



The Shell



The Magazine of St James the Greater

Winter 2019

SUNDAY WORSHIP

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

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

Sheila Roberts MA

For further information please contact:

Church Office, St James Hall, St James Terrace, Leicester LE2 1NA

office@stjamesthegreater.org.uk 0116 254 2111

Website: www.stjamesthegreater.org.uk

The portrait on the front cover is of St James the Greater by Peter Paul Rubens
Museo del Prado, Madrid, Spain

From the Editor's Desk



As this issue of *The Shell* goes to press we learn that we are experiencing the wettest autumn on record. Being a Yorkshireman my sympathies go out particularly to those communities on the banks of the river Don which in recent weeks have been washed out of their homes. I feel especially for the residents of Fishlake, a settlement with which I have a personal connection since one of my ancestors was baptised in St Cuthbert's church there in 1678. As I write this I am listening to a piece on the wireless about the way that the community in Fishlake has been supported by the parish church as well as by the village pub.

There might be many lessons which can be learnt from this situation but there is one that seems to me to be particularly powerful: the salvation (and I don't use this word in a particularly theological sense) of Fishlake has come from within. And it is in this 'withinness' that the church has been particularly active in its 'mending' role. Is there a message here for us, the people of St James the Greater?

As well as these matters, critical as they are for those involved, there are, I'm afraid, more mundane affairs with which I need detain you for a short while.

Do we need a Quiz? The response to the quiz which was published in the Autumn edition has been, shall we say, more than a little disappointing. In order to answer the questions the would-be participant needed access to the church. But the church is not open 24/7 so how can we achieve access for more than we have currently? I know that access has been debated time and again in the last 31 years of my association with St James the Greater. Does someone want to pick up the batten and sort this?

And here, dear reader, I have to

confess to some degree of duplicity! When I was putting together the Autumn edition, and particularly that section relating to the Quiz (and many apologies, by the way, for the shortcomings in my team of proof readers who did not spot the slight confusion in the numbering of the questions) I had before me Alan McWhirr's excellent tome *Century to Millennium: St James the Greater 1899-1999*. It was from this opus that I extracted the questions and from which the canny reader could with consummate ease have extracted the answers!

And, by the way, Alan's book is now well out of date (and, as it happens, out of print). Does anyone feel the call to produce a new edition (an electronic version of the first edition is available). I am prepared to project manage this but don't have time to do the work.

Many thanks to those of you who again have kept my in-tray so full of such highly readable articles that I have managed to maintain the same number of pages as in the Autumn 2019 issue. The Spring 2020 issue will be published on Sunday 23 February so it would be very helpful if you could let me have your material for that by 10 February.

Kind readers often ask after Hendrix. Just very recently—on 10 November to be precise—he celebrated his 10th birthday. He has now passed into stately middle age and, like his handler, spends more and more of his time asleep. Another trait which we both share is a propensity to snore very loudly.

It's a bit early I know but if you will forgive the prolepsis I would like to wish all our readers a happy and blessed Christmas.

Graham Jagger

editor@stjamesthegreater.org.uk

The Vicar writes ...



A new year dawns – not the one beginning on 1st January, but the new Church year that begins with Advent. New years are times for looking back and looking forward, perhaps with extra resolve and indeed resolutions.

Looking back, this year we have had our first away day, and we have focussed on renewing our worship and giving. Nearly all the orders of service we use season by season have been revised now, and you can read more about the financial situation later in this issue. The consultation on the timing of evensong has concluded, and it is clear from the responses that this is a valued and special service for many people – more indeed than are able to attend every week. In terms of timing, about half were happy with the time as it is, with the other half either happy for change or actively preferring an earlier time.

For the present we will continue at 6.30pm, but during Lent we will move to 6pm, which you can view as a Lenten discipline if you wish, but really is to enable more time to be spent after the service in discussion with our guest preachers. More about that in the next issue.

In addition to the funding programme for our day-to-day running costs, we have been fundraising for the building works needed to keep the building in good repair. Phase one, the drainage at the west end is going well and should be complete this year, ready for the second phase on the roof to begin with the Spring weather.

One of the clear themes coming from the away day was interest in house groups – I have been unable to set these up as soon as I

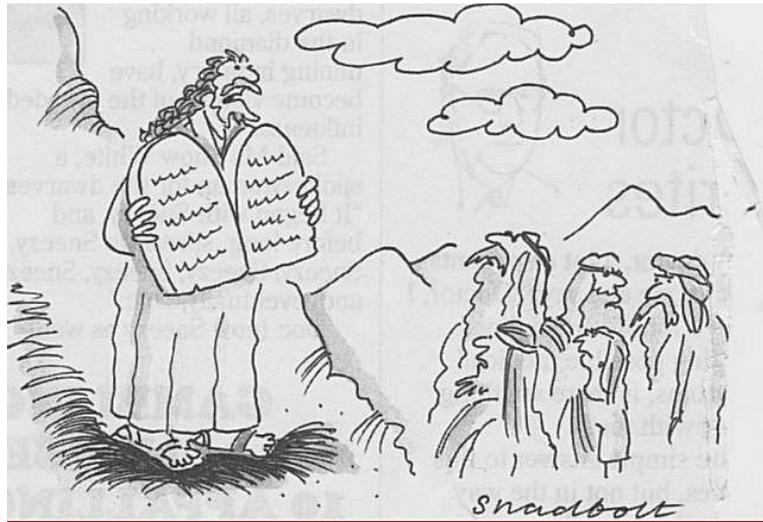
would have liked, but the current aim is that they will be running to enable a Lent course to run through them. If you're particularly interested in hosting a group, please speak to me.

Looking ahead we see more political turmoil with an Advent election, and it seems likely more climate turmoil, as current floods in England and Venice, and wildfires in the US and Australia indicate. In troubled times, and particularly at this season, people may be drawn to church as a place of comfort and refuge. In addition to our usual, very popular Advent and Christmas services, on the Saturday before Christmas the church will be open in the afternoon to enable people to light a candle in remembrance of someone they may be missing at this time of year. Lighting a candle of hope and peace in our dark and violent world is a good thing for followers of Christ to be doing.

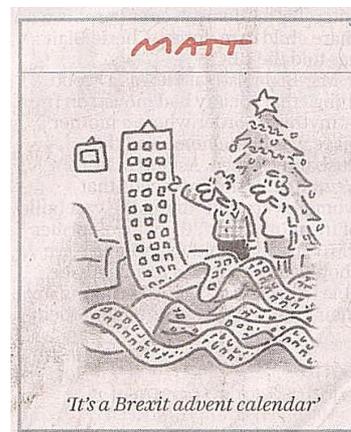
In 2020, beside building works and house groups it is hoped that alongside other churches in the diocese we really get going with our attempts to make St James an "Eco Church" – if you're interested in this please get in touch with me. We want to look at ways of welcoming and involving more children in the church too.

Through these coming weeks we prepare for the coming of the Light, celebrate its arrival, and then its revelation to the world. I pray that the light will be with you this season, that Christ may lighten any darkness, and that in the coming year we may work to share that light together.

Ship of Fools ...



"What do you mean 'Brexit'? This is the best deal we're going to get!"



Shaggy Dog Story

A burglar breaks into a house one night and as he is about to lift the DVD player off the shelf he hears a voice in the dark say 'Jesus is watching you.'

Greatly scared, the burglar freezes and listens intently. After a few minutes when nothing happens he puts the voice down to his imagination and reaches for the DVD player again.

'Jesus is watching you,' says the voice again. In shock the burglar switches on his torch and shines it round the room to find the source of the voice. The beam comes to rest on a parrot in a cage.

'Did you say that?' asks the burglar.

'I did,' replies the parrot, 'but I'm only trying to warn you.'

'You warn me?' scoffs the burglar. 'And who are you to warn me?'

'Moses,' replied the parrot.

'Moses! What kind of people call their parrot Moses?'

The parrot squawked, then said, 'The kind of people who call their rottweiler Jesus!'

With thanks to Denis Griffiths

The Eternal Call Centre

Margaret Terry wonders what life would be like if God ran a call centre ...



Be grateful God doesn't have voice-mail. Imagine praying and hearing the following:

Press 1 for Requests

Press 2 for Thanksgiving

Press 3 for Complaints

Press 4 for all other enquiries.

I'm sorry, all our saints and angels are busy helping others right now. However, your prayer is important to us and we will answer it in the order in which it was received. Please stay on the line.

If you would like to speak to:

God: press 1

For Jesus: press 2

For the Holy Spirit: press 3

If you would like to hear King David sing a Psalm while you are holding: press 4

To find a loved one who has been assigned to Heaven, press 5, then enter his or her social security number, followed by the pound sign. (If you get a negative response, please hang up and try the area code 666.)

For reservations in Heaven, please enter J-O-H-N 3-1-6.

For answers to nagging questions about dinosaurs, the age of the Earth, life on other planets and where Noah's Ark is, please wait until you arrive.

Our computers show that you have already prayed once today. Please hang up and try again tomorrow.

This office is now closed for the weekend to observe a religious holiday. Please pray again on Monday after 9.30 am. If you are calling after hours and need emergency assistance, please contact your local vicar.

Have a nice day!

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.

Mackerel with Gooseberry Sauce

Fresh mackerel (a large fish will serve 2 people)

1 lb (450g) gooseberries

2 tablespoons of water

½ oz (15g) butter

1 oz (30g) sugar

Grill the mackerel or cook in the oven if preferred. Cook the other ingredients together gently, then puree the mixture and serve with the fish. This sauce is an excellent accompaniment to mackerel.

Cathleen Wood

Tuna Fish Pie

200g tin of tuna, drained

1 hard boiled egg, chopped

2 tablespoons capers or cooked peas

1 tablespoon chopped parsley (optional)

For the white sauce:

½ pint milk

1 bay leaf and 2 cloves

Salt and pepper

1 tablespoon butter

1 tablespoon flour

For the topping:

Mashed potato and grated cheese

Make the white sauce by warming the milk with the bay leaf and cloves and leaving them to infuse. Melt the butter, stir in the flour, and gradually add the strained milk and allow to bubble. Season and remove from the heat. The sauce can be prepared with cornflour if preferred. Flake the tuna and mix with the egg, peas or capers, and parsley. Put into an ovenproof dish and pour the white sauce over the mix. Top the pie with mashed potato and grated cheese and cook at Gas mark 5 (180°C) for 20 minutes or until hot right through.

As an alternative to mashed potato, the fish mixture can be stirred into the white sauce and used to stuff savoury pancakes. Some of the sauce can be reserved to pour over the pancakes if desired.

Does God Play the Drums?



Paul Jenkins writes ...

I was walking along Victoria Park Road on a Sunday Evening a couple of months ago on my way to Evensong at St James The Greater. I met a musical friend, let's call her Jane for the sake of this article (it is not her real name). Jane plays viola in several orchestras in Leicester and she was walking across Victoria park from the De Montfort Hall where she had been to a Concert by the Bardi Orchestra. On Sunday mornings Jane is an enthusiastic member of 'The Covenant Life Church' which meets in the Big Shed on Freemans Common, where several hundred people regularly attend a two-hour service accompanied by band of guitar, bass, key board and drum kit. As outlined by the Bishop of Leicester in the Mercury recently, in the Anglican Church services of this type are called 'Fresh Expressions' and they are becoming very popular, and of course good luck to them as they spread the word to people new to Church going.

What I find interesting is that my friend Jane would never dream of going to a concert of popular music played by an amplified band as classical music is her thing. However, Jane experiences this music in her worship

each Sunday. How then do we as members and

supporters of St James the Greater get the message out to people like Jane who may be interested in traditional forms of worship accompanied by wonderful music sung by what we believe to be one of the best parish choirs in England? Perhaps we feel our attempts to encourage people to come along to Evensong would be interpreted as an attempt to attract them away from the Church where they have chosen to be members. On that Sunday evening, when I met Jane, I only realised I wanted to invite her to Evensong when it was too late!

There is nothing to be lost from telling our friends about what we have at St James and, of course, if we don't get enough support, we will eventually lose it!

Next time I see Jane I will ask her to come along to Evensong. She may say she is a member of 'The Covenant Life Church' and can't go any where else or even that she believes that God plays the drums!



Finance Matters!!

From our Treasurer, David Sharman, an update on our financial position



As mentioned in the last edition of *The Shell*, our funding efforts continue to be two-fold at St James. The first phase of our major renovation project – the drainage at the west frontage - should be completed by the time you read this.

The remainder of the frontage works and the remedial work on the roof will recommence in March 2020. A number of generous donations, personal sponsorships and grants from the Garfield Weston Foundation and Allchurches Trust have been added to our accumulated reserves for this project. This has ensured that we are well on the way to achieving our target figure. An underwriting pledge from the Friends of St James for the balance has enabled the works to commence.

Our on-going day-to-day funding has benefited greatly from the generosity of our congregation and friends during the recent

Funding Campaign which formally came to an end at our Harvest Thanksgiving service. The pledges received indicate a welcome uplift in regular giving being made to enable the church of St James to continue to deliver the high standards of worship and music that we experience week to week.

There is inevitably a lag period during which changes to the donation processes of regular giving are put into place – such as with Standing Orders and the Parish Giving Scheme. Therefore at this stage it is too early to fully report on the overall outcome following the campaign. We trust that the increase in the level of giving will now be converted from ‘pledge to plate’ as we approach another year end. As we enter the all important budgeting period, we look forward with renewed confidence that the level of income required will be sufficient to sustain the work of St James into 2020 and beyond.

Confucius he say ...

If language is not correct
then what is said is not what is meant.

If what is said is not what is meant
then what ought to be done remains undone.

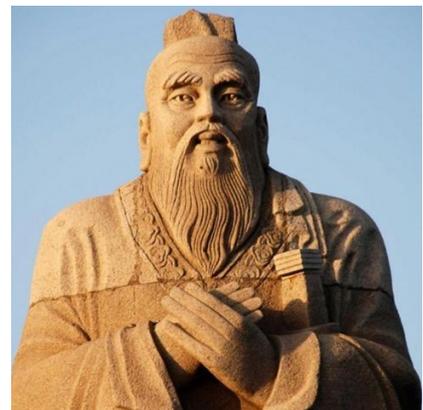
If this remains undone,
morals and arts will deteriorate.

If morals and arts deteriorate
justice will go astray.

If justice goes astray,
the people will stand about in helpless confusion.

Hence there must be no arbitrariness in what is said.

This matters above everything.



Confucius (551 BC – 479 BC)

Four cathedrals in four days ...

Vick Roe writes ...

In early October 2019, I travelled to Edinburgh to join the Friends of Cathedral Music National Gathering there. My mother came from Portobello, Edinburgh, so I had visited the city many times since childhood. However, my mother, being Church of Scotland, always took us to St. Giles Cathedral and never even mentioned that there were two other Cathedrals in the city. So it was a pleasure to be able to visit all three Cathedrals in one weekend – Glasgow and Aberdeen are among a few other cities to have three Cathedrals of different denominations.

We began at St. Mary's Episcopal Cathedral in the west end of the city. The Scottish Episcopal Church is part of the Anglican Communion and a founder of the Episcopal Church in America, since it ordained their first Bishop following the American War of Independence. Although the surrounding buildings of the West End display the neo-classical and Georgian architecture of the planned estates built in the 18-19th Centuries, St. Mary's Cathedral in contrast is a large Victorian Gothic structure designed by George Gilbert Scott and built in the 1870s, situated in its own grounds. It is the only Cathedral in Scotland to maintain the tradition of daily choral services and its choir sang to a very high standard. Since 1978 it has included girls and boys on the treble line, being the first Cathedral in Britain to do so. St. Mary's Music School was originally founded in 1880 to educate the choristers and housed in Old Coates House adjacent to the Cathedral and the Song School, which contains murals painted by local artist Phoebe Traquair from 1888-1892. In 1972, the school was expanded into a specialist music establishment catering for instrumentalists, too, and in 1995 moved into the nearby Coates Hall, Grosvenor Crescent. Several of the 15-16 year-old students gave superb

performances for us on violin, cello and piano, including music by Bach and Paganini. The 'Father Willis' organ was away for repairs, but we did hear the original bells, which were cast by Taylors of Loughborough and dedicated in 1879.

St. Mary's Catholic Cathedral, also known since 1886 as the Metropolitan Cathedral of Our Lady of the Assumption, is situated north of Waverley Railway Station. It is the seat of the Archbishop of St. Andrews and Edinburgh and is the mother church of Scots Catholicism. It was designed in the early 19th Century by James Gillespie Graham, with additional designs by Augustus Pugin, and has been enlarged and embellished over the years. Whilst there, we had a recital by Simon Leach on the 2008 Copley organ, including works by Vierne, Gluck, Stanley and Bridge.

After negotiating a path through a Scottish Independence march going up the Royal Mile, we escaped into St. Giles Cathedral in the Old Town for a talk, guided tour and a concert by their excellent choir of adult singers. St. Giles is not strictly a Cathedral, but a High Kirk, since the Presbyterian Church of Scotland does not have Bishops. It contains the chapel of the Order of the Thistle, which consists of the sovereign and sixteen Knights and Ladies. St. Giles is regarded as being the most important church in world Presbyterianism, due to its role in the Reformation, which happened in Scotland in the 1560s, later than in England, and it houses a statue of the Scottish reformer John Knox. The title 'cathedral' is retained by historic pre-reformation churches, such as St. Mungo's Cathedral in Glasgow and St. Machar's Cathedral in Aberdeen, even though they are now Church of Scotland.

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Quiz

Unfortunately no one won the prize offered in the Autumn edition of *The Shell* but in response to popular request the correct answers, which can be found by wandering round the church, are given below.

1. Who is Ursula, what is her connection to St James and who is her husband?
Ursula Wells, active in the church, her husband was Joseph Barnett Wells — inscription in window and plaque In lady chapel
2. What was the gift of Annie Raven to the church?
The west window — inscription in window
3. Who lived in Leicester Cottage?
Miss Phoebe Baker — plaque on wall on baptistery
4. What office did Albert Browne hold and what gift was given in his memory?
Church warden, the statue of the Patron Saint on the west front
5. Who gave what on 29 September 1937
Francis Henry and Charlotte Briggs gave the reredos — plaque on wall by door
6. What was given at Easter 1965?
Lady chapel carpet — plaque in lady chapel
7. How old was Abraham Hames when he died?
81 — plaque in lady chapel
8. Which member of the church who was active in the 1960s was made an M.B.E.?
William Bentley — silver plaque on organ console
9. For how many years did the Reverend A G T Blackmore serve as vicar?
11 — list of vicars on the board in the southwest corner of the nave.
10. What did Elizabeth Kemp do and whose daughter was she?
Opened the church hall, the daughter of Percy Aspinall — plaque near hall entrance

Cecil Frances Alexander (née Humphreys)

Our favourite hymn-writer?

We have probably all seen the name Cecil Alexander many times but how many know who she was (or even that she was a woman!)? For many Christmas begins at about three o'clock on the afternoon of Christmas Eve with the strains of *Once in Royal David's City* from Kings College, Cambridge, written by Cecil Alexander.

Known to her friends as Fanny, she was born in Dublin in 1818 and wrote tirelessly – poems, articles, critiques, and about four hundred hymns, as well as publishing several books. She is most well remembered as a hymn writer and her book of hymns written to teach children about the church year was republished many times, but her influence was much wider. The 200th anniversary of her birth in 2018 was commemorated throughout Ireland and pressure was put on the Westminster government to table a lasting acknowledgment of her contribution to society.

Fanny and her sister Anne were brought up in Strabane in an affluent family and were very involved in local church activities, including visits to needy families. It was during one of these visits to a poor family that they came upon a small deaf boy. "They were concerned about the barrenness of his existence, the bleak future he faced, and also the fact he was cut off from knowledge of the love of God and the Christian way of life," said Brian Symington, leader of the RNID and Action on Hearing Loss in Northern Ireland. The sisters persuaded their father to allow them the use of a small building in the grounds of their home at Milltown House, so they could set up a tiny school for four or five

deaf children.

This began a lifelong concern for deaf children and those with similar difficulties. Money from Fanny's first publications helped build the 'Derry and Raphoe Diocesan Institution for the Deaf and Dumb', which she and Annie founded in Strabane in 1846, the year she published her first volume of hymns for children. This school was tragically burnt down with loss of life and never rebuilt, but other work developed and many of the royalties from her writings and hymns continued to support care and education of deaf people in Ireland. A new school was started in 1850 and education for deaf children flourished, with schools opening in Belfast, Dublin and Cork. Her frequent speaking travels took her to Scotland and England as well as throughout Ireland.

She married Church of Ireland minister William Alexander. The marriage was controversial at the time because she was six years older than her husband – in some records her birth date has been altered to save embarrassment for his family! In 1867 her husband was made Bishop of Raphoe, and later Archbishop of Armagh and Primate of all Ireland, one of the last Irish bishops to sit in Westminster. They made their home in the cathedral city of Derry.

Mrs Alexander was much-loved by the citizens of Derry, including the many poor people she helped, especially during the suffering caused following the potato famine, and she became known as a local Florence Nightingale. She had a strong social conscience and was actively involved in creating Sunday Schools and in improving the



lot of women. She was also involved with the Derry 'Home for Fallen Women' supporting unmarried mothers, and worked to develop a district nurse service. During her marriage she was described as an "indefatigable visitor to the poor and sick". She died in 1895 and thousands of mourners lined the streets of Derry leading to the cemetery.

Cecil Alexander's first book of hymns, paralleling the Church Year and including the harvest hymn *All Things Bright and Beautiful*, was written for children and the words are particularly suited to sign language but it is important to remember her as a pioneer of deaf education as well as for her writings. Today her most well-known works include:

Jesus calls us o'er the tumult

There is a green hill far away

I bind unto my self today

The golden gates are lifted up

Once in Royal David's City

All things bright and beautiful

Christ be with me,

Christ within me, Christ behind me,

Christ before me

(St Patrick's breastplate)

Her husband, Archbishop William Alexander, was later to write that "I have done many things in my life but the thing I will be remembered for is that I was married to the woman who wrote 'All things bright and beautiful'".

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

Four cathedrals in four days ...

Continued from page 8

After leaving the FCM Gathering, I travelled further north to Inverness on the Moray Firth, which has an Episcopal Cathedral and a Catholic Church on the banks of the River Ness. St. Mary's Catholic Church was opened in 1837 and remodelled in 1894. The altar was designed by Peter Paul Pugin, son of Augustus Pugin. Further along Ness Walk is St. Andrew's Episcopal Cathedral, designed by local architect Alexander Ross. It is the seat of the Bishop of Moray, Ross and Caithness, the most northerly cathedral on the mainland and the first Protestant Cathedral to be built in Great Britain since the Reformation, being completed in 1869. The chancel screen is by renowned Scottish architect Sir Robert Lorimer and the font is a copy of Thorvaldsen's kneeling angel in Copenhagen.

Exploring the history of the area further at the Castle and Museum, I discovered that St. Columba came to Inverness to convert the Picts to Christianity in 565 AD and learned of a man-eating river monster. When the beast approached one of his followers swimming across the river, Columba made the sign of the cross and said, "Go no further. Do not touch the man. Go back at once." The creature rapidly retreated up the river into Loch Ness, where it or its descendants are supposed to remain to this day. I did not see Nessie on my travels, but I did see a red grouse when the train home halted in the Highlands.

“Being a Christian is easy”

Mike Rule investigates ...



In a sermon recently preached by the Vicar, there was one phrase which struck a chord with me (no pun intended) which I felt needed investigating further – “being a Christian is easy”. I’m taking it upon myself to consider how easy, or how practical it is to be a member of the Church of England as someone in full time employment in Leicester in 2019 and how a relationship with God and the Bible can be maintained during the week in our busy, technology led lives.

Life is busy. Gone are the days where each and every Sunday is a dedicated day of rest with the majority of shops being open, trades working as normal (the scaffolding for our new roof at home went up at 7.45am on Sunday morning) and retail and hospitality outlets providing the same service they would any other day of the week. All too often something appealing arises on a Sunday and surely there is nothing wrong with skipping church – just this once? What about the rest of the week? If we’re too busy to come to church on a Sunday, surely the burdens of a working week or other draws must make maintaining prayer life and worship difficult?

In its simplest form, we could just say “I’m a Christian”. Looking at a recent census, multicultural Leicester City has a surprising religious demographic with Christianity dominating at 32.4 percent of the population. Clearly this isn’t reflected by congregation numbers in C of E churches so perhaps there are many who identify as members of other denominations or those who simply say “I’m a Christian”. There is a website called the National Pipe Organ Registry (<https://npor.org.uk>) where organ geeks like me can find out all about the organs of most churches in the country. Numerous Leicester churches surveyed over the years no longer exist as places of worship, or even as bricks and mortar. St Marks in Belgrave is a banqueting and party venue, St Leonards, Woodgate was demolished in 1983 and its site is now the

home of a nationwide tyre repair business. Whilst on the Ride and Stride a few weeks ago I was able to look inside All Saints on Highcross Street which was closed in 1986. Interestingly All Nations Church down the road from this site is thriving as are the various evangelical and Pentecostal churches in the city which have grown in number significantly as we close our buildings which have been standing tall for centuries. Our closed churches not only show a historical dip in church attendance, but in 2019 it makes it less accessible for us to worship in our local church which may hold a service a month or not exist anymore.

Personal prayer is the most simple and yet profound way to give thanks for God for the blessings of each and every day, or to ask God to intercede with our concerns for human society and world suffering, those in authority, our families, friends or the local community. Again, very easy to access. Jesus, early in his ministry, emphasises the importance of prayer and just how easy it can be, during the Sermon on the Mount:

But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you (Matthew 6.6). This is followed by clear instruction as to how to pray: Pray then in this way: Our Father in heaven, hallowed be your name (Matthew 6.9).

21st century technology not only facilitates prayer, but also allows us to fit it in using phone and tablet apps from the Church of England, namely *Daily Prayer* and *Time to Pray*. These apps provide the words of short, said services with psalms and readings provided – simply tap the app and you’re off. *The Daily Telegraph* recently reported that Church of England prayer apps were used

five million times over the period of a year showing a commitment by Christians to daily prayer in an accessible and shortened way during a busy working day. As beautiful as the words of the Book of Common Prayer are, of which I'm a massive fan, early starts and later ends to the modern working day do not always allow for us to devote the time to saying Morning Prayer from the BCP so it is encouraging the Church of England are making daily prayer possible and more accessible – making Christianity easier.

As Pam Howe said during her sermon on Bible Sunday morning, we've all got a Bible sat on the bookshelf, but how often do we open it and read it? We currently have a lack of house groups for our congregation to pray together and study the Bible, although we must value this as it was a discussion point at the recent Away Day. Again, technology is there for us. Cherry Fulloway has championed *New Daylight* which provides a short reading from the Bible with bitesize reflection and teaching on said reading. I was pleased to find this is also available in app form allowing us to digest a daily reading from the Bible wherever they are – during our lunchbreak, on the bus, wherever. I have also found an app called *Daily Bread* which is similar to *New Daylight* but facilitates a daily 5 minute relationship with the Bible in four stages – Prepare (get yourself in the right mind frame), Read, Explore (the study/analysis), Respond (how to apply to our daily life). It also directs us to biblegateway.com for more substantial readings relevant to the day's reading. Both apps are excellent ways to keep up with bible study in our busy lives, although they both come with a small annual subscription fee - but only the price of a pint or two.

What about *in church*? As I reflect on my beginnings as a member of the Church of England I realise that it is the liturgy of the Church of England which made me feel comfortable. We have Cranmer to thank for this with the Book of Common Prayer getting the ball rolling back in 1549. The liturgy of the BCP and Common Worship both make worship accessible to those new to the

Church of England. But the beauty of our liturgy isn't obvious to those not in the know. Dr G. Brandwood wrote in his 1984 book *The Anglican Churches of Leicester* that the exterior of our church '*...has little to commend it*' and that '*the various parts do not add up to a coherent whole and the result is most disappointing.*' However he goes on to say '*It is the interior that matters ...*' Whatever your views on the external aspects of the church building, it would be hard to argue against the fact that our church's interior is sublime. However, a closed door at 6pm on a Wednesday does not allow the commuter or bus stop dweller to witness this or the beauty of Anglican worship. There are those who want to say the daily office in the company of others in church. In 2019 Leicester, how widespread an opportunity is this? St James offers daily morning prayer, but at a time when most 'Monday to Friday 9-5ers' have started work, as is the case with our Thursday Communion service. Are we, the Church of England at large, or we at St James the Greater making it as easy as we could for Christians to worship in our beautiful building? In comparison, Catholic churches offer as a matter of course an average of 5 opportunities for corporate worship each day. Compline at St James in 2019 attracted its largest congregations in years. Is midweek worship, but at a time more accessible to those still working the key? Something to explore maybe?

In conclusion, Sunday worship, personal prayer and using the technology of today during small windows of the busy working day can make being a committed Christian and member of the Church of England accessible. For now I'm going to continue with all of these and at all times take St Paul's words from this passage in Galatians as an example of just how easy it is to be a Christian in 2019 Leicester:

....the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. If we live by the Spirit, let us also be guided by the Spirit. (Galatians 5.22-23a, 25)

What's in a word?

John Raven explores the meaning of 'love' in the New Testament

Wanting to support the editor's challenge that we should keep up the page count in *The Shell*, I thought I would share thoughts about God's love for all of us from the Greek words used in the New Testament to describe it. Sheila Upjohn's selection of readings from Julian of Norwich had been my Lent book, so I felt I knew a bit about it, but then I felt further encouraged by the little prayer in one of the June sections of *New Daylight*, the booklet of daily readings which Cherry organises for us and which, slightly adapted, I shall use at the end of this.

As regards the Greek, I learnt (from the final explanatory note on the last page of Gilbert Shaw's *A Pilgrim's Book of Prayers*), that there are four different words for what in English is the one word 'love'. These words are ἔρως (*errows*, like arrows but starting with an e), φιλία (*philia*), ἀγάπη (*agapay*) and χάρις (*carris*, like Harris but starting with a 'c').

The first, ἔρως, basically means all that we mean by our one English word 'love'. So it is a wonderful word, but there is a darker side to it because it can lead to feelings of dominance, possession and selfishness, and God's love is not like that at all. That is probably why, despite ἔρως and love having almost exactly the same meaning; ἔρως is not used in the Greek of the New Testament.

The second Greek word, φιλία, does come into the New Testament, but not frequently because its meaning is more like our 'friendship'. It implies an interest in other people, a wish to help, but it does not have the intensity and commitment of the spiritual love that is God's special gift available to us.

That leaves the two Greek words, ἀγάπη and χάρις. ἀγάπη is probably the most difficult for us to understand because it is not used in classical Greek. Indeed it made me wonder whether it perhaps was invented by the Christian community to mean what they wanted it to mean about the love that God

wanted them to feel for each other as his church and between them and God, as well as God's love for them, as it were their response to God's love.

I think it makes it rather a special word. It implies the joy of sharing, it implies a feast, eating together (and so, providing a link to the Eucharist), and a celebration of the personal relationships that they all wanted to have with God and with each other.

There is a lot of that also in the fourth word, χάρις, which is a bit more straightforward for us to understand because it gives us our English word 'charity'. Grace comes into it because God's love for us all is special, given freely and from choice but its great value to us comes through our response, the way each of us personally manages to grow our personal relationship with God.

There are elements of both ἀγάπη and χάρις in God's love for all of us and in our love of God but more of ἀγάπη in our love and more of χάρις in God's love for all of us. It is strange that ἔρως, the Greek word whose meaning is closest to our word 'love', should not be used. The translations which Gilbert Shaw suggests we can use for each of the four words are 'Passion' for ἔρως, 'Fellowship' for φιλία, 'Love' for ἀγάπη and 'Essential Love' for χάρις, which all seem good, but I am not sure I understand 'Essential'. 'Certain' or 'guaranteed' would seem to me a more reassuring way to describe God's love for us all, but then there is always something that we want to understand better.

My prayer now, just slightly changed from the one John Twistleton, the author of the *New Daylight* section, uses when he first gets up in the morning goes "Lord, I thank you for your love for me and for all, and I welcome it afresh this morning – help me to make today a day that is more for you than for me".

John Henry, Cardinal Newman

On Sunday 13 October the Pope declared John Henry Newman a saint; the first Briton to be canonised since 1976.

John Henry Newman was born on 21st February 1801 the eldest son of a London banker. His family were ordinary church-going members of the Church of England. They had no strong religious tendencies, but John Henry did develop a love for the Bible. He went to a private boarding school in Ealing for eight years, where he experienced a spiritual conversion which was to determine the rest of his life as a quest for spiritual perfection.

As a young man, he continued his studies at Trinity College, Oxford and came under the influence of other colleagues who taught him to think critically about theology. He was a very successful student and read widely. He was elected to a coveted Fellowship of the leading Oriel College. He was ordained and worked as a curate and later a Vicar of the University Church and had a charismatic influence on his parishioners and members of the community. He worked as a College Tutor and later began to research many theological works which put him at the forefront of religious writers. His studies of the Fathers of the Church led him to realise the importance of the resurrection, the incarnational and sacramental nature of the Christianity and the Church and reinforced his love of the Bible, his experience of personal conversion and the importance of a critical theology.

A series of events within the Church of England caused him to question his spiritual path within the Anglican faith. He withdrew from Oxford and for three years led a very strict religious life, praying for light and guidance. In 1845, he knew his path lay within Catholicism and on 9th October of that year, he was received into the Roman Catholic Church.

His choice to convert to Catholicism meant he was ostracised by his family and friends. Undeterred, he set out to study for the priesthood and he was ordained a priest in Rome. He returned to England and founded the first Oratorian Congregation in

Birmingham, with a second in London and established the Oratory School in Birmingham. In 1851 the Bishops of Ireland decided that there should be a separate University for Catholic students. John Henry became its founder and first Rector, establishing what is known today as University College Dublin.

On his return to England, John Henry faced much opposition, misunderstanding, suspicion and resentment by some in authority, and many of his projects including a Catholic magazine, and a new translation of the Bible met with failure.

In 1879, Pope Leo XIII made John Henry Newman a Cardinal in tribute to his extraordinary work and devotion. At his death in 1890, it was said that he had done more than any other person to change the attitude of non-Catholics to Catholics. Between 15,000 to 20,000 people lined the streets of Birmingham to pay their respects at his funeral. The Cork Examiner noted 'Cardinal Newman goes to his grave with the singular honour of being by all creeds and classes acknowledged as the just man made perfect'.

John Henry Newman, one of the towering figures of the early Victorian Church of England, caused shock and outrage in equal measure when he announced his espousal of Roman Catholicism in 1845. His *Apologia Pro Vita Sua*, written nearly twenty years later in response to a scurrilous public attack by Charles Kingsley, is a superbly crafted response to those who criticised his actions and questioned his motives, and traces his spiritual development since boyhood, his close involvement in the high church Tractarian Movement and his agonising decision to reject the church he had been born into. Ostensibly an autobiography and a speech for the defence, the *Apologia* transcends self-justification to explore the very nature of Christianity and its place in the modern age. It is still in print and a copy can be obtained from all good booksellers both off and online. [Ed.]



On Being a Sacristan at St James

May I introduce myself to those who have not met me - I am Sheila Roberts a Licensed Lay Minister at St. John the Baptist Church and now Sacristan at St. James. Many of you will already know my husband, David, who is a server here and also a member of the St. James's Singers.

I write this as I am just completing my first year in the Office of Sacristan at St. James the Greater. For those who are not sure what a sacristan is, the official designation is - a person appointed by a priest to care for the church's sacred vessels, and prepare all that is necessary to make the church "service ready" especially all requirements for the preparation for a service of Holy Communion or Eucharist.

It is a great privilege to be able to minister as sacristan in this beautiful, awe inspiring sacred space, St. James the Greater church. I came here from St. John the Baptist Church in Clarendon Park where I had been sacristan for many years, but recently found that with a change in tradition there my sacristan duties were no longer as frequent as they had been, and so I was looking for a challenge elsewhere to put my skills to more use.

When Janet Burton decided to relinquish her duties as sacristan (see Autumn 1919 edition of the Shell) the position of sacristan was advertised in the newsletter. For me, it was one of those "God Incident" moments. St. Johns was going through a transition from a traditional style of worship to a less formal approach, added to that they had a large team of people who could easily take on the role, so that they would not feel entirely abandoned, although I am still licensed there as Reader Minister so I haven't left completely. Therefore, with the blessing of St. Johns incumbent, Sami Lindsey and with the permission from Andrew to take on the duty here, I changed my route to church and headed for St. James at the end of October 2018. Since then, under the patient and skilful guidance of Janet, who is a truly excellent teacher, I have just finished my apprenticeship, and now feel really at home as sacristan here at St. James the Greater.

However, when I first came I soon realised things were very different here, having been used to the way *I did things at St. Johns*, and I have to admit I quickly realised my ministry here was going to be far more intensive in terms of time and commitment - *challenging*, but at the same time *very satisfying* linked in here with a distinct tradition and spirituality; values which have always been important to me on my personal journey of faith.



Most of my duties involve me preparing the sacred vessels for communion, so you will probably see me on Sunday morning scurrying around before the services, in the north-east side of church at the sacristy cupboard preparing either the Lady Chapel or the High Altar; you are then likely to see me again after the communion services setting down the altars with the help of the servers. However, most of the duties involve preparing for services in advance, maybe the day before, which can be done at a slower pace and in a more prayerful and meditative attitude. But whatever the many and varied duties I need to perform, be it changing the altar and pulpit colours and linen, preparing the votive stand, checking the readings and laying out the orders of service for the ministry team, together with a host of other things, it is always a pleasurable duty to perform. Above all, I do appreciate that the office of sacristan here, is one which allows me to have plenty of quiet, reflective, prayer centred time.

It is therefore, a precious part of my life, enabling me to focus on knowing that what I am doing is part of the long tradition of all those who have served our church, and those who now continue to serve, in the many and varied ways that we can offer in our ministries to the God who leads us and guides us in all we do to the Glory of his Name.

A Sacristan's Prayer

O Lord, you have called me to serve you
in the Sanctuary of your Church.

Inspire me so to order all things
that our worship may reflect your holiness.

Bless all who minister at this altar;
all who receive here the holy sacrament,
that we may grow in grace,
and become partakers of eternal life,
through Jesus Christ your Son, our Lord.

AMEN.



Front cover photograph

This is a request to our readers. For the past four editions of The Shell the editor has chosen to have a different cover photograph for each. For the Autumn edition the front cover photograph of a church (unidentified) in autumn was not met with universal acclaim. The Spring and Summer edition covers were in general well-liked.

Would it be better to have the same picture in every edition? The picture on the front of this edition might be particularly suitable in this case.

Here, and on page 19, are a couple of other pictures which might be used. Your feedback would be very much appreciated.



The Anglican Society of St Francis (SSF)

Following on from the article on St Francis in the Autumn edition of *The Shell* Elizabeth Williams TSSF tells us about the Society of St Francis.

Franciscans are divided into three ORDERS:

1st Order Franciscans are known as Sisters or Brothers and live in “community”, sharing resources, possessions and a responsibility for each other’s well-being under a Rule based on the traditional vows of Poverty, Chastity and Obedience, seeking to maintain a balance, corporately and individually, between prayer, study and active work. The community is not a closed Order and offers hospitality for people who want to share in their life of prayer. The Brothers and Sisters seek to live out peace and justice within the world in their day-to-day lives and to practise this wherever they are.

As you may know, there are two Franciscan Houses in Leicester for 1st Order Franciscans. One is in Broughton Astley, where Sister Liz has been living for 2½ years. During this time, she has been involved with the local parishes leading Quiet Days. Her ministry of Spiritual Direction is a significant part of her life. As a Priest, she has travelled around the Diocese taking services and preaching for parishes in vacancy. During the last twelve months, Sister Liz has been particularly involved with a group of parishes next to Broughton Astley and has since been appointed as Rector for this group and will take up the appointment next February.

The other Franciscan House is in the City where Sisters Christine James and Beverley live in a flat in a former Victorian pub on the culturally rich but, in general, materially poor, St Matthew’s Estate and, in different ways are involved in some of the local voluntary organisations. The Sisters regularly attend the local parish Church of the Resurrection where Sister Chris is also a PCC member. Sister Beverley is also a part-time Chaplain at Queen’s Theological Foundation in Birmingham.

The 2nd Order is closely linked to the 1st and 3rd Orders and is the Order of St

Clare, although the Sisters live a different way of life; some Sisters living an enclosed life of prayer.



As well as the 1st and 2nd Franciscan Orders, there is the 3rd Order (Tertiary Order – TSSF) which is open to men and women, ordained or lay, married or single who feel that God is calling them to live out their Franciscan vocation in the world. While committed to family responsibilities and engaged in the ordinary tasks of life, the Third Order offers a life of challenge and support for those who are called to a deeper commitment to Christ. Members of the 3rd Order take life-long vows and follow a Rule of Life and are involved in local and area meetings; through this, gaining support from fellow tertiaries. Tertiaries endeavour to live out a Christian life based on the example of St Francis, following the Principles of Work, Study and Prayer, with special concern for Justice, Peace and the Integrity of Creation, and living a life of humility, love and joy.

The TAU:

St Francis was so excited by the meaning of this symbol that he used the Tau as a signature or a sign on his letters. Because of this, it has a special significance for Franciscans and is often worn by members of the 1st and 3rd Orders to signify their Franciscan spirituality. Tau is the last letter of the Hebrew alphabet and was used symbolically in the Old Testament.



The Cross of St Damiano:

You may be familiar with the Franciscan Cross of St Damiano. This is the large rood cross before which St Francis was

praying when he is said to have received the commission from the Lord to rebuild the Church. It now hangs in the Basilica of St Clare, Assisi, Italy, with a replica in its original position in the Church of San Damiano nearby.



As previously mentioned in the Autumn edition, this year has special significance for Franciscans, as in 1219 St Francis met with the Sultan, Malek al-Kamil. After an initial attempt by Francis and the Sultan to convert the other, both quickly realised that each already knew and loved God. This encounter is a concept for interfaith dialogue in our time. Despite differences in religion, people of prayer can find common ground in their experiences of God. Dialogue demands that we truly listen to the other; but, before we can listen, we must see the other as a precious human being loved by God. There is no other path to peace in this 21st century.

The Habit

The distinctive clothing of a Franciscan Community, common to all, is known as the habit. St Francis himself wore the habit throughout his entire religious life. This brown woollen garment is in the shape of a cross, and is belted by a white rope. The three knots in this rope recall the three vows made at Profession of Poverty, Chastity and Obedience and are at the heart of Franciscan life. On ordinary days some wear the habit, while others wear simple modern clothing or habits that are adapted to the needs of their workplace.

I will close with Francis's Blessing to one of his Companions, Brother Leo:

The Lord bless you and keep you.

The Lord make His face to shine upon you and be gracious unto you.

The Lord lift up the light of his countenance upon you and give you His peace.

My Brother, the Lord bless you.

Amen.

Another possible cover photograph



Why you should spend Christmas in a wardrobe!

Tim Hallam-Jones looks into C. S. Lewis's land of Narnia

“She began to walk forward, crunch-crunch over the snow and through the wood towards the other light...In about ten minutes she reached it and found it was a lamp-post. As she stood looking at it, wondering why there was a lamp-post in the middle of a wood and wondering what to do next, she heard a little patter of feet coming towards her.”

So begins Lucy's first forays into C S Lewis's magical land of Narnia. Since its publication, *The Lion, the Witch and the Wardrobe*, with its overtly theological themes, has provided a rich source for reflection upon the Christian faith. One of the highlights of this year for me was attending a theatrical adaptation of the story at Leicester's Little Theatre with my seven year old daughter. Prompted by that production, here are some thoughts as to how the novel can be seen to elucidate an orthodox conception of creation, human nature and Christmas.

Lucy's experience of being drawn through an icy landscape towards the lamp-post resonates with the way in which we all seek out light during dark winter months. But the lamp-post is deeply puzzling because of its apparent man-made, artificiality in the context of an otherwise natural wilderness. Lewis uses this as a device allegorically in the story to bring our attention to a point of overlap between two realms: the worldly realm, (represented by life outside of the wardrobe), and a spiritual realm, (represented by Narnia). As a human invention, a lamp-post is intended to mimic, to a limited extent, the infinitely more powerful natural daylight of the sun. St Paul and early Church Fathers such as Augustine teach us that, in a similar way, the fallen condition of the world means that it is only able to imperfectly imitate the

fullness of God's goodness:

“For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.” (1 Corinthians 13:12)

This aspect of Christian theology brings to fruition the insights of ancient Greek Platonic thought, which also regarded this world as a lesser copy of a spiritual realm of Forms. Yet, some light the lamp-post does provide. Indeed, nature — even in its most fallen examples — cannot but fail to reflect, to at least some slight degree, the mark of its creator. We find in the final part of the Narnia saga, *The Last Battle*, that the lamp-post was originally a piece of iron, itself ripped from a London lamp-post by Janis (the White Witch) and thrown at Aslan. Under the influence of Aslan, however, the iron bar could not but eventually regenerate into a new lamp-post, pointing back to him as its source. The same source, that is, that will ultimately thaw the ice of winter and usher in the new life of Spring. Even in the darkest of times, creation mirrors, however partially and tangentially, the true light of the world: the Son. It is perhaps tempting to remain in the comforting, mysterious glow of the lamp-post but, like one of his mythical characters hidden amongst the trees, Lewis beckons us on towards fuller revelation.

Lucy is, at first, the only witness to her further discoveries about Narnia. Her siblings therefore wonder what to make of her claims as she re-emerges from the wardrobe. The question is as much an existential one to the reader, as a practical one to her brothers and sister. Just as she requires of them to believe something which appears irrational, an

answer is demanded of us too. Do you trust the words of the gospels? In returning to Lewis' story as adults, with all of our accumulated wisdom and experience, are we ready to embrace a faith that must, in some respects be child-like? Help in this predicament is offered in the form of the Professor, with whom they live. His advice echoes a defence of religious experience known as the principle of testimony, put forward by the philosopher Richard Swinburne. That is, that claims of religious experience ought to be believed, unless there is evidence of deceit or delusion. The brothers' and sisters' doubts are met with incredulity from the Professor who insists that logically, had she been lying, Lucy would have invented a more believable story. By implication we are encouraged to have faith in the incredible claims of the gospel.

And so we are led, like Edmund, with hearts full of doubt and shame at our unbelieving instincts, further into the woods. But this journey, which we make clinging to the fur coats of worldly warmth and comfort, takes us concurrently further inwards, into the heart of our human situation. Edmund, meets the White Witch and is offered a hot drink and Turkish delight to restore himself. However, the Queen knew:

"...that this was enchanted Turkish delight and that anyone who had once tasted it would want more and more of it, and would even, if they were allowed, go on eating until they killed themselves."

Why does this food fail to satisfy Edmund, leaving him wanting more? Because what appears real to his senses is nothing but a chimera and does not contain the nourishment of ordinary food. In the BBC television adaptation of the novel, the Queen eventually flings the goblet, from which Edmund had been drinking, to the ground. As it touches the ground it simply dissolves into thin air. How might this allegorise our own experience? Edmund's

erroneous view of his own self-mastery, without obligation to those around him, mirrors our own response to God. Indeed, the sin of Adam and Eve, was precisely to falsely imagine a separate, autonomous will of their own, outside of the Divine will. Edmund's insatiable hunger represents the insubstantial nature of any imagined reality outside of that of the Creator. This is in keeping with Augustine's account of creation's ontological dependence upon God in *Confessions*:

"And I looked back on other things; and I saw that they owed their being to Thee; and were all bounded in Thee: but in a different way; not as being in space; but because Thou containest all things in Thine hand in Thy Truth." (*Confessions*, Part VII, Ch. XV)

More than ever in the twentieth first century, we are addicted to the idea of our separate independence - the flawed ideal that we and this world might be truly our own. But, without partaking in the being of God, neither the self nor matter has any authentic existence or basis. Like the goblet of drink, such notions turn to dust. This is why, at a later stage in the plot when Edmund begs the Queen to free him to return home, she violently retorts, "You have no home!" His attempt to independently assume his own being, identity or belonging is entirely vacuous, unless understood within his relationship to Aslan.

Again, there is an apparent, enchanting beauty to the frozen Narnia — as human nature is perversely drawn towards the desolation of the sinful state. Yet, winter cannot last in the presence of Aslan, whose breathe awakens even creatures turned to stone. Christ, the God-man is thus invoked, whose very presence re-establishes the divine order of creation as reliant upon God. The creator who gave breath to mankind, re-establishes our nature in relation to God through his own human, trinitarian identification. How is this cosmic transformation of humanity expressed

through the characters in the story? One way has to do with their names, as powerful symbols of who they are. During the Witch's reign many of the creatures had lost their names as signs of their identities. This conveys further the extent to which in our non-fictional world creatures are dependent upon God for their existence and selfhood. Significantly, the mere mention of the name of Aslan greatly affects the children and other characters, even before they meet him. A sense is thereby conveyed in which the Divine name is intricately interwoven into the fabric of ourselves. We are, somehow, inwardly named by His name, which resonates deeply within the make up of each person. This same sentiment has led Lewis elsewhere to make the claim, "There are no ordinary people. You have never talked to a mere mortal." (*The Weight of Glory*, HarperOne, 2001, pp 45-46). As Aslan restores Narnia its creatures regain the names which they had lost during the Witch's reign. We are told that eventually, "...all names will be restored to their proper owners..." This can be taken to refer to the way in which our individual and collective sense of ourselves is recovered and fulfilled through reference to the Creator as our source. One finds the same concern, regarding the way in which the essential nature of things in the world share in God's nature, in the writings of St Thomas Aquinas. As he puts it:

"...when the essence of a creature is given, the thing is not yet called good except from the relation to God by reason of which it has the character of a final cause. In this sense it is said that a creature is not good essentially but by participation." (Aquinas, *De veritate* q.21, a.1 ad 1.)

In Lewis's novel the re-alignment of character by virtue of this realisation reaches fullest metaphorical expression at the end of the story. As the children are crowned as kings and queens of Narnia they receive new

names from Aslan, reflecting their renewed identities. Whereas Edmund's earlier personality had been corrupted by a selfish desire to misconstrue the truth, now his potential is fully realised as Edmund the Just.

It is a curious feature of the novel that the changes to Narnia are inaugurated by the visit of Father Christmas. Curious because this particular image may be seen as somewhat discordant with the general mythological schema of the rest of the book, (Tolkien's view). Yet, in incorporating this figure into the context of Narnia, Lewis has captured the imagination of generations of children, (and adults), for whom Father Christmas is a potent symbol. Fundamentally *The Lion, the Witch and the Wardrobe* is the Christmas story: the story of creation transfigured by God's self-revelation. At the heart of this revelation is love as freely given gift. Lewis therefore reclaims Father Christmas, (in the tradition of St Nicholas), embodying the ideal of charity and prefiguring the saviour within the Christian allegory of his narrative. Surely the attempt to reinvigorate the myth of Father Christmas in this very counter-cultural way must be lauded by the Church.

Lewis's novel does not fit neatly into the genres of children's story, fantasy tale, or moral parable. It makes a faith requirement of its readers to follow the snowy footprints of Lucy beyond the wardrobe by believing that our world is part of a spiritual kingdom that transcends it. Knowledge of Narnia, as spiritual awareness, throws fresh light upon the our entire perception of the material world, which by the end of the novel the children regard only as, "...a dream, or a dream of a dream." This Winter, may our commonplace understandings of ourselves and the world be upturned and transformed by the sound of the infant Christ — the cries of whom sound like a roar.

Is this a prayer for the General Election on 12th December?

I thought it might be helpful to have something in this issue about the forthcoming general election but, for the life of me, I couldn't think of anything to say that wouldn't cause outrage either to the right or to the left (or both!). Then almost from out of nowhere came this contribution from Sarah and David Clark which, it seems to me, is exactly appropriate. Ed.

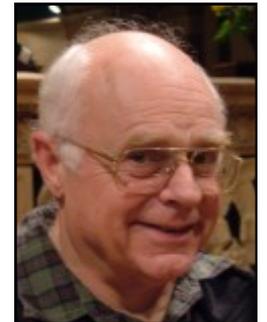
From number 308 in *Songs of Praise* we have G K Chesterton's great hymn which may be used as a particularly fitting prayer at the present time:

*O God of earth and altar,
Bow down and hear our cry,
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide,
Take not thy thunder from us,
But take away our pride.*

*From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honour and the sword,
From sleep and from damnation,
Deliver us, good Lord!*

*Tie in a living tether
The prince and priest and thrall,
Bind all our lives together,
Smite us and save us all;
In ire and exultation
Aflame with faith, and free,
Lift up a living nation,
A single sword to thee.*

Sarah writes that at school, she never knew what 'profanation' meant when she sang this angry hymn but was thrilled to be using the word 'damnation'. Now, however 'profanation', coming from 'profane', is something that seems to be



on the upsurge; nothing is protected from profanation. All that used to be held dear is now never safe from being held up to ridicule. MPs who stick to their guns, whose honour is what they truly believe in, are sacked from their party. "Too little, too late", comes to the angry lips of the hopeless people affected by floods, by fire, and those who are desperate to reach the Food Banks for their children.

For David and Sarah the following lines from verse 1 of this hymn have particular relevance to what's happening in the world today:

The walls of gold entomb us—money talks; obscene sums change hands for dubious purposes

The swords of scorn divide—views on differences become death threats

It may well be that you find G K Chesterton's prayer helpful as you decide where to put your cross on Thursday 12 December.

Two Churches and a Cemetery - Part 2

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 was described in the last edition of *The Shell* but here is an account of our visit to Kilburn and Paddington.

From a high Victorian cemetery, we moved to the high Victorian Gothic Revival church architecture of the late 19th Century. St Augustine's, Kilburn, highly praised by Pevsner, was designed by John Loughborough Pearson, who was also responsible for Truro Cathedral.

The plain, brick exterior gives no clue to the highly decorated interior. The scheme is designed to tell the story of salvation from creation, at the West End, via baptism and the miracles of Jesus in the Nave, through the events of Holy Week in the Chancel to the Ascension and Heaven in the East Window. Stained glass (by Clayton and Bell), mosaic panels, wall paintings, stone carving and gilding all combine to marvellous effect. There is even a four-manual 'Father Willis' organ to musically adorn the visual feast.



The church was built in a deprived area, as was the practice of the Tractarian and Oxford Movements, with the intention of improving the locality and its people. The church provided a school for local children, which still exists today across the road.

St Mary Magdalene, Paddington, built in a deprived area between the Great Western Railway and the Grand Junction Canal, also provided a school, an orphanage and a teacher training college to add the work of moral reform to the uplifting worship and beauty of its building.

Designed by George Edmund Street, its exterior gives hints of the colourful interior decoration, which includes mosaics, tiles, statues, painting and gilding. The chancel is elevated and approached by a flight of stairs, as in St James the Greater. The craftsmen were the painter Daniel Bell, the carver Thomas Earp and the stained glass designer Henry Holiday. The crypt chapel was designed by Sir Ninian Comper.



Both churches continue the Anglo-Catholic tradition of worship established by their founders and are well worth visiting.

We should rethink the fear of God

Angela Tilby writes ...



After All Souls' Day and Remembrance Sunday, I have been un-comfortably aware of a discrepancy between the Latin texts of the requiem mass and the more reassuring tone of most remembrance services.

Sung requiems are popular at this time of year, especially the settings of Maurice Duruflé and Gabriel Fauré. Although both these composers omit the ferocious *Dies Irae*, their music graphically portrays the fear of death and impending judgement. And this is where the discrepancy is most obvious. While the choir sing desperately, "Save me from eternal death. . .", we hear on All Souls' Day that our loved ones are safe with God, and, on Remembrance Sunday, that the sacrifice of those who died in war was not in vain.

We need to hear these things, but the requiem texts tell us something different, which is that the prospect of judgement after death is fearful. In fact, I can't think when I last heard a sermon about judgement, even though it is the main scriptural source of belief in an afterlife. In the book of Daniel, God judges nations, peoples, and souls, vindicating the just and punishing the evil. Judgement manifests God's nature as holy, just, and good. The wicked are not safe from God: they will get their comeuppance. And the righteous are assured of life: they will shine like stars in the heaven.

These days, we are hypersensitive to the atheists' jibe that a condemning God is simply unbelievable. So, we settle for an agnostic

vagueness about the afterlife which does not prevent our railing about the fate of those whom we consider evil, for whom no hell is bad enough to pay for their crimes.

The life of the world to come is part of the Christian hope, part of what the resurrection means. Perhaps, to understand it, we need to rethink the fear of God as well as the love of God.

I have never forgotten a conversation in a school English class, when the sceptics were mocking the notion of judgement after death and some believers were arguing for it. The teacher, a Miss Clay, was a thoughtful scholar, much respected by her pupils. She argued that, at death, we would all find ourselves coming before the face of God — but what we found that face to be would depend on the state of our hearts, since God was both utterly holy and utterly loving.

I found this compelling at the time, and I still do. It was many years later that I discovered that it had resonances with Orthodox teaching about death and judgement. I find that it enables me to take both death and life seriously: there is, indeed, all to play for in this vale of tears. I will have her wise words in mind as we approach Advent.

The Saint James the Greater Effect

Paul Dean's reflections on the occasion of his 70th birthday



I had the pleasure of giving a speech at our Triple 70th celebration after the patronal festival on 28th July. I wanted to reflect on how successful our church at St James the Greater has been in enhancing the future lives of many people, mainly young, who were in the choir or congregation. This is a personal view based on hazy memories, so I apologise for omissions and errors. When Tim Lees left to take up his post in Oman, his farewell speech was a list of every chorister from his time in charge. This took several minutes, so I cannot pretend to mention all of the choristers of over 40 years.

When I joined the choir at Harvest Festival, 1971, I was the youngest man, whereas now, apart from a new recruit, Peter, I am the grandfather figure, known as 'Uncle Paul'. I want to recall the beneficial effect that St James the Greater has had on many young people, through both the choir and the congregation. Starting with my family, our son, Tim, was a member of the Sunday School run by that keen young man, Mike Bull, and although Tim would not claim to be a Christian, he fondly recalls sessions with another lively boy, Richard Turnell, and he remains a caring man with strong principles. My wife, Tricia, was confirmed at St James's under the guidance of Ken Bilney and has gone on to become the Churchwarden and

then the Administrator at St James, now being a Churchwarden at St Mary's, Lutterworth. Anthony, now Tony, was head chorister during the eighties and went on to become a choral scholar at Keble College, Oxford. He has recently celebrated twenty years as a tenor with *Ex Cathedra*.

St James the Greater has reason to be proud of the number of men and women who have been influenced here and then progressed to the priesthood. There have been curates for most of the time since 1971.

I remember Patrick Revell taking the funeral of our stillborn daughter in 1973. The choir met him again as a retired priest two years ago at Shaftesbury Abbey. Alastair Helm left the diocese, but now has returned to Market Harborough. Martin Court went on to be the vicar of Scraftoft for many years and his choirboy son, Ben, has become a fine trumpeter. Two choir men, Andrew Higginson, who first became an electrical engineer, and Neil Archer who was an excellent tenor (and still can be heard on Classic FM) have been priests for many years. Vicky Johnson was in the ladies choir and now is about to move from Ely Cathedral to become the Precentor at York Minster; and of course, about twenty years ago, a keen young Andrew Quigley was a member of our congregation.

Many choir members have developed from organ scholars into directors of music throughout England. Andrew Kirk has been at St Mary Redcliffe, Bristol, for many years and he still supports our choir whenever we perform near him. David Beeby, FRCO, led a choir in Bournemouth for over ten years and is now Head of Music at Poole Grammar. Derek Barnes took early retirement, moved to Brighton and has run St Bartholomew's choir for thirty years. Stephen Allen is choirmaster at St Michael and All Angels, Summertown, Oxford, and I regularly sing at cathedrals with his choir, (Worcester this year). Anne De Graeve has conducted choirs, played the organ and taught piano all around Leicestershire. Tom Moore is director of music at Wakefield cathedral and Stephen Moore at Llandaff. I believe they are the only brothers to have held this level of post simultaneously. Matthew Haynes was a choirboy and young choirman at St James's. Michael Rule was an organ scholar and choirman here. Joseph Judge first joined the choir, aged four, standing next to his dad. He is now an excellent counter tenor, who also conducts prominent choirs in Manchester and Leeds, and is regularly on Radios Three and Four. Please contact his rightly proud parents, Andrew and Penny, for more details!

Choirmasters continue to develop after St James's. Tim Lees has held prominent posts in Oman, Port Elizabeth, South Africa, and is now organist at St Mary's, Humberstone. Theo Saunders was choirmaster at Armagh Cathedral and Paul Morley leads the LCMC, which has sung in many cathedrals, notably Westminster Abbey

five times. Other ex-choristers develop different musical talents. Andrew Chapman was a music adviser for, I believe, Staffordshire for many years. His brother, Tim, is a successful music teacher in Australia. Edward Pick is now a professional pianist. Tim Emberson is a fine bass soloist and Lay Clerk at Birmingham Cathedral. Tim Morgan is developing his career as an operatic counter tenor. Matthew has deliberately developed the conducting skills of three musicians, all of whom are in further education at the moment, so Saint James the Greater continues to provide the skills and encouragement for future professional musicians. Joe Tobin noted that he was the only state educated musician on his music degree course, and that, without St James's he would never have made it.

Well now. What about that old bass Paul Dean? I feel so lucky to still be singing in one of the best church choirs in England. We produce beautiful tone, especially the sopranos/trebles. The Faure *Requiem* for All Souls was a good example. The musicianship of the choristers and the leadership of Matthew and Michael allows us to perform a wide range of music. Matthew has a wonderful ear for tuning and he can pick out one wrong note (often me!) with unerring precision. Michael's clear beat and relaxed attitude also produce excellent results. I wonder how long I shall continue? Maybe I shall follow the example of Maurice Cattermole, who could remember when that new boy, Arthur Higginson, joined the choir! Maurice was still singing well at the age of eighty-five.

Sikhs and Their Faith

The first in a series on other faiths by Angela Jagger

Anyone who is a regular viewer of BBC 1 will have seen one of the many interludes that demarcate programmes – this one is of a group of Sikh men and women in colourful costume getting into place to start a dance. A few years ago, I was at a Religious Studies conference in Wolverhampton, where just such a group performed what is called *bhangra* dancing as evening entertainment. We were amazed at the sheer energy and stamina of the dancers who threw themselves into the telling of traditional stories through their movements. At the end we were invited to join in and learn a few basic steps. My admiration for them went up even more. But this was just one example of the way Sikhs integrate all aspects of life. They do not have any tradition of priests or monasticism but live out their faith through their daily life and put a real emphasis on physical fitness as well as spiritual discipline and service to others.

One way that Sikhs may be encountered on the streets of Leicester is through processions. Twice a year you can see thousands wending their way from one gurdwara in East Park Rd to another in Holy Bones. The procession will be headed by five men barefoot, in traditional dress and carrying ceremonial swords, followed by a decorated vehicle in which lies, on a cushion, the canopied Guru Granth Sahib, the Sikh holy book. Such processions are usually held on occasions called Gurburbs, days of the Guru, and the two most significant which are kept in Leicester are those to celebrate the birthday, usually in November, of Guru

Nanak (1469-1539) and Vaisakhi on April 14 or 15, to mark the founding in 1599 of the Khalsa by Guru Gobind Singh (1675-1708).

But what is a Guru for Sikhs? A Guru is far more than the general Indian idea of a guru, a revered teacher. The title Guru is given first to God, who is One and Truth and who as Guru reveals (teaches about) him- or herself, but by extension the title is given to ten human Gurus who are seen as having a unique relationship

with God and who passed on their insights as to God's nature and will mainly through inspired poetry. The Gurus lived in the Punjab and, caught between the established religions of Hinduism and Islam, began a new approach to religion in that area. (It is interesting to think that the first Guru, Nanak lived at roughly the same time as the European Christian Reformation). The fifth Guru, Arjan, gathered together poems, not just from the mouths of the Gurus preceding him but also inspired songs by saints from other religious traditions, and used them to compile the holy book. In a society torn by religious conflict the message of the oneness and love of God, he thought, was to be found not only among the Sikhs, the followers of the Gurus. The final human Guru, Gobind Singh, just before his death invested the holy book with Guruship, along with the continuing



Guru Nanak

community. He declared that there would be no more human Gurus but the book came to be seen to be the living body of the Guru and given the honorific title of the Guru Granth Sahib. As such it has the highest possible status of any scripture.

Our image of a Sikh is often a man in a turban, but this is a very partial one. Many Sikhs do not wear turbans and cut their hair and all aspects of the faith are open equally to men and women regardless of caste.

The image comes from those Sikhs who are members of the Khalsa, begun by Guru Gobind Singh when he initiated five brave 'holy ones', who were prepared to die for their faith, into a disciplined way of life. Sikhs generally are expected to follow daily patterns of prayer and to offer service to others, but for the Khalsa this is done in a more ordered way. Members of the Khalsa, which is open to both men and women, go through an initiation ceremony (*amrit* -often called baptism in English as the initiates are sprinkled with holy water) and take on the wearing of the 'five Ks': *Kesh* (uncut hair, symbolising holiness, over which a turban is usually worn), *kara* (bangle – protection on the sword arm, the circle indicating eternity), *kangha* (a comb for cleanliness and purity) *kirpan* (a small sword showing readiness to fight oppression) *kachcha* (undershorts indicating modesty and restraint). Men take the name Singh (lion) and women Kaur (princess), names that demonstrate both dignity and equality. It is an optional discipline which many aspire to and most Sikhs, without taking on all five, will wear one or two on the 'Ks' most typically the bangle. Often they will wear a turban though having cut their hair. There have been times in the past in the UK, when to assimilate and get a job, many Sikhs

removed their turbans and cut their hair. They found this extremely distressing however and many went on to stand up for their religious rights winning their cases, such as the right for motorcyclists to wear turbans rather than crash helmets.

In you get a chance and have not already done so do take the opportunity to visit a gurdwara (there are at least nine in Leicester). You will get a warm welcome and will find it impossible to leave with being given at least a cup of tea and a biscuit, and probably a full meal. Part of the service that Sikhs offer is called the *langar*, where everyone, regardless of background, is offered food and drink. To eat together is a sign of the equality of all and you will see both men and women preparing food in the kitchen.

The etiquette in visiting a gurdwara is to wear long, loose clothing, removing shoes and covering the head in the worship and *langar* areas. In the worship area next to the Guru Granth Sahib will be a large bowl of a special sweet food, *karah prashad*, a little of which is offered to all as a sign of all being equally able to receive the grace of God. In the *langar* take as much food as you know you can actually eat, so that you don't leave any. Don't take tobacco or alcohol into the gurdwara.

If you would like to meet some Sikhs St Philip's Centre is arranging a Sikh Christian dialogue to be held at Leicester Cathedral on 3 December 6.30- 8.30. Kartar Singh Bring and Tom Wilson will lead a discussion on the birth stories of Guru Nanak and Jesus Christ and there will be *langar* to follow. Book a place via the Centre on 0116 293 3459 or courses@stphilipscentre.co.uk.

Calendar of Services and Events

DECEMBER

Tuesday - Friday 09.00 Morning Prayer

1 Sunday **ADVENT 1**

08.30 Holy Communion (BCP) Celebrant: The Vicar
 10.30 Sung Eucharist Celebrant & Preacher: The Vicar
 18.30 Advent Procession Preside: The Vicar

5 Thursday 10.15 Holy Communion Celebrant: The Vicar

8 Sunday **ADVENT 2**

08.30 Holy Communion Celebrant: Jane Sharp
 10.30 Sung Eucharist Celebrant & Preacher: The Vicar
 18.30 Choral Evensong Preacher: The Vicar

12 Thursday 10.15 Holy Communion Celebrant: Jane Sharp

15 Sunday **ADVENT 3**

08.30 Holy Communion Celebrant: The Vicar
 10.30 Sung Eucharist Celebrant & Preacher: the Vicar
 18.30 Choral Evensong Preacher: Angela Jagger

19 Thursday 10.15 Holy Communion Celebrant: The Vicar

22 Sunday **ADVENT 4**

08.30 Holy Communion Celebrant: The Vicar
 10.30 Sung Eucharist Celebrant: The Vicar
 Preacher: David Brunning
 18.30 Nine Lessons & Carols Preside: The Vicar

24 Tuesday **CHRISTMAS NIGHT**

16.00 Crib Service Preside: The Vicar
 23.30 Midnight Mass Celebrant & Preacher: The Vicar

25 Wednesday **CHRISTMAS DAY**

08.30 Holy Communion Celebrant: The Vicar
 10.30 Family Service Preacher: The Vicar
 12.00 Holy Communion Celebrant: The Vicar

29 Sunday **CHRISTMAS 1**

08.30 Holy Communion Celebrant: The Vicar
 10.30 Sung Eucharist Celebrant & Preacher: The Vicar
 18.30 New Year Service Preside: Angela Jagger

JANUARY

2 Thursday	10.15 Holy Communion	Celebrant: The Vicar
5 Sunday	EPIPHANY	
	08.30 Holy Communion (BCP)	Celebrant: The Vicar
	10.30 Sung Eucharist	Celebrant & Preacher: The Vicar
	18.30 Choral Evensong	Preacher: The Vicar
9 Thursday	10.15 Holy Communion	Celebrant: The Vicar
12 Sunday	BAPTISM OF CHRIST (EPIPHANY 1)	
	08.30 Holy Communion	Celebrant: Jane Sharp
	10.30 Sung Eucharist	Celebrant & Preacher: The Vicar
	18.30 Epiphany Carol Service	Preside: The Vicar
16 Thursday	10.15 Holy Communion	Celebrant: Jane Sharp
19 Sunday	EPIPHANY 2	
	08.30 Holy Communion	Celebrant: The Vicar
	10.30 Sung Eucharist	Celebrant & Preacher: The Vicar
	18.30 Choral Evensong	Preacher: Angela Jagger
23 Thursday	10.15 Holy Communion	Celebrant: The Vicar
26 Sunday	EPIPHANY 3	
	08.30 Holy Communion	Celebrant: Jane Sharp
	10.30 Sung Eucharist	Celebrant: The Vicar
	18.30 Choral Evensong	Preacher: David Brunning
30 Thursday	10.15 Holy Communion	Celebrant: Jane Sharp

FEBRUARY**2 Sunday****PRESENTATION**

08.30 Holy Communion (BCP)

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.30 Candlemas Carol Service

Preside: The Vicar

6 Thursday

10.15 Holy Communion

Celebrant: Jane Sharp

9 Sunday**3rd BEFORE LENT**

08.30 Holy Communion

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant: The Vicar
Preacher: Pam Howe

18.30 Choral Evensong

Preacher: The Vicar

13 Thursday

10.15 Holy Communion

Celebrant: The Vicar

16 Sunday**2nd BEFORE LENT**

08.30 Holy Communion

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.30 Choral Evensong

Preacher: David Brunning

20 Thursday

10.15 Holy Communion

Celebrant: Jane Sharp

23 Sunday**SUNDAY NEXT BEFORE LENT**

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant: Jane Sharp
Preacher: Angela Jagger

18.30 Choral Evensong

Preacher: Sheila Roberts

26 Wednesday**ASH WEDNESDAY**

19.30 Sung Eucharist

Celebrant & Preacher: The Vicar

27 Thursday

10.30 Holy Communion

Celebrant: The Vicar

Commemorative Flowers



December

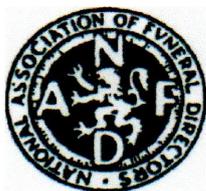
- 1 **Advent**
- 8 **Advent**
- 15 **Advent**
- 22 **Advent**
- 25 **Christmas Day** - Tim Johnson in memory of Joy, Alan & Christopher
- 29 **Christmas**

January

- 5 **Christmas**
- 12 Doris Makepeace in memory of the family
- 19 Lin Mawer in memory of her husband David
- 26 Jeremy & Chris Josephs in memory of Sarah

February

- 2 Rosemary Freer
- 9 The Cowley family
- 16 Carline Beardsmore in memory of her father
- 23 Margo & Rex Woolhouse in memory of their parents Mary & Arthur Birley,
George and Ada Woolhouse



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