial Church Council get up to?

Phil Jones, Churchwarden, and Lin Mawer, PCC Secretary, shed some light on what goes on

At St James the Greater the Parochial Church Council meets approximately every two months. It is made up of the Vicar, the two Churchwardens - Phil Jones and Simon Edwards - together with fifteen members chosen from the congregation. These members, who must be on the Electoral Roll, are elected at our Annual Parochial Church Meeting and can serve for a maximum of three years. There are also three deanery synod representatives, elected at the APCM, who are members of the PCC ex officio. The Council is also able to co-opt members from the congregation if they are willing. Currently, David Sharman, Treasurer, and Vicky Roe, Pastoral Assistant, sit as co-opted members.

The Agenda for each meeting always contains reports from the various sub-committees which includes the Standing Committee (the only sub-committee required by law) and Finance and Fabric. In addition consideration is given to safeguarding matters

together with health and safety issues. In the wider Church matters like these are discussed at Deanery and Diocesan level.

Financial concerns are always discussed and up to date financial statements are issued prior to each meeting. Urgent work is now needed to the roof and drains, and how to pay for this is the current major concern - which our treasurer David Sharman discusses in his article on page 8 - and which has led to the setting up of a Funding Programme. Other items discussed recently by the Worship Committee, are the new service booklets in use at the 10.30 am services and also the instigation of occasional services of Matins in place of the usual Sung Eucharist.

Members of the PCC are trustees of the Church and as such are responsible for its upkeep and the care of its fabric. Members have to ensure financial stability and are accountable to the rest of the church family at the APCM.

Quiz (continued)

6. What was given at Easter 1965?
7. How old was Abraham Hames when he died?
8. Which member of the church who was active in the 1960s was made a Member of the British Empire?
6. For how many years did the Reverend A G T Blackmore serve as vicar?
7. What did Elizabeth Kemp do and whose daughter was she?

Costa Rica, I've been there!

Robin Stapleton writes ...



Hi, I returned from Costa Rica yesterday [10 August] and I wanted to say a huge thankyou for helping me get there. It was the expedition of a lifetime, traveling the country, seeing the wildlife and the people we were helping. We built bee-hives, planted nurseries, helped with a SEND [Special Educational Needs and/or Disability] centre, dug out trenches for water pipes to a small community in Térraba and worked with conservation in the Osa Rainforest. I really feel that the trip made a huge difference to so many people and I will never forget it!



41st Leicester (St James the Greater) Scout Group



Our Scout Group has been meeting at St James for about 100 years now. It is a remarkable story involving hundreds of young people and their dedicated leaders who have looked after them so conscientiously over so many years. A big thank you to all of them from the church, and here is the story, written for us by Alison Hurst, who with her husband Tony are the present leaders. Incidentally, Joyce Broughton in the story is sister to Arthur Higginson, whose history of 60 years in our Choir is also a story of remarkable service and commitment to St James.

The 41st is ninety-five years old this year. It was founded by the Revd. Andrew Duncan, the Curate of St James, back in 1924 when he thought it would be a good idea to have Scouts at St James. Most of you reading this will not remember 1924; certainly, the current leadership team were not even born, but it was the year that Gershwin wrote *Rhapsody in Blue*, Lenin died in Russia. It was not until 1928 that women in England over the age of twenty-one were given the vote.

Leaders have come and gone over the years, but of note is Harry Oldham who, with help from Bob Broughton, kept the group going during the war years with the Scouts collecting three tons of wastepaper and one ton of rose hips for the war effort.

Twenty-seven ex-scouts from the 41st served in the forces during the war with seven obtaining commissions. More recently several of our old scouts have now joined one of the armed services.

In 1954 Roy Broughton took over as Assistant Cub Scout Leaders and four years later he was joined by his wife Joyce. Roy later moved over to the Scout section where he stayed until retirement. Both have kept their

connection with the group and are staunch supporters even today. John and Gill Saunders have also maintained their connection with the group after giving up as Group Scout Leader and Cub Scout Leader respectively.

In 1989 a Beaver Scout Colony was added to the group to cater for the younger boys. This was, and still is, led by Alison Hurst. Alison's husband Tony joined the group in 1990 as Cub Scout Leader and the pair continue today to lead these two sections.

In 1997 the 21st Scout Group closed, and boys came to the 41st. A few years later the 14th Leicester also closed, and members came to the 41st along with Mr John Graham who remained an active leader until his untimely death from cancer. The biggest change in recent years has been the inclusion of girls into the Scout Group. Despite some peoples' doubts, this was a great success with the girls being just as eager and able as the boys – in some cases, more so!

Unfortunately, the demographics of the area around St James has changed in recent years and it has become more and more difficult to recruit young people. After a long hard fight to stay open, we have had to concede that the Group was no longer viable. It was with a very

heavy heart that the decision was made, together with district and county representatives, to re-invent ourselves and move to a new location.

Welcome the 41st/58th Leicester Scout Group who now meet at Woodland Grange Primary School in Oadby. We have only been there for a few weeks but have already invested eighteen new young people into our Scouting family.

The physical move to the new premises has been a great challenge, not least of which was where do we store all the kit? Hopefully, by the time you read this it has all been sorted and we will have moved everything to the school. As well as taking Camping Equipment etc. with us we are all taking a lot of very happy memories of St James and the wonderful people we have met here during our time in the Undercroft: we hope that we can stay in touch with them.

During our time at St James the Greater, the Group have attended Church Parades, which were always once a month, but with reducing numbers and other commitments this has not been possible in recent years. For some of the children a Scout Church Parade was the first time they had entered a church and to see their faces light up when they look up towards the altar was a wonder in itself although for them finding the right page in the hymn books was a juggling act worthy of *Britain's Got Talent!*

We have also supported the Church Bazaars over the years, with Bric-a-Brac stalls,

Bottle tombola and, more recently, with the pre-read book stall. Everyone always had a really good time and went home with prizes from the various stalls having caught up with friends from the congregation. In addition, we have had many Jumble Sales, which always had a queue waiting outside for at least an hour before we opened, with many of the people being regulars who wanted the date of the next one before they left.

We almost made the Centenary at St James, but the current leaders, Alison and Tony Hurst, David and Sophie Hopkins and Sa-



rah De'Ath are all hoping to grow the new 41st/58th Leicester Group on to bigger and better things. We hope to make new memories and leave a legacy that will last for the next 100 years.

The current leadership team would like to thank all past and present members, especially our Group Executive Committee and the parents for all their support over the years. We couldn't have done it without you. Here's to the next 100 years of Scouting.



Desert Island Choices

Jenifer Smith reflects on the book she might choose from the Bible



The long running radio programme, *Desert Island Discs*, invites each castaway to make a choice of eight records to take with them to their desert island. They also have a choice of a luxury item, plus a book to add to the Bible and Shakespeare which come by default. But what if you could only choose one 'book' from the Bible; what would your choice be and why? This seems to me to be an almost impossible choice to make. I am notoriously hopeless at choosing, even from a menu, so how could I select from such a wide variety of different types of 'book', of styles of writing, of stories or teachings, of history or revelation, of Old or New Testament? What are the criteria I might use?

The first choice might be between the Old Testament, (the story of the Hebrew race, its history and the relationship of those peoples to their God, Yahweh), and the New Testament, (the story of God's revelation to the world through his Son, Jesus Christ; the sending of His Holy Spirit and the life of the early Church). How could any Christian be without the teachings of Jesus, setting the pattern for our lives, and how important to us are the teachings about Christian living expounded by St Paul?

So, what could any of the 'books' of the Old Testament give me, bearing in mind that the single choice has to satisfy day by day reading, possibly for a long time! Would Genesis, with the wonderful description of Creation and such stories as Noah's ark, God's covenant with his people in the sign of the rainbow 'As long as the earth endures, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease' (Genesis 8 v22), Abraham and Isaac, Jacob and Joseph, be enough, or Exodus and

the stirring accounts of the plagues, the crossing of the Red Sea by the Israelites led by Moses and Miriam's song 'Sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea' (Exodus 15 v21). For me it is enough to sing through, in my head, Haydn's oratorio 'The Creation', or 'Joseph and his Amazing Technicolour Dreamcoat' or Handel's 'Israel in Egypt'.

Passing quickly over Leviticus, Numbers and Deuteronomy with their innumerable chapters on the intricacies of the law, the stories of the history of God's people make fascinating and exciting reading in books such as Joshua, Judges, Samuel, Kings and Chronicles, but not enough for me to read them day after day. Mendelssohn's 'Elijah', Handel's 'Zadok the Priest', and even my Sunday School chorus 'Only a boy called David' help me remember these stories. I seriously consider the Book of Ruth for its unusual feminine interest, but it is only four chapters, and I know the story well. The occasional proverb is fine, but probably not a whole book! Jeremiah offers lots of reading, fifty two chapters, but I feel daunted by judgement, doom and destruction. Neither do the books of the prophets fill me with expectation of light hearted relief although there are some wonderful prophetic words to treasure; in Micah 'But you, O Bethlehem ... from you shall come forth one who is to rule in Israel ... and he shall stand and feed his flock in the strength of the Lord' (Micah 5 v2,4); in Malachi 'The messenger of the covenant in whom you delight – indeed, he is coming ... for he is like a refiner's fire' (Malachi 3 vv1-4); and in Zechariah 'Rejoice greatly O daughter Zion ... Lo, your King comes to you ... humble and riding on a donkey' (Zechariah 9 v9). Luckily, so much of this is in Handel's 'Messiah'. The sixty six

chapters of Isaiah offer lots of varied reading and study. There is, amongst the warning of judgment, vengeance and destruction, always a message of hope, of God's enduring love for his people, of his mercy and the strength of his covenant. There is the awesome vision of the 'Lord sitting on the throne, high and lofty ... Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory' (Isaiah 6 v3), (cue in my head the tremendous anthem by Stainer 'I saw the Lord') contrasted with the later words 'Comfort, O comfort my people says your God. Speak tenderly to Jerusalem' (Isaiah 40 vv1-2). (The 'Messiah') again. I am tempted to choose Isaiah.

But, surely I shouldn't be ignoring the New Testament. I love the poetic and apocalyptic language of the Revelation of John and it would be excellent to declaim this aloud, but alongside the wonderful words in chapter 21 'he will wipe every tear from their eyes, death will be no more' there are some fearsome and very difficult images which wouldn't make easy reading. The Acts of the Apostles contains the stories of the early church which encourage us in living both as individuals and corporately as the church. The coming of the Holy Spirit, the early conversions, Saul's conversion and his subsequent missionary journeys and the sharing together by the first followers are excellent narrative, but I don't feel inspired to take only this 'book'. If I were less of a coward, I might take the writings of St Paul. Scholars would, no doubt, say there is so much in, for example Paul's letter to the Romans, that it would occupy all the hours available on this desert island. I have never quite mastered Paul's writing in any house-group study yet, and even desert island solitude isn't going to convince me to try again. Would I want to miss the beautiful language of I Corinthians chapter 13 'And now faith, hope and love abide, these three; and the greatest of these is love', or the conviction of Romans chapter 8 'For I am convinced that neither death, nor life, nor angels ... nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus

our Lord' ? Probably not, but I can't take all Paul's letters.

Which, if any, of the four gospels to chose is a challenge? The way the gospels are written means not everything about Jesus' life and ministry falls within one gospel. The Christmas story in Matthew is about fulfilment of prophecy and the Wise Men, whereas Luke has the birth and the shepherds. Mark and John ignore the familiar story and begin with John the Baptist. Similarly with the passion, crucifixion and resurrection. In Matthew, Mark and Luke the women go to the tomb on Easter morning, but it is only in John that the wonderful moment when Mary recognises Jesus as he says her name is recorded. John relates Thomas' realisation of the risen Christ after his 'doubting', but Luke tells the Emmaus road experience. Parables, miracles and teachings are spread between the gospels. If I don't chose Luke, there is no Song of Mary 'My soul magnifies the Lord' (Luke 2 vv46-55) or Simeon's song 'for my eyes have seen your salvation... a light for revelation to the Gentiles and for glory to your people Israel' (Luke 2 vv29-32). Music again helps me. I can recall the words of the passion according to both St. Matthew and St. John from the music of Bach, and the Magnificat and Nunc Dimittis from Choral Evensong. I can recall my mother telling me 'the stories of Jesus' with sundry embellishments, and they are clear in my mind. The words from the Communion Service in the Methodist 1936 Book of Offices, which I grew up with, 'Hear what comfortable words our Saviour Christ says ... Come unto me all ye that are heavy laden and I will give you rest' resonate still, and the final reading at the King's College Chapel Nine Lessons and Carols Service which always begins my Christmas properly, John's opening words 'In the beginning was the Word, and the Word was with God, and the Word was God' could not ever be forgotten.

My decision then is that I am steeped in the words of the gospels and can contemplate and rejoice in them through my memory, and

so my final choice for daily use on this island is the Book of Psalms. I suspect that my love of literature and poetry, and most of all of music make this an obvious choice for me. There are 150 psalms of infinite variety which can be read prayerfully, read out loud and most of all sung. There are ones of praise and thanksgiving, of despair and lament, of assurance and hope, of challenge and comfort. 'Out of the depths I cry to you, O Lord' (Psalm 130) and 'My God, my God why have you forsaken me' (Psalm 22) contrast with 'God is our refuge and strength, a very present help in trouble' (Psalm 46) and 'How lovely is your dwelling place, O Lord of Hosts' (Psalm 84). Assurance is found in Psalm 107 'O give thanks to the Lord for he is

good; for his steadfast love endures for ever' and Psalm 121 'I lift up my eyes to the hills – my help comes from the Lord who made heaven and earth', and the very familiar words of Psalm 23. Psalm 8 gives praise 'O Lord, our Sovereign, how majestic is your name in all the earth' as do the final psalms 145 to 150. Psalm 150 combines praise, poetry and music 'Praise the Lord ... praise him with trumpet sound ... let everything that breathes praise the Lord'. Thanks be to God.

(All biblical quotations are from NRSV)

[The editor would welcome reflections from readers about the books they would like to take with them to a desert island.]

The Friends of St James the Greater

Derek Hole, Chairman of The Friends, writes ...

I am delighted to let everyone know that I have invited the Bishop of Loughborough to be the Patron of The Friends and she has accepted. Bishop Guli hopes to come to the Annual General Meeting of The Friends which will be held in the Hall on Sunday, 3 November at 5.30 pm and will be preaching at Festal Evensong at 6.30 pm.

Earlier in the summer The Friends had an enjoyable lunchtime party at the home of David and Dee Brunning at which £640 was raised. We were grateful for their generous hospitality and to everyone who came and especially to those who contributed to the delicious food. The weather was kind and it proved to be a very happy occasion.

As everyone is aware much work needs to be done to the church building, especially the roof. At a meeting of the Trustees of The Friends on the 29 July we had a request from the Parochial Church Council to underwrite the sum of £22,000 to enable the urgent work to the building to begin to which we agreed.

[Will anyone wishing to join The Friends please get in touch with Derek. Annabel can supply the relevant contact details. Ed.]

Safeguarding and the Church



Vicky Roe our Child Protection Officer writes ...

“The safeguarding of children and vulnerable adults lies at the very heart of all that we are and all that we seek to be in the church.” Bishop Martyn, 2018.

The Independent Inquiry into Child Sexual Abuse (IISCA), led by Prof. Alexis Jay, is investigating the extent to which institutions in England and Wales failed to protect children. Recently their focus has been on the Anglican Church, which has admitted its past failings and sought to change through implementing Safeguarding policies and procedures over recent decades at national, diocesan and parish levels. The House of Bishops’ 2017 document, “Promoting a Safer Church”, lays out six over-arching policy commitments:

- Promoting a safer environment and culture
- Safely recruiting and supporting all those with any responsibility related to children, young people and vulnerable adults within the Church
- Responding promptly to every safeguarding concern or allegation
- Caring pastorally for victims/survivors of abuse and other affected persons
- Caring pastorally for those who are the subject of concerns or allegations of abuse and other affected persons
- Responding to those that may pose a present risk to others.

In order to help churches meet these requirements, the Diocese of Leicester has a Safeguarding Team, led by Rachel Spiers, who provide training, support and information. More details about them and the services they offer can be found on the Diocesan website at <https://www.leicester.anglican.org/about/safeguarding/>

Churches must have a designated person responsible for Safeguarding, which is me at St. James the Greater. I am also responsible for arranging the Disclosure and Barring Service checks on those working with children, young people and vulnerable adults. The Safeguarding Policy is displayed on all notice boards, with the relevant contact details. Posters with helpline numbers are also displayed. Any concerns or information should be passed to me or Rev. Andrew Quigley initially.

However, we cannot fulfil our responsibilities without the support of the congregation. Safeguarding is another expression of Christian love for our neighbour as ourselves. As the House of Bishops document says,

The care and protection of children, young people and vulnerable adults involved in Church activities is the responsibility of the whole Church. Everyone who participates in the life of the Church has a role to play in promoting a Safer Church for all.

The Diocese organises an annual service for Safeguarding Co-ordinators, to thank them, to pray for them in their work and for those in their care. I attended the service at Leicester Cathedral on Wednesday 3rd July at which the following prayer was used:

Lord God, we ask you to give us your heart for the vulnerable, the oppressed, the disadvantaged and the forgotten. Help us to see them as you see them; to value them as you value them; and to nurture and protect them as they deserve. Help each one of us to play our part in creating safer places for all your people. In your name we pray. Amen.

That is something which all members of the church should pray.

A life-changing episode

David Clark recounts his recent experience of open heart surgery and the care he has received at the hands of the NHS



Our son Andrew and his wife Katrina had come over from Vancouver Island for my planned 80th Family Birthday Celebration on 2nd Feb. A few days before we went into town for my wife Sarah's Birthday dinner. On our return I was walking up New Walk with Katrina and she noticed that I was having difficulty. In retrospect she thought I was having a heart attack. I was, mildly.

The next day, Katrina suggested I checked out this episode straight away with my GP. I said I was too busy, as I was taking Pat Ireson's funeral that day. But she did persuade me to make an appointment with the GP. I wanted to talk to him anyway, to discuss a letter the Cardiology Dept. had sent to both him and me, stating that I had 'moderate to severe aortic stenosis' (a restricted aortic valve in the heart). I wanted to know what happens next. The cardiologist had explained in November there was only one treatment: open heart surgery. But I had heard nothing since then.

On Feb 1st I threw my leg over the crossbar on my bike and cycled to the Victoria Park Health Centre. I saw a very focussed young doctor who checked me over, noted that I had no symptoms - no chest pain, breathlessness nor loss of consciousness, but there was a test he couldn't do there, and asked me to go to A & E at the LRI for that.

I got on my bike again and zoomed down to A & E clutching the GP's letter. I padlocked my bike to the railings and was ushered straight into a clinician's room. After the test the clinician surprised me by saying, "Your ambulance is waiting outside". A quick call home brought Andrew to collect the bike and helmet. The younger of the two Ambu-

lance men had noticed that I was a priest and said as I was wheeled into the vehicle, "I'm a Christian too. You've got 10 minutes to convert him (pointing at his older colleague)." The colleague responded with a swift V-sign! I was then rattled up to Glenfield Hospital (it was an old ambulance) straight into the emergency coronary care unit. I told the sister in charge that I wanted to discharge myself for my 80th Birthday party the next day, and she said, "No, absolutely not". To my chagrin, this was reinforced when my family turned up to visit later that day. 'You're in exactly the right place.'

The family party was cancelled (though the snow had been enough to put off some people anyway.) Our children and grandchildren were all over here which was lovely for me, and they took it in turns to visit me in hospital. The date for my operation was fixed for 8th Feb. That was cancelled too, because I developed a chest infection, – and I had a spell in an isolation ward, which was wonderful for reading.

Finally the day arrived, the 18th February, and I had four hours of open-heart surgery, of which, of course, I was completely unaware. The surgeons (one Polish and one Italian) did a repair job of a triple by-pass (by harvesting an artery from my left leg), and put in a replacement aortic valve. This operation is now commonplace, but it is still awesome to realise that skilled surgeons can take out your heart, hold it in their hands, repair it and put it back safely.

Then another chest infection took over. The Glenfield staff were marvellous. There were dark days and better days in the Inten-

sive Care Unit (ITU), many of which I don't remember. But I was sustained by Sarah and family visits. I gradually learned to walk again, with three nurses, a Zimmer frame, and a wheel-chair for emergencies. On Sunday I asked a nurse if I could go to Communion, and a kindly volunteer arrived with a wheel-chair and took me down to the gym transformed into a chapel, since the official chapel is too small. I was visited twice by different chaplains.

On 23rd Feb. I was evicted from ITU and moved to Ward 31. After a rocky start, I learnt to walk more steadily. With the two lovely physiotherapists, I negotiated stairs, both up

and down, and was declared fit enough for the outside world.

My final eviction was on 1st March – to daughter Kate's waiting car, and home. This has been, from beginning to end, the NHS truly doing its stuff, and I am overwhelmingly grateful to everyone, and to my family, and for all the wonderful support and encouragement and prayers from so many people, both close by and far off.

Now there is the mighty task of convalescence! Ugh! I didn't realise what a challenge cardiac rehabilitation would be.

[We look forward to seeing you behind the altar again David before too long. Ed.]

Choral Scholarships

William Woolley reflects ...

It seems to have escaped into the public domain that I am sponsoring three choral scholarships, so a few words of explanation are called for. As most of you know I returned to regular worship in St James in 2004 after a hiatus of over thirty years when I naturally noticed a few changes: first, the age of the servers. When I started in 1963 most of us were teenagers and the oldest was 22. In 2004 that was the age of the youngest!

Secondly the demographic of the parish: the local population is both transient and predominantly non-Christian to the extent that only ten of the Electoral Roll are resident. Most of the congregation are attracted from elsewhere and while I would like to think that this is because of the brilliance of the serving team I suspect it has more to do with the quality of the music.

Student finance has changed. When I went to University in 1967 our fees were paid out of public funds and we received a maintenance grant dependent on parental income. Vacation work was fairly easy to obtain. Nowadays students are responsible for their own

fees and living expenses either by working in term time or taking out a loan. Suitable employment seems to be mainly at weekends - precisely when we need our choristers for services and rehearsals so we must make it worth their while to be in Church rather than a bar or restaurant.

My mother's sister Joyce was my god-mother and when she died last year, just short of her 98th birthday, she left me a share of her estate. On her visits to St James she was always most appreciative of the musical offering and I am sure she would approve of part of her legacy being used in this way. It is not my intention to continue this indefinitely so other sources of funding will need to be found from 2020 onwards.



Saturday Stop-By

Salma Ravat describes the beginning of a remarkable joint Christian-Muslim partnership



In 2011 Salma Ravat and Farhana Ravat from the Islamic Society of Britain wanted to set up a weekly food provision for people who were homeless in Leicester but were frustrated because they were struggling to find a venue. At the same time Canon Glynn Richerby wanted the facilities at St James the Greater to be utilised to help the homeless but no plan of how to do this. When Salma met Glynn and was shown the facilities in the Undercroft she knew it was the perfect venue for the weekly drop-in. Saturday Stop-By was launched in January 2012 and has run every Saturday since. Every week people who are homeless, rough sleeping, hungry or socially isolated are welcomed by volunteers who serve hot food, hot and cold refreshments, recreational activities and social interaction.

Since starting over seven and a half years ago hundreds of people have been served a hot meal, thousands of cups of tea and coffee have been poured and we've lost count of how many packets of biscuits and home made cakes have been eaten.

We've also seen countless volunteers come and go, people representing different faiths, from sixteen year olds to some in their eighties. We also have some volunteers who have been with us since day one and still volunteering 400 Saturday's later. It's been great to see friendships develop where they look out for each other, meet up for coffee and celebrate birthday's, children's exams results and retirements.

Cherry Fulloway has been volunteering at SSB from the start....

Cherry Fulloway reflects on the ministry of Saturday Stop-By to the hungry and homeless

Growing up in rural Worcestershire I was often fascinated by the Romany people in their barrel caravans, more conventional caravan dwellers, many of whom were seasonal 'pickers' on the farms and, occasionally, a man of the road who, I was told, had no permanent home and chose to wander from place to place come rain come shine. When I first moved to Leicester there were comparatively few people to be seen living on main thoroughfares though when working on Beaumont Leys, I often admitted the children of travelling families into school for brief spells.

It is a sad reflection of our times that in the last two decades the situation has changed radically. Homelessness is now a political and media issue and in most large cities throughout the British Isles citizens are aware of those sleeping rough who literally have no roof over their heads. Leicester is certainly no exception. Streets, shop doorways, car parks, wastelands and green spaces are dwelling places for people, and their dogs, who for one reason or another have no permanent home.

In July I visited the Church of St James, Piccadilly, taking care not to disturb the numerous rough sleepers stretched out on the pews dozing the hot summer afternoon away. As I walked my thoughts turned to our Church of St James to a time in 2012 when Glynn took up an offer made by Salma Ravat to initiate a joint Christian/Muslim project for the homeless. He spoke to a group of us who he considered may be interested in serving a cooked meal to homeless and vulnerable people in the Undercroft at our Church on a Saturday lunch time. As the security of home and homemaking has always been central to my existence alongside concern for those without a home, I was immediately interested.

Such projects take thought and time to establish and inevitably not everyone approves or wants to be involved. To set up our Saturday Stop-by, as it became known, it was necessary to vet volunteers, take up references, undergo safeguarding procedures and learn something about the circumstances of those we were aiming to serve. Guidelines were written and people of different faiths and none, were drawn together to make the scheme effective. We established some rules and regulations, attended First Aid courses and spent time getting to know one another, respecting different faith practices, feasts and festivals and familiarizing ourselves with the needs of our guests.

We quickly became aware of local social and medical amenities, mental health clinics and other community projects for the homeless and those living in substandard accommodation. At St James we agreed not to run a food bank or provide clothing as those services were available elsewhere in the City. It is both regrettable and reassuring that the project is still functioning every Saturday in the Undercroft twelve years after its inception. A great credit to Salma, Farhana and their team of volunteers who have made a long-term commitment to support the project.

Our service is kept running through the generosity of our Church and voluntary con-

tributions of food. Some meals, and a variety of drinks and snacks, are donated by many organizations including Faith Groups. Muslim and Sikh groups raise money buy and cook the food which is then transported and served to those in need. Pack-ups and additional contributions are often made available for people to take away with them. Our guests are free to play pool, table tennis, meet with friends and sit to get warm and rest. Apart from a few excitable voices there is rarely any problem among them, and we are often able to provide advice, reassurance and a listening ear. Most of those who come our way are grateful and just want to be fed, warmed, supported and acknowledged, in a safe haven.

For me personally involvement in the project has been a life changing experience on many levels; a salutary reminder of the fragility of life, how easy it is for many of the things we take for granted to disintegrate and the effect of that on mental and physical health. I understand more about life on the edge, the devastating impact of the loss of family, friends, of employment, purpose and routine. Fear, anxiety, loneliness, being unwashed and down at heel, cold, damp and darkness as well as hunger can quickly result in depression and a total lack of self-worth.

Finally, I cannot fail to acknowledge the often unexpected rewards and pleasures that I have received from being involved in this work, not least the experience and pleasure of making friends with other volunteers, learning about other faith practices, life experiences and working together as a team and recognizing amazing generosity and observing how people of all faiths and none are prepared to serve the needs of their fellow men especially those less fortunate than themselves. Perhaps most salutary of all is the knowledge that we are all human, so similar in our needs and aspirations. But life takes us in many different directions, often through experiences that are dark and difficult. Some of us are fortunate and able to recover and survive others not so. We can only offer the helping hand.

Two Churches and a Cemetery - Part 1

Vicky Roe recounts her visit to Victorian London



On Tuesday 25th June, Barbara Penrose and I joined a Victorian Society outing to London, where we visited St. Augustine, Kilburn, St. Mary Magdalene, Paddington and Highgate Cemetery. Our visit to Highgate is described here; an account of our visit to Kilburn and Paddington will follow in the Winter edition of *The Shell*. The rain had stopped by the time we arrived at Highgate, but its effects added to the atmosphere of the West Cemetery, overgrown with ivy and tall ash trees amongst the monuments.

Highgate Cemetery was constructed on seventeen acres of hillside near Highgate Village and was one of seven new private cemeteries in the countryside surrounding London that were opened from 1833-1841. It was landscaped by the garden designer David Ramsey, with architects Stephen Geary and James Bunstone Bunning planning its buildings in the fashionable Egyptian and Roman styles. This, together with its elevated position overlooking London, encouraged the wealthy to invest, including Julius Beer, millionaire owner of *The Observer* newspaper, who built the cemetery's most impressive memorial for his eight-year-old daughter Ada.

The cemetery was dedicated to St. James by the Right Revd. Charles James Blomfield, Lord Bishop of London on 20th May 1839, with fifteen acres for the use of members of the Church of England and two acres set aside for dissenters (people who were not C of E), among them the chemist and physicist Michael Faraday, as well as Peter Otto Wolf, the father of modern hydrology. The main entrance contained two chapels, one C of E and one for the dissenters.

The West Cemetery is only accessible with a guide for safety reasons, being otherwise secured with iron railings and locks. It houses a wide range of monuments and people, from the grand to the ordinary, in individual graves, family mausoleums and the cata-

combs, which have boxed shelving for coffins on both sides of an arched corridor. Some people who were well-known in their day are unknown to us now, like George Wombwell, a menagerist, whose pet lion adorns his monument, and Tom Sayers, a pugilist, whose tomb is guarded by a stone image of his mastiff, Lion, who was chief mourner at his very grand funeral, much to his wife's chagrin. Few are buried in the West Cemetery now, unless in family plots, but an exception was made in 2006, presumably for security reasons, for the Russian dissident Alexander Litvinenko, who was poisoned with Polonium-210.

Some other notable people buried in the West Cemetery are its architects Stephen Geary and James Bunstone Bunning, Jacob Bronowski the scientist and creator of the TV series *The Ascent of Man*, Charles Cruft the founder of the dog show, Charles Dickens' wife, parents and younger brother, Henry Gray the author of *Gray's Anatomy*, the poet Christina Rossetti with her brother William and their mother Frances, the actors Bob Hoskins, Patrick Wymark and Jean Simmons, the first TV chef Philip Harben, the painter Lucian Freud and the pop singer George Michael.

By 1854, the cemetery was so profitable that a further twenty acres were purchased on the other side of Swain's Lane and opened in 1856 as the East Cemetery. An underground tunnel, accessed by a hydraulic lift below the C of E chapel, connected the West and East sites. Although less architecturally interesting, the East Cemetery contains the graves and memorials of many well-known people, including the philosopher Karl Marx, the authors George Elliot, Douglas Adams and Alan Sillitoe, William Foyle who founded the famous bookshop, the sculptress Anna Mahler

(daughter of the composer Gustav), William Henry Monk who composed *Abide with me*, organist and composer Sir George Thalben-Ball, the actor Sir Ralph Richardson, the comedian Max Wall and

the TV presenter Jeremy Beadle. The East Cemetery grounds are less overgrown and better maintained than those of the West, but both sites are well worth paying the small entrance charge to visit.



Photographs from left to right:

Grave of Karl Marx

Grave of Alexander Litvinenko

Circle of Lebanon

Grave of George Wombwell, Menagerist

Grave of William Henry Thornton, a classical pianist who played music for the troops in World War One. He died during the influenza pandemic of 1918.



[I have a personal connection with Highgate Cemetery—a distant cousin, Dr Walter Moxon, was buried there in 1886. Ed.]

It's only human to talk of God

Angela Jagger explores the pilgrim church

Here at St James the Greater we are often reminded of the idea of pilgrimage. The Shell is a symbol linked with St James our patron saint and has traditionally been seen as a badge of pilgrimage which those walking the route to Santiago di Compostela would wear. But you don't have to make a physical pilgrimage such as the path through northern Spain to realise that the greater pilgrimage is that of life. We are all pilgrims walking both individually and together along that road and as we progress along the way, so we learn more and more of the depth of Christian faith.

Experience of the depths of the riches of faith brings the realisation that those depths can never be exhausted. There is always more to discover.

So to engage with faith and to learn more about it is an ever more exciting adventure. One aspect of this is to discover how ideas from the past can help illuminate the present. Here at St James the Greater we hope to explore ways in which house groups might contribute to this exploration, but another way that is open to all is through the Leicester Theological Society. Why not consider joining the small group that regularly attends from this church?

The society has recently celebrated its 60th anniversary when we were delighted to welcome as a keynote speaker Peggy Morgan. As a sixth form student here in Leicester (or rather Kibworth) Peggy attended the very first meeting of the society and was so enthused that she went on to study theology at university and eventually when she retired was one of the UK's leading scholars in Religious

Studies with a stint of teaching at Oxford under her belt.



Not everyone who attends a session will end up taking this particular pilgrimage, but this story demonstrates that the Society aims to both stimulate thought and be accessible to all who are willing to be stimulated, just as that teenager was in 1958.

'Theology' simply means 'talk about God' and there is a great variety of ways of doing this. Since its inception Leicester Theological Society has invited speakers from a variety of backgrounds, from different Christian denominations and beyond. Equally we have a range of topics, so it is possible to dip one's toe in the water and we hope over the year there will be something for everyone. We invite a mixture of local speakers and those of national significance. This year the topics covered include inter faith relations, the New Testament, spiritual life, Religious Education in schools and consideration of the way Christian faith originally developed. This last topic will be covered by Peggy's daughter who has gone on to a teaching career in her own right.

If you can, look at the Society's website www.leicestertheologicalsociety.org.uk where you will find a list of previous speakers, a history of the Society and, more importantly, the programme for the current year (which, for convenience) is also given on page 25). All meetings are held on Friday evenings at St Clement's Hall, Holy Cross Centre, Wellington Street, Leicester, LE1 6HW, commencing at 7.30 pm.

Leicester Theological Society programme 2019-2020

11 October 2019	Revd Dr Alan Race Interreligious theology: pipe dream or emerging reality?
8 November 2019	Revd Canon Dr Stephen Foster Mark ... a classical tragedy?
13 December 2019	Dom Erik Varden OCSO What's the point of asceticism? On a Christian approach to the passions
10 January 2020	Fr Matthew Jarvis OP Holy Cross: our only hope?
14 February 2020	Prof Robert Jackson Inclusive Religious Education in the publicly funded schools of democratic societies
13 March 2020	Prof Teresa Morgan Evolutions of Christian faith

Let's Party!

During July three members of our church, known as the *July 49 Club*, celebrated their 70th birthdays. Paul Dean, Michael Bull and William Woolley all reached this milestone and in celebration a party was held after Festal Evensong (complete with incense) on 28th July, our Patronal Festival to which everyone was invited.



Calendar of Services and Events

SEPTEMBER

Tuesday - Friday 09.00 Morning Prayer

1 Sunday

11th SUNDAY AFTER TRINITY

08.30 Holy Communion (BCP)

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.30 Choral Evensong

Preacher: Angela Jagger

5 Thursday

10.15 Holy Communion

Celebrant: Rosie Woodall

8 Sunday

12th SUNDAY AFTER TRINITY

08.30 Holy Communion

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: Jane Sharp

18.30 Choral Evensong

Preacher: The Vicar

12 Thursday

10.15 Holy Communion

Celebrant: Jane Sharp

15 Sunday

13th SUNDAY AFTER TRINITY

08.30 Holy Communion

Celebrant: The Vicar

10.30 Battle of Britain service

Preacher: the Vicar

18.30 Sung Eucharist (BCP)

Celebrant & Preacher: The Vicar

19 Thursday

10.15 Holy Communion

Celebrant: The Vicar

22 Sunday

14th SUNDAY AFTER TRINITY

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

26 Thursday

10.15 Holy Communion

Celebrant: The Vicar

29 Sunday

HARVEST THANKSGIVING

08.30 Holy Communion

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.30 Choral Evensong

Preacher: The Vicar

OCTOBER

3 Thursday	10.15 Holy Communion	Celebrant: Jane Sharp
6 Sunday	ST FRANCIS OF ASSISI	
	08.30 Holy Communion (BCP)	Celebrant: TBC
	10.30 Sung Eucharist	Celebrant & Preacher: Philip Norwood
	18.30 Choral Evensong	Preacher: Angela Jagger
10 Thursday	10.15 Holy Communion	Celebrant: Rosie Woodall
13 Sunday	17th SUNDAY AFTER TRINITY	
	08.30 Holy Communion	Celebrant: The Vicar
	10.30 Sung Eucharist	Celebrant & Preacher: The Vicar
	18.30 Choral Evensong	Preacher: The Vicar
17 Thursday	10.15 Holy Communion	Celebrant: Jane Sharp
20 Sunday	18th SUNDAY AFTER TRINITY	
	08.30 Holy Communion	Celebrant: Jane Sharp
	10.30 Sung Eucharist	Celebrant & Preacher: The Vicar
	18.30 Choral Evensong	Preacher: The Vicar
24 Thursday	10.15 Holy Communion	Celebrant: The Vicar
27 Sunday	BIBLE SUNDAY	
	08.30 Holy Communion	Celebrant: The Vicar
	10.30 Sung Eucharist	Celebrant: The Vicar Preacher: Pam Howe
	18.30 Choral Evensong	Preacher: The Vicar
31 Thursday	10.15 Holy Communion	Celebrant: Jane Sharp

NOVEMBER**3 Sunday****ALL SAINTS**

08.30 Holy Communion (BCP)

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.30 All Souls Requiem

Celebrant: The Vicar
Preacher: Bishop Guli

7 Thursday

10.15 Holy Communion

Celebrant: The Vicar

10 Sunday**REMEMBRANCE SUNDAY**

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Remembrance Service

Preacher: The Vicar

18.30 Sung Eucharist (BCP)

Celebrant & Preacher: The Vicar

14 Thursday

10.15 Holy Communion

Celebrant: The Vicar

17 Sunday**2nd SUNDAY BEFORE ADVENT**

08.30 Holy Communion

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.30 Choral Evensong

Preacher: Angela Jagger

21 Thursday

10.15 Holy Communion

Celebrant: Jane Sharp

24 Sunday**CHRIST THE KING**

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant: The Vicar
Preacher: Pam Howe

18.30 Choral Evensong

Preacher: The Vicar

28 Thursday

10.30 Holy Communion

Celebrant: The Vicar

Commemorative Flowers



September

- 1 Chancel Steps – donated by David Goddard in memory of Niccola
- 8 Chancel Steps – donated by Mollie Drake & Cherry Fulloway in memory of Gillean Russell
Altar Frontal – donated by Vicky Roe
- 15 **Battle of Britain Sunday**
Chancel Steps - donated by the Finn family in memory of Vera and Verrall Clark
- 22 Chancel Steps - donated by Peter Ireson in memory of his mother Pat Ireson
Altar Frontal - donated by Margaret Terry in memory of Arnold
- 29 **Harvest Flowers**

October

- 6 **Harvest Flowers**
- 13 Chancel Steps – donated by Joyce Paviour in memory of Norman
- 20 Chancel Steps - donated by Kathleen Sowman in memory of Bill & Michael
- 27 Chancel Steps - donated by Peter Ireson in memory of his father, Revd John Ireson

November

- 3 Chancel Steps – donated by Ian Davidson in memory of Sue, Tom & Cathie Davidson
- 10 **Remembrance Sunday**
- 17 Chancel Steps - Donated by Chris & Kathryn Morfey in memory of their son Thomas
- 24 Chancel Steps - Donated by Jo & Peter Durham in loving memory of Suzanne greatly missed Mum and Wife



A C James & Son
INDEPENDENT FAMILY FUNERAL DIRECTORS
9 Biddulph Street
Leicester LE2 1BH
24-Hour service Tel: 0116 254 2900

What's on ...

Sundays	Sunday Club in school term time Contact: Church Office	10.30	Hall
Sunday and Thursdays	Coffee Organiser: Liz Turner		Hall
Thursdays	St James's Singers Director: Michael Rule	19.30 alternate Thursdays	Ashman Music Room
Fridays	Boys' and Girls' Choir Practice Full Choir Practice Director: Matthew Haynes	18.00 19.30	Ashman Music Room
Saturdays	Stop-by Project for the homeless Coordinator: Salma Ravat Contact via Church Office	11.00 – 13.00	Undercroft

Who's who ...

Churchwardens	Simon Edwards	Phil Jones
Deputy Wardens	Janet Burton Paul Jenkins	David Kibert April Rule
PCC Secretary	Lin Mawer	pcc.secretary@stjamesthegreater.org.uk
Church Administrator	Annabel Cowley	office@stjamesthegreater.org.uk
Treasurer	David Sharman	office@stjamesthegreater.org.uk
Director of Music	Matthew Haynes	dom@stjamesthegreater.org.uk
Organist and Associate Director of Music	Michael Rule	organist@stjamesthegreater.org.uk
Flower Guild Coordinator	Julia Walker	juliabentom350@outlook.com
Child Protection Officer	Vicky Roe	pastoral.assistant@stjamesthegreater.org.uk 0116 255 2108
Head Server	Emma-Jane Hunt	ej_finn00@hotmail.com
The Shell Editor	Graham Jagger	editor@stjamesthegreater.org.uk