



# ***The Shell***



**The Magazine of St James the Greater**

**Spring 2020**

## **SUNDAY WORSHIP**

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

## **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

Angela Jagger BA PhD

Pastoral Assistant

Sacristan

Miss Vicky Roe BPhil.Ed MA

Sheila Roberts MA

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The cover photograph is of St James the Greater, Oaks in Charnwood

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## From the Editor's Desk



The percipient among you will already have realised, if only by the weight alone, that this Spring 2020 issue of *The Shell* has eight fewer pages than the Winter 2019 edition. Heaven forbid that you should jump to the mistaken conclusion that this is a direct result of the indolence of your editor. The rule is that there are as many pages as necessary to hold all the material submitted. Nuff said!

There is some good news, though. You will notice that page 15 contains a full-page advertisement for Graysford Hall in Elmfield Avenue. It is hoped that future editions will contain additional advertising material, the income from which will enable the printed version of the magazine to be in colour throughout. You are probably aware that the version on the church website is already in full technicolour. Any potential advertisers should contact the editor in the first instance.

In the hope that my in-tray will be overflowing in time for the Summer issue of *The Shell* this will be published on Sunday 31 May. It would be very helpful if you could let me have your material for that by 18 May.

As you will gather from the article on page 8 I spent a few days in York in the middle of January. I was able to sneak off by myself or a few minutes to visit a couple of medal-selling antique shops which I had identified on the web. I have, you see, something of a penchant for collecting medals although I have to be very self-disciplined so as not to exceed the slim budget allowed by

higher authority. On this occasion I did manage to obtain one or two good bargains.

I was obviously on a shopaholic break because after buying the odd medal I snook into the Minster shop. As the organ lovers among you will know the organ in the Minster is currently being rebuilt at a cost of about £2m and in the shop one is asked to support the fundraising appeal by buying a pipe. Still having a little left from my medal-buying allowance I thought I would do my bit so I bought a pipe—one belonging to the 4-foot Principal stop on the Swell organ. If the opening recital on the rebuilt organ, due to occur sometime in 2021, is not up to scratch I will ask for my pipe back!

Kind readers continue to ask after Hendrix's wellbeing. Since I last wrote he has had to have veterinary attention for what has been diagnosed as lumbosacral disease (known to humans as backache). His vet, has put him on a course of anti-inflammatory medication which seems to be doing the trick. But a word of warning to all pet lovers: make sure that your pet is insured. Hendrix's treatment has already cost almost £1,000 so you will understand that in order to avoid a journey to the bankruptcy court adequate insurance is an absolute necessity!

Graham Jagger

[editor@stjamesthegreater.org.uk](mailto:editor@stjamesthegreater.org.uk)

## The Vicar writes ...



It is one of the paradoxes of human nature that we can be good and bad, wonderful and woeful, from one day to another, sometimes from one moment to another. Those capable of acts of kindness and love, can also display casual cruelty and hatred. Sometimes it seems that what is true generally of the human condition is amplified and enhanced in the Christian community. I fear that most of us who have had a relationship of any length with a church will have experienced both these highs and lows – the uplifting, life-affirming support of mutual love, and indifference, even meanness – maybe even from the same people.

Perhaps this should not surprise us, after all from the same writer in the New Testament we read both “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus,” and “I do not permit a woman to teach or to have authority over a man.” Just as the Church everywhere is still in the process of working out the depth and breadth of freedom and new life we enjoy in Christ, that same Church is bound by old limitations, prejudices and failings.

However, even with awareness of this phenomenon, the recent “Pastoral statement” from the House of Bishops about the place of sexual activity in certain relationships caused widespread dismay. The timing of it, just a few days after appalling revelations of the institution’s failures in the case of Bishop Peter Ball’s sexual crimes, and just a few months before the conclusion of “Living in Love and Faith” process, supposedly reviewing how the Church talks about these issues, seemed ill-considered. The notably un-pastoral tone in a “Pastoral” document

shocked some, and the dozens of uses of the word “sex” without a single use of the word “love” seemed strange.

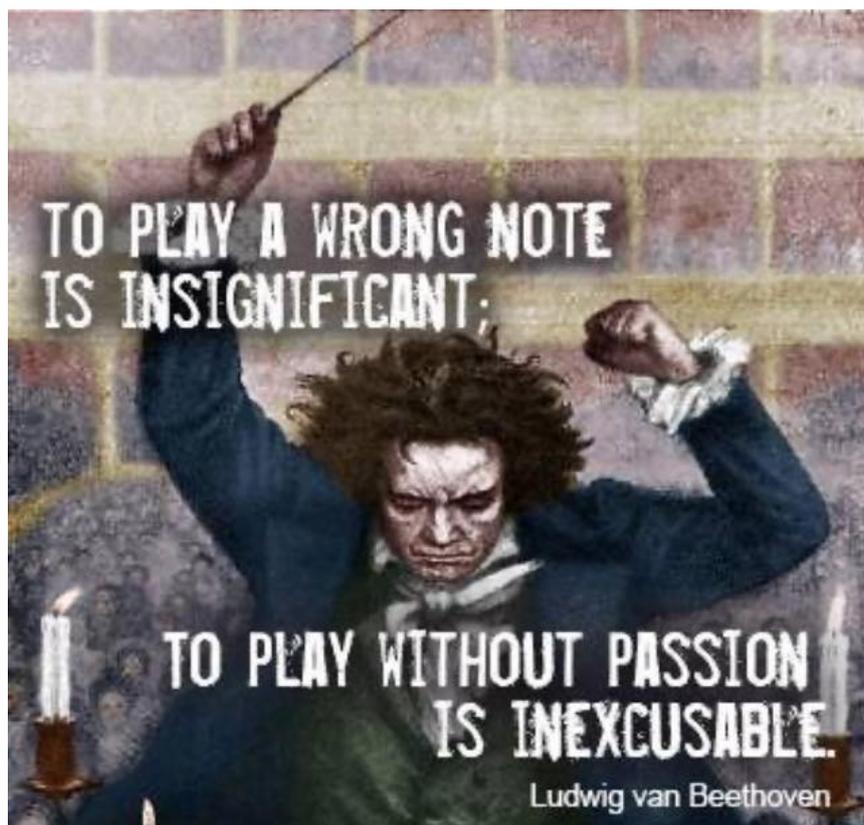
On the other hand, as I write this, General Synod has just voted to reach “Net Zero” carbon emissions in only ten years’ time. This courageous and enormous commitment to the life of the planet, to children and creatures yet unborn, as well as to the poorest now, does speak eloquently of the Gospel of the God of love.

Each service in the Anglican tradition begins with confession, and each year we keep a season of penitence in Lent. We are all capable of getting things desperately wrong, even if we get some things right. We are all always in need of God’s grace and forgiveness – we cannot “self-help” ourselves out of the messes we get into.

Hopefully everyone reading this has found St James the Greater a welcoming church, where we get more right than we get wrong, but I am sure it does not always feel like that. The PCC has committed to being an Inclusive Church, where all are welcome (not merely tolerated)! The theme of our Lent series of sermons is being genuinely inclusive, and our guest preachers will take us through the challenges of being open to all God’s people. Please note that evensong in Lent will be a 6pm, half an hour early, to enable those who wish it to stay in church for discussion and refreshments after these sermons.

As we move through Lent to Holy Week and Easter, our human capacity for the diabolical and the divine is dramatised, and it is my prayer that all of us, and God’s Church in every place, will receive and show ever more of his grace.

## Ship of Fools ...



Thanks to Paul Jenkins for this

### TWO LITTLE BOYS

A couple had two little boys, ages 8 and 10, who were excessively mischievous. The two were always getting into trouble and their parents could be assured that if any mischief occurred in the village their two young sons were in some way involved.

The parents were at their wits end as to what to do about their sons' behaviour. The mother had heard that a nearby vicar had been successful in disciplining children in the past, so she asked her husband if he thought they should send the boys to speak with him.

The husband said, "We might as well. We need to do something before I really lose my temper!" The vicar agreed to speak with the boys but asked to see them individually. The 8-year-old went to meet with him first. The vicar sat the boy down and asked him sternly, "Where is God?"

The boy made no response, so the vicar repeated the question in an even sterner tone, "Where is God?" Again, the boy made no attempt to answer. So the vicar raised his voice even more and shook his finger in the boy's face, "WHERE IS GOD?"

At that the boy bolted from the room and ran directly home, dashing into his bedroom slamming the door behind him. His older brother followed him and asked what had happened. The younger brother replied, "We are in BIG trouble this time. God is missing and they think we did it."

# It's a sign! (quite literally)

Mike Rule writes....



My article in the Winter 2019 edition of *The Shell* alluded to the fact our church is a beautiful place to be. You didn't need me to point that out, but at the same time, those who have never set foot through the west end doors will never experience the beauty of our building and potentially feel drawn to worship at St James. We have gone through phases of opening our church on a Saturday morning, but this has never been sustained. As the porch is opened daily, it could be that previous attempts to attract visitors at times aside from advertised worship have fallen flat as those passing or having five minutes to kill at the bus stop were not aware that the inner doors were unlocked.



How do we remedy that? Easy – put a whacking great sign outside letting the public know we are open! I will be opening the church on a Saturday morning between 11am and 12.30pm for, as the sign says, personal prayer, quiet space and the offer of tea and coffee. At the time of publication the church has been opened twice on a Saturday morning and people *have* come in.

Why? Because they saw the sign! So simple yet clearly effective.

If you know anyone who may like to pop in on a Saturday, do let them know. Please feel free to drop into the church yourselves during this time for some quiet space, to pray, and see and enjoy our church in a different light to our usual Thursday or Sunday regularity. Pop in for a quick cup of tea or coffee. Pop in to keep me company! In any case, let's pray that these Saturday mornings openings reach out to our local community and the hundreds who pass by.

## Two delicious puddings!

These recipes are taken from *My Choice Recipe Book* written by members of St James the Greater. [Uncertain date but probably 1960s or 70s. *Ed.*]

### **Philly Cheese Cake** (makes two)

*6 x 3 oz. Philly Cheese*

*3 eggs*

*¼ pint sour cream*

*¼ pint water*

*½ oz. gelatine*

*4 oz. caster sugar*

*6 oz. digestive biscuits*

*1½ oz. caster sugar*

*2 oz. melted margarine*

Crush the biscuits and mix with sugar and margarine and use to line two greased sandwich tins with removable base. Cream the cheese with egg yolk and sour cream. Dissolve the gelatine in water. Beat egg whites stiffly and add sugar, then gelatine mixture. Fold into cream cheese mixture and pour into the prepared tins. Set in the fridge. Decorate either with small white grapes, or halved walnuts.

*Norah Bream*

### **Banana Whisky Sweet**

For each person allow the following:

*2 bananas*

*2 tbsp dark brown sugar*

*1 tbsp rum or whisky*

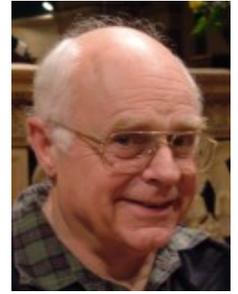
*1 long strip of orange peel*

Butter a baking dish, place peeled and quartered bananas in the dish, then add sugar and strips of orange on top, add rum or whisky. Cook on top shelf in fairly hot oven for 20 minutes.

*Pat Grudgings*

# A DREAM

**19<sup>th</sup> January 2020 before waking on the 2<sup>nd</sup>  
Sunday of Epiphany (Peace Sunday)**



In this dream I was an American pilot flying a supersonic fighter for the Western Allies just outside Baghdad. I realised I was being tailed by a drone. The strange thing about this dream is that my plane can fly much faster than a drone, but that doesn't alter the fact that I was being tailed by a drone which was clearly going to attack me. I thought of zooming away at speed to shake it off, but I realised it would still catch me eventually, because it was locked on to me somehow. So I had to destroy it. Fortunately it was pilotless. I made sure the Stinger missile was ready to fire and that it was locked on to the drone with its heat-seeking mechanism. I pressed the button to fire it. The drone was hit and exploded behind me.

Then I discovered that another drone was after me. I could even see in some clever communication device on the dashboard the face of the man in the remote-control centre in Nevada, who was chasing me. He recognised with some surprise, that I wasn't Iraqi or Iranian. That didn't seem to alter his intentions. I realised I had to destroy this drone as well, which I did, to the surprise of the controller.

After this, in that curious half-dreaming, half waking state which happens in the morning, I imagined doing interviews with the world's media. I told them I was an Anglican priest, also acting as a pilot in Iraq – a likely tale! – that I was surprised that a drone controller in America was trying to shoot me

down to kill me, an ally.

Now why should I dream all that? It left me feeling disturbed. I am the next best thing to a pacifist but clearly not so in the dream, which is a product of my unconscious mind. And the unconscious mind is a strange mixture of morality and immorality, because in dreams we make moral judgements and yet often behave immorally.

I thought of this parallel: the Iranian military eventually admitted shooting down a civilian airline plane killing all 176 passengers and crew a few days before on January 10<sup>th</sup>.

Dream theory includes the hypothesis that dreams are the dustbin of the unconscious mind. That may be so. But Freud and Jung used patients' dreams in therapeutic work with them. The Bible also includes stories of dreams which affect outcomes. For example, Joseph, Jacob's son, interpreted important dreams in Egypt which resulted in Pharaoh taking action against predicted famine (Genesis 40 and 41). Pilate's wife warns her husband to have nothing to do with 'that just man', Jesus, because of her dream. St Paul had a vision in the night (a dream?) in which a man of Macedonia pleads with him, saying, 'Come over and help us' (Acts 16:9). So could this Iraqi dream have a meaning? If so, what is it? Or was it a dream actualisation of the kind of conflict which is going on now in Iraq? Certainly the dream followed the dramatic news of the American assassination, by

drone, of the Iranian general Qassem Soleimani on 3<sup>rd</sup> of January.

I put it down to my sensitivity to the news from the Middle East, and the sense that in some way, I am involved with it, in ways I do not understand, perhaps through my country which is an ally of the Americans. Perhaps it is significant that we have an assistant Bishop, Guli Francis-Dehqani, daughter of the – nearly assassinated – Bishop Dehqani-Tafti of Iran. She delivered a powerful BBC *Thought for the Day* on 7<sup>th</sup> January, the day after the Feast of the Epiphany, in which she spoke of memory, and the need for us to remember. As an Iranian-

born person, she remembers the very long history of Iran, and its rich cultural heritage. She contrasted President Trump's threat to destroy 52 cultural sites in Iran (now wisely withdrawn) with the wisdom of the Magi and urged us to remember comprehensively without thoughts of revenge. The dreams of the Magi may have saved them from the violence of Herod. Though, alas, there were no dreams to save all the little ones, the Holy Innocents. It seems that all of these events are connected at a spiritual level as well as the plain facts.

David H Clark, 22.1.20

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## Letters to the Editor

SIR — Two items in the Winter 2019 edition of *The Shell* invite comment.

First may I add to Paul Dean's register of St James's alumni who went on to enjoy impressive musical careers. John Scott Whitely began his musical career at St James under the tutelage of Michael Davey and after graduating in maths from Royal Holloway College (making him one of the few professional musicians with a B.Sc.) was eventually appointed Assistant to Francis Jackson at York Minster and has enjoyed a distinguished career as an organist. Michael Davey himself left us to be Assistant Organist at Chichester Cathedral then Director of Music at Wrekin College, Shropshire.

Secondly Mike Rule refers to some disparaging remarks about the architecture of St James by Geoff Brandwood. I took Geoff to task for this the next time I saw him and I have in my possession one of his books (which I will place on the bookshelf) inscribed "To St James the Greater, with apologies".

William Woolley

*Oadby, Leicestershire*

## In Quires and places where they sing ...

Vicky Johnson came to Leicester in 1993 to study Medical Biochemistry at the University. Looking for a suitable church to attend she thought she would explore what the Cathedral had to offer but, like every good undergraduate, she was running late so, finding the door open, she stopped at St James instead. Liking what she found she stayed for over six years!

Some members of the congregation of St James journeyed to York for the weekend 10-13 January primarily to attend Choral Evensong at York Minster on 11 January 2020 to witness the Installation of Vicky as Prebendary of Laughton-en-le-Morthen and Canon Precentor but also to soak up the wonderful music of the Anglican tradition sung at the many choral services during the weekend.

The first of a number of ceremonies in which Vicky was involved, took place on Friday 10 January in the Chapel at Bishopthorpe Palace where she was collated to the Canonry and Prebend of Laughten-en-le-Morthen by the Archbishop of York, and licensed for public ministry as a priest in the Diocese of York.



*Vicky in the Chapel of Bishopthorpe Palace with the Most Reverend John Sentamu, Archbishop of York*

Before Saturday's Installation could take place Vicky had first to be admitted to the Chapter and College of Canons. The Admission, a private ceremony, conducted in the most arcane language of Church Law, took place in the Chapter House at York, immediately preceding Evensong. Attendance at this ceremony was strictly by invitation only and, of course, the chosen few included the Leicester contingent. Vicky had to swear various oaths on the York Gospels, a beautifully written book which has been at York for something over a thousand years.

*The following paragraphs are taken from the Order of Service leaflet for Choral Evensong of Saturday 11 January 2020.*

Prior to moving to York, Vicky was appointed to Ely Cathedral in 2015 as the first female Residentiary Canon and in that role contributed to the pastoral, missional and liturgical life of the Cathedral. At Ely, she developed the Cathedral Science Festivals, Environment Group, Community Choir and various innovative and missional liturgies, had oversight of pastoral care and safeguarding, and co-ordinated weddings, baptisms and funerals. As a member of Chapter, she contributed to the strategic life of the cathedral and was part of strategic discussions at a Diocesan level.

In the wider church, Vicky is a member of the Mission and Public Affairs Council, Mission Theology Advisory Group and Environment Working Group. She also contributes to the Littlemore Group, a collective of theologians imaginatively reflecting on the life of the Church.

She trained for ordained ministry at Westcott House, reading Theology at Sidney Sussex College, Cambridge, and spending a semester studying liturgy and homiletics at Yale Divinity School and the Institute of Sacred Music, USA. After serving her curacy in St John the Divine, Brooklands, Vicky took up the post of Priest in Charge of St Michael, Flixton in Manchester Diocese in 2010, where she also taught those training for ministry

across the North West. Her areas of expertise included worship and preaching and she has contributed to various publications in these areas.

Prior to ordination, Vicky worked as a cancer research scientist completing a PhD in Biochemistry at Leicester University, and then working in research at Manchester University; she is often asked to preach and teach on the relationship between science and religion. But it is Vicky's passion for music and song that formed her call to ordination and has continued to shape her priestly ministry. She grew up as a parish chorister and ever since has sung as part of various church, chapel and chamber choirs. In Manchester and Cambridge, Vicky has performed regularly at the Bridgewater Hall and Trinity College; she has sung in most Anglican Cathedrals, and for the Morning Service on BBC Radio 3, She loves communicating the joy of singing, especially to beginners, and has conducted amateur performances of Haydn's *Creation* and Handel's *Messiah*—usually to raise money for a church roof. Vicky also plays the violin, clarinet and organ, now very rustily indeed. As well as singing, she enjoys reading, walking, cooking, brewing real-ale, and supervising a rather naughty dog, Percy, who seems to have a burgeoning ministry of his own.

She is delighted to be taking up the role of Precentor and looking forward to working with the musicians, choristers and all those who contribute to worship in the Minster, to

enable more and more people to experience the love of God.

Vicky said of her appointment “I am absolutely thrilled to take up the position of Canon Precentor at York Minster. It is a huge privilege to be part of such a fantastic team providing opportunities for everyone to participate in the worship and praise of God in this magnificent cathedral. I am delighted to be called to serve in the Minster and in the Diocese of York.”



*Vicky , newly installed, in the rather splendid Precentor's House at York, with the St James's contingent. Angela's hand tickling Percy's head can just be made out in the lower right hand corner of this photograph.*

We at St James pray that Vicky's ministry at York will be greatly blessed.



# Outreach through Music

## John Raven shares his vision



At their last two meetings, in November and January, the PCC agreed that there should be a trial of the “Outreach through Music” plan by organising concerts in the Church, during May and June, free and open to all. Hopefully there can be four of them, and then a review to decide whether we should follow it up with a programme for the autumn. It did mean asking the Choir to take on, in addition to supporting the worship timetable, a new role in sharing the excellence of the music here with new people from our community. They will want to be as helpful as they can, but there are details still to be discussed. There are four proposed dates, probably involving different musicians and possible different groups of new people - Saturday 2 May 3.30 to 4pm, Friday 5 June 3.45 to 4.15, Thursday 18 June 11.15am to 11.45am, and Tuesday 30 June 3.30pm to 4.00 pm. All of them would have free coffee tea and biscuits available, a welcome and time available to have a chat. Two of the concerts are timed for “after school” and we would aim then to offer the toys we have and a safe environment for the young.

Several people have asked about the aim(s) of “Outreach through Music”, and I do want to be as clear as I can about them. They are spiritual and not material ones. Money does not come into it, though it may happen. In fact it has happened in its own way for us and we have just been promised a very encouraging donation from the Edith Murphy Trust of £5,000 to help with the cost of our music at St James. Membership of the Church does not come into it, though of course, if it happened, we would be delighted. In its simplest terms, the aim is to be reaching out to new people, using our music to achieve its effect, and help them to find peace of mind and better values for life. We want the Church, and particularly our church, to be seen as a benefit to the people and to the community here in Leicester.

Most important of all now is to see if a suitable music programme can be arranged to support the four concerts. That will of course be up to our music leaders Matt, our Director of Music, and Mike, our Organist. I hope this can be resolved in the next week or so. It would be nice if the Choir could lead

one of the concerts, and the St James Singers, supported as I believe they are already are, by some of the singers from other choirs who rehearse at St James could lead another. It would leave two dates, which might well be taken up by the music of other similarly gifted groups we know, like a String Quartet, or recitals on the organ or piano.

Careful arrangements need to be made to welcome new people, to set up the seating, to provide coffee and biscuits, and to encourage people to stay and listen. Volunteers for that may only be able to do one or two of those rather than all of them.

Several people have pointed out that our programme needs promoting very well. Publicity is probably not our strong point at St James and we would welcome anyone with a bit of expertise in this area. We have started work on a design that can first be what we already know about our plan, and then the details in turn of the four concerts for the big London Road notice Board facing the City. But something on the Internet is probably needed as well plus posters for notice boards and handouts to all who might be interested.

There is to be a Ball, organised jointly by the Fundraising Team for the new Children's Hospital in the LRI and ourselves on 15 May, a May Ball in the Church but based

on outside catering. Being fundraising it does not exactly fit our model for "Outreach" events, but it does involve music, people who are new to us and our building, so maybe we could think of it as a 5<sup>th</sup> event to include in our July review.

Before signing off this plan for sharing the excellence of our music in outreach to new people in our community and city, I want to add just a little speculation. I wanted to keep our aims in our "Outreach through Music" plan as simple as possible like "the values of life", but the problems we read about, often in connection with young people, are really much deeper than that, cyber bullying, depression, suicide as the only way out, need for mental treatment and bigger gaps between the winners and the losers. We need a change, but what change and how do we find it? Just speculation, but "outreach through our music" could be one way to help.

Maybe, there are also little signs in what has happened already. The Diocese are already supporting Emma Trounsen as Director to develop the music at Holy Trinity with All Saints in Loughborough, and we have that uplifting promise of £5,000 from the Edith Murphy fund. So, as Andrew, our Vicar, has said, "Let's give it a go". I am only sorry that my Liver Cancer is stopping me personally from being too much a part of it.

# Corrie ten Boom

***“Faith sees the invisible, believes the unbelievable, and receives the impossible.”***



You are my hiding place;  
 you will save me from trouble.  
 I sing aloud of your salvation,  
 because you protect me. *Psalm 32:7*

Corrie ten Boom was born in 1892 into a Calvinist family, members of the Dutch Reformed Church. Her father was a watchmaker and Corrie herself trained and qualified as the first female licensed watchmaker in Holland. In addition to working in her father's shop, she established a youth club for teenage girls, which provided religious instruction as well as classes in the performing arts, sewing and handicrafts. The family's faith inspired them to serve their society, offering shelter, food, and money to those in need and they firmly believed that Israel was God's chosen people which formed a basis for their work with Jews.

Together with her family, Corrie became part of an underground movement for Jews and refugees in the early 1940s and helped many to escape the Nazi Holocaust during the Second World War by hiding them in their home. Her father took to wearing the

yellow star to show solidarity with the Jews and they honoured the Jewish Sabbath but made no attempt at the conversion of those staying in their home. Through friends, they managed to get ration cards to pass on to Jewish people who could not get cards themselves. In 1942 the Resistance sent an architect to the ten Boom home to build a secret room in a wardrobe, which later became known as the “Hiding Place”, and also an alert buzzer to warn the refugees to get into the room as quickly as possible.

In 1944 they were betrayed to the authorities and the whole family was arrested for illegally obtaining ration cards. However, six people remained undetected in the secret room - after four days in hiding they were transferred along the underground route and escaped. Some family members were released but Corrie, her father, and her sister Betsy, were transferred to a concentration camp where her father soon died. The sisters were sent to Ravensbruck, a female labour camp in Germany, where they held worship services after hard days at work, using a Bible that they had managed to smuggle in. Whilst

there they began to discuss plans for a place of healing after the war but Betsy's health deteriorated and she died on December 16, 1944. Two weeks later Corrie was released due to a clerical error, shortly before all the women in her age group were sent to the gas chambers. She returned home alone and opened her doors to disabled people who were hiding for fear of execution.

After the war she set up a rehabilitation centre for concentration camp survivors and for people who were unemployed because they had collaborated with Germans during the Occupation. Practising and teaching forgiveness, she travelled to more than sixty countries as a public speaker.

Although teaching and speaking about the importance of forgiveness, it was a struggle for it to become a personal reality for her. On one occasion in Germany in 1946, at a church where she was speaking, there was a former SS man who guarded her in the concentration camp. As he approached her to shake her hand, she could only think of the awful pain he had imposed upon her - even though Corrie spoke of the need to forgive others, she knew she couldn't forgive this man in her own strength, God had to do it through her. She wrote, "When He tells us to love our enemies, He gives, along with the command, the love itself". And so she met

with, and forgave, two Germans who had been employed at Ravensbrück, one of whom was particularly cruel to Betsy, and she shook hands with her sister's tormentor.

Corrie ten Boom was knighted by the Queen of the Netherlands in recognition of her work during the war, and Israel honoured her with the designation 'Righteous Among the Nations'. Accounts of her life, work, and teaching on forgiveness may be found in her book *The Hiding Place*.

*"Forgiveness is the key that unlocks the door of resentment and the handcuffs of hatred. It is a power that breaks the chains of bitterness and the shackles of selfishness."*

*"It is not my ability, but my response to God's ability that counts."*

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

[Holocaust Remembrance Day is observed annually on 27 January. Readers who have access to the BBC App *Sounds* might like to listen to *The World At One* broadcast on Thursday 23rd and Friday 24th January 2020, when Dr Martin Stern, a retired Leicester medical consultant, was interviewed about his childhood experiences as a Holocaust survivor. Ed.]

# Blame the Vicar



When things go wrong it's rather tame  
To find we are ourselves to blame,  
It gets the trouble over quicker  
To go and blame things on the Vicar.

The Vicar, after all, is paid  
To keep us bright and undismayed.  
The Vicar is more virtuous too  
Than lay folks such as me and you.  
He never swears, he never drinks,  
He never should say what he thinks.  
His collar is the wrong way round,  
And that is why he's simply bound  
To be the sort of person who  
Has nothing very much to do  
But take the blame for what goes wrong  
And sing in tune at Evensong.

For what's a Vicar really for  
Except to cheer us up? What's more,  
He shouldn't ever, ever tell  
If there is such a place as Hell,  
For if there is it's certain he  
Will go to it as well as we.  
The Vicar should be all pretence  
And never, never give offence.  
To preach on Sunday is his task  
And lend his mower when we ask  
And organize our village fetes  
And sing at Christmas with the waits  
And in his car to give us lifts  
And when we quarrel, heal the rifts.  
To keep his family alive  
He should industriously strive  
In that enormous house he gets,  
And he should always pay his debts,  
For he has quite six pounds a week,  
And when we're rude he should be meek  
And always turn the other cheek.  
He should be neat and nicely dressed  
With polished shoes and trousers pressed,  
For we look up to him as higher  
Than anyone, except the Squire.

Dear People, who have read so far,  
I know how really kind you are,  
I hope that you are always seeing  
Your Vicar as a human being,  
Making allowances when he  
Does things with which you don't agree.  
But there are lots of people who  
Are not so kind to him as you.  
So in conclusion you shall hear  
About a parish somewhat near,  
Perhaps your own or maybe not,  
And of the Vicars that it got.

One parson came and people said,  
Alas! Our former Vicar's dead!  
And this new man is far more 'Low'  
Than dear old Reverend so-and-so,  
And far too earnest in his preaching,  
We do not really like his teaching,  
He seems to think we're simply fools  
Who've never been to Sunday Schools."  
That Vicar left, and by and by

A new one came, "He's much too 'High',"  
The people said, "too like a saint,  
His incense makes our Mavis faint."  
So now he's left and they're alone  
Without a Vicar of their own.  
The living's been amalgamated  
With one next door they've always hated.

Dear readers, from this rhyme take warning,  
And if you heard the bell this morning  
Your Vicar went to pray for you,  
A task the Prayer Book bids him do.  
"Highness" or "Lowness" do not matter,  
You are the Church and must not scatter,  
Cling to the Sacraments and pray  
And God be with you every day.

From *Collected Poems* © The Estate of John Betjeman

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# A Phoenix Risen from The Ashes

**Tricia Dean, a Trustee of the Friends of St James the Greater, renews old acquaintances**

Often, while preparing for church on Sundays, I catch snippets of the Morning Service on BBC Radio 4. Recently, I tuned in deliberately: a friend, Jane, had told me of her part in the broadcast from St Peter's School, York on the eve of Holocaust Memorial Day.

Jane spoke of a schoolgirl and her widowed father, Ruth and Julius Maier, and their experiences as the Nazi regime gained power between the two World Wars. Their lifestyle was cruelly curtailed, including Ruth being forced to leave one school, that was being purged of Jews, for another, which provided a much poorer education. Julius decided that they should leave Germany to join relatives in the USA. This did not prove easy to arrange.

Ruth and her father became separated and she found herself on a *Kindertransport* bound for England. In her naivety, when she arrived at Hull, Ruth thought she had reached America! Julius did not succeed in escaping. He was rounded up and transported to a camp in southern France, where he died of illness and neglect.

Eventually, Ruth settled in Morley, near Leeds, where she was welcomed by local families belonging to the Adult School movement. These folk, many of whom were Methodists or Quakers, were at the forefront of voluntarily teaching working class men and women, whose access to formal education was often lacking or short-lived. Initially, the Adult Schools improved literacy and numeracy, but their scope rapidly expanded to self-improvement in many areas, such as the arts, culture, music, sport and social engagement. Ruth married a local man, Harry Trepte, whose family heritage was also

German, and they had two children, a 'pigeon pair', as the saying goes. Ruth worked as a librarian and devoted much of her leisure time to fostering Adult School activities, both locally and nationally.

Ruth died last year, aged 91. Imagine our surprise, when Paul and I discovered that the funeral was to be conducted by the Reverend Canon Victoria Johnson, an alumnus of St James the Greater and Canon Residentiary at Ely Cathedral! She was equally surprised to see us, not knowing of our friendship with Ruth, but we quickly realised that Victoria was a colleague of Ruth's son, Paul Trepte, the now retired Director of Music at Ely Cathedral.

Ruth's daughter – Jane, if you had not guessed – earned an Oxbridge place and taught at St Peter's School for many years prior to retirement. A Holocaust survivor, speaking in a documentary televised soon after Jane's broadcast, announced proudly that one of her granddaughters was expecting twins, so that she could soon boast six great-grandchildren. "That's the best revenge on Hitler!" she said.

I was privileged to work alongside Ruth in the Adult School movement and to call her my friend. I am convinced that Julius would have been filled with pride and satisfaction, had he been able to foresee the success that she made of her own life and the launching pad that she and Harry provided for the next and succeeding generations of his family. As with so many *Kindertransport* youngsters, a phoenix rose from the ashes.

[Vicky Johnson is now Precentor of York Minister. See page 8. *Ed.*]

## **A brief history of Highfields**

In the early nineteenth century, the part of the city of Leicester now known as Highfields was a rural area lying outside the city to the east. Known as High Fields, the area was rich in water sources and windmills; the springs in High Fields were said to give exceptionally pure water. An Ordnance Survey map of 1828 shows only a small amount of development out of the city along the London Road.

It was in the mid to late nineteenth century that Highfields began to be developed. By 1885, the Ordnance Survey map shows half the area covered by housing and small factories. By 1915 the area was completely developed, with Spinney Hill Park the only open space. The housing in the area was a mixture of small terraces and large, spacious properties. There are still people living in Highfields who can recall these large houses having servants.

The early twentieth century saw the beginning of a trend which was to continue to the present day. Highfields began to be the home of new communities, with a small Jewish community settling in the area. The Highfields Street synagogue, still a thriving centre, was built at this time. From the early 1940s, local street directories begin to show evidence of the middle-European background of some residents.

Before and during the Second World War, the Jewish community expanded, with evacuees and refugees from Europe and a Polish and Latvian community began to be established. The Polish church, day centre and Polish club were set up at this time, and still serve thriving communities, though many of the original Polish residents have dispersed across the city.

After the Second World War, during the early 1950s, some ex-servicemen and many workers from the Caribbean settled in Highfields, drawn by the opportunities for work offered by the need to rebuild the

country after the war. As the 2011 census data shows, Highfields continues to have a considerable African- Caribbean community.

During the period following the war, many changes were once more to be seen in the physical appearance of Highfields. Several streets in the area had been badly damaged by air raids (notably the Highfield Street/Saxby Street raid of 19<sup>th</sup> November 1940, when 40 lives were lost). Photographs from the period document the chaos. After the war, huge efforts were made to make good the damage; this was coupled with the renewal of the City Council's slum clearance programme, begun in the 1930s but interrupted by the war. The Jewish Communal Hall on Highfield Street replaced some of the demolished houses there, but some areas (for example, Conduit Street) remained derelict throughout the 1960s and 70s. The Hall has now been sold and the income from the sale has gone towards the refurbishment and an educational extension of the Synagogue. The St Peter's and St Matthew's housing estates were built to replace the old housing, though some of St Peter's housing was unsuccessful and had to be replaced during the 1980s.

Meanwhile, from the 1960s, street directories show the growth of a small Asian community in Highfields. Labour shortages encouraged recruitment from the sub-continent, and political unrest in East Africa led many Asian families to join relatives in Leicester in the 1970s. In 200 years, Highfields has grown from a sparsely populated rural area to the thriving multicultural community it is today. All the communities which have settled, either staying or moving on, have contributed to the area's development, leaving a legacy of thriving mosques, temples, churches, shops and other secular buildings.

The Highfields of today is a community of which we at St James the Greater can be proud and in which it is our privilege to serve.

# Hindus and Their Faith

**The second in a series on other faiths by  
Angela Jagger**



I don't know how many people who read this article have visited one of the Hindu temples that you can find in Leicester. If you have I am sure you will have found, as I have, a warm welcome. It is not unusual to find an ordinary member of the temple keen to show the visitor around, perhaps with the invitation 'Come and see the idols' or if a conversation starts about Hindu beliefs there may be the comment 'We believe in one God in many aspects'.

Whilst there were some Hindus living in Leicester earlier, many of the Hindus you will encounter today come from families who were expelled from Uganda and other E African countries in the 1970s. They had previously moved to E Africa from India during the time of the British Empire, when their contribution to the economic development of those countries was actively encouraged by the British. Many who were expelled, often being allowed to take very little with them, naturally found their way to towns and cities in the UK where they might find people from a similar background. Thus despite the then city's council's attempt to deter them, those whose forebears were from Gujarat or the Punjab

found their way to Leicester, though there are now groups from other parts of India as well.

At first they might gather together to worship in someone's front room, then perhaps a particular house would become the centre for a group, but soon they began to buy disused buildings and convert them to places of worship and the by the 1990s some groups were sufficiently established to venture into purpose built temples. In India it is not the custom to gather in congregational worship in a temple, but individuals and families may visit a temple for a specific purpose in their lives to make an offering or perform a ceremony. Most families would also have a small shrine in their home with an image of their chosen deity. In this country, however, because temples have become a place for meeting members of one's own community they perform an important social function and congregational worship has developed, often on a Sunday.

So what do you 'see' in a temple? What lies behind the invitation 'Come and see the idols'?

Most temples in this country have a focus of worship with an image of one or more of the deities, to which that particular group has a particular devotion. The choice is likely to reflect the part of India that the group relates to, so in Leicester you are very likely to see the central figures of Krishna with his consort Radha. Krishna is said to be an avatar of the god Vishnu, as is another popular deity Rama (whose exploits are remembered in the festival of Diwali) . Another strand of Hindus would focus on the god Shiva. The gods are not seen as being in competition however, and in many temples surrounding the central deities you will find images of others who are popular, perhaps most commonly Ganesha, the son of Shiva and most easily recognised by his elephant's head. Ganesha is seen as the 'remover of obstacles' and it is his image that many Hindus will honour first as they enter the temple in preparation for offering prayer to other deities.

For Christians (as indeed for Jews and Muslims) the word 'idol' has a negative connotation, meaning a false god. This is certainly not what the person who welcomes others to the temple means and it seems that they have just heard Westerners using the term and assume it is the word for a religious statue, an unfortunate misunderstanding.



*An image of Ganesha that indicates his fun loving nature. Deities are usually associated with an animal, their 'vehicle' which shows something of their character – don't miss the tiny mouse at Ganesha's feet, trying not to be outdone in playing a musical instrument.*

The other phrase 'one God in many aspects' is probably a better indication of what many Hindus think about their deities. Many Hindus affirm that there is one Ultimate Reality, Brahman, which from a personal perspective we might call God. This reality pervades the world and can be encountered in the personal deities or indeed in gurus and saints which individual Hindus choose to follow. They would even extend this to see other religions as paths to the divine and some Hindus have a special devotion to Jesus, and may attend Christian churches for special occasions. Thus we have been honoured to

welcome some to Midnight Mass here at St James.



*Ceiling Painting in Shree Jalaram Mandir showing eight religious figures, four Hindu and four from other faiths.*

*Clockwise*

*Guru Nanak (Sikhism)*

*Mahaprabhuji*

*Lord Swaminarayan*

*Lord Krishna*

*Lord Rama*

*Lord Mahavir (Jainism)*

*Gautama Buddha (Buddhism)*

*Jesus Christ (Christianity)*

I can well remember, when I first started to learn about Hinduism, being very confused as different Hindus seemed to think different things, but it all falls into place once one realises that there is no systematic religion 'Hinduism' but that term is one coined by outsiders to refer to religious practices that they found among those who lived beyond the River Indus. 'Hinduism' has no founding figure

and no unified set of beliefs. The Indian subcontinent covers a vast area and the peoples of different regions are very different. So some deities will be worshipped in one village that perhaps even people in the next village know little about. To go even further not all Hindus will follow a god and many do not see any value in the images that others offer devotion to. Some would even follow a way of life that has no place for a god, but they still see as a spiritual path.

Although there is no unified set of beliefs there are some underlying understandings of the nature of life and of the cosmos that most Hindus would follow, though in different ways.

Probably the most popular (though not the most sacred) scripture is the Bhagavad Gita - The Song of the Lord. It tells the story of the encounter of its hero Arjuna with Krishna, disguised as his charioteer, when they are about to engage in battle. Krishna uses the occasion of Arjuna's doubts about fighting to give some extended teaching. He deals with the belief that all beings in the cosmos are engaged in a round of rebirth with the ultimate aim of liberation and union with Brahman. He reveals three different possible paths to liberation. One is of knowledge. Oneness with

Brahman (God) is realised often through meditation using such techniques as yoga. Another (which was that favoured by Gandhi) is through action, but action that is utterly selfless with no hint of looking for reward or recognition. The third way is of devotion to God in a personal sense.

Traditionally Hindus see life as being in four ideal stages. It is not practical for everyone to follow this pattern and society is such that the fourth stage is generally not attempted in the UK as it might be in India. The first stage is that of a student and covers the period from childhood to adult, the second is that of a householder, of earning one's living (think of the many Hindu businessmen in Leicester) and raising a family, the third is that of gradual withdrawal from worldly responsibilities and the fourth is that of complete renunciation, often leaving all ties behind to live a solitary life as a wandering beggar, who would be regarded as a holy person. To give to such a person would be to perform a meritorious act.

If you visit a temple in Leicester on a weekday you may very well see groups of Hindus of retirement age sitting quietly praying or singing hymns. They are offering

the devotion of the third way. This is very typical of the third stage of life when attention is turned to the spiritual.

The etiquette in visiting a Hindu temple is to dress modestly, removing shoes in the worship area. Men and women tend to sit in different areas but some temples are more strict in this than others. A ceremony that is performed twice daily is that of arti, when with the singing of hymns a tray with lights is offered to honour the gods. Towards the end worshippers may run their hands over the flames as a symbol of receiving the grace of God. You are likely to be offered a small amount of food, prasad, which has been blessed, as you leave. Feel free to follow your own conscience in receiving these.

If you are interested in finding out more about Hindus or perhaps visiting a Hindu temple please speak to Angela. During March there will also be a list at the back of the Church to sign.

*Shri Swaminarayan Mandir Leicester*



# Calendar of Services and Events

Tuesday - Friday 09.00 Morning Prayer

## MARCH

**1 Sunday**

### FIRST SUNDAY OF LENT

08.30 Holy Communion (BCP)

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.00 Choral Evensong **Disability**

Preside: The Vicar

4 Wednesday

18.30 Sung Compline

5 Thursday

10.30 Holy Communion

Celebrant: Jane Sharp

**8 Sunday**

### SECOND SUNDAY OF LENT

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant: The Vicar  
Preacher: David Brunning

18.00 Choral Evensong **Sexuality**

Preacher: Morna Simpson

11 Wednesday

18.30 Sung Compline

Followed by the film about the climate crisis,  
"An Inconvenient Truth"

12 Thursday

10.30 Holy Communion

Celebrant: The Vicar

**15 Sunday**

### THIRD SUNDAY OF LENT

08.30 Holy Communion

Celebrant: The Vicar

10.30 Choral Matins

Preside: The Vicar

18.00 Sung Eucharist **Poverty**

Celebrant: The Vicar  
Preacher: Alison Adams

18 Wednesday

18.30 Sung Compline

19 Thursday

10.30 Holy Communion

Celebrant: Jane Sharp

**22 Sunday**

### MOTHERING SUNDAY

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant & Preacher: The Vicar

18.00 Choral Evensong **Gender**

Preacher: Wendy Dalrymple

25 Wednesday

18.30 Sung Compline

26 Thursday

10.30 Holy Communion

Celebrant: The Vicar

**29 Sunday**

### PASSION SUNDAY

08.30 Holy Communion

Celebrant: The Vicar

10.30 Sung Eucharist with Christening

Celebrant & Preacher: The Vicar

18.00 Choral Evensong **Race**

Preacher: Lusa Nsenga-Ngoy

**APRIL**

1 Wednesday	18.30 Sung Compline	
2 Thursday	10.30 Holy Communion	Celebrant: Jane Sharp
<b>5 Sunday</b>	<b>PALM SUNDAY</b>	
	08.30 Holy Communion (BCP)	Celebrant: The Vicar
	10.30 Sung Eucharist (Procession)	Celebrant: The Vicar
	18.30 Music and Readings	Preside: The Vicar
<b>9 Thursday</b>	<b>MAUNDY THURSDAY</b>	
	10.30 No service — Chrism Mass at Cathedral	
	19.30 Sung Eucharist	Celebrant & Preacher: The Vicar
<b>10 Friday</b>	<b>GOOD FRIDAY</b>	
	14.00 Stations	Preside: The Vicar
	19.30 Tenebrae	Preside: The Vicar
<b>12 Sunday</b>	<b>EASTER DAY</b>	
	06.00 Dawn Service	Preside: The Vicar
	Followed by informal breakfast	
	08.30 Sung Eucharist	Celebrant & Preacher: The Vicar
	10.45 All Age Service	Preside: The Vicar
	Followed by Holy Communion	
	18.30 Festal Evensong	Preacher: The Vicar
16 Thursday	10.30 Holy Communion	Celebrant: The Vicar
<b>19 Sunday</b>	<b>SECOND SUNDAY OF EASTER</b>	
	08.30 Holy Communion	Celebrant: The Vicar
	10.30 Sung Eucharist with Christening	Celebrant & Preacher: The Vicar
	18.30 Choral Evensong	Preacher: Sheila Roberts
23 Thursday	10.30 Holy Communion	Celebrant: Jane Sharp
<b>26 Sunday</b>	<b>MARK THE EVANGELIST</b>	
	08.30 Holy Communion	Celebrant: Jane Sharp
	10.30 Sung Eucharist	Celebrant: Jane Sharp Preacher: Pam Howe
	18.30 Choral Evensong	Preacher: Angela Jagger
30 Thursday	10.30 Holy Communion	Celebrant: The Vicar

**MAY****3 Sunday****FOURTH SUNDAY OF EASTER**

08.30 Holy Communion (BCP)

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant &amp; Preacher: The Vicar

18.30 Choral Evensong

Preacher: The Vicar

7 Thursday

10.30 Holy Communion

Celebrant: The Vicar

**10 Sunday****FIFTH SUNDAY OF EASTER**

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant: The Vicar

Preacher: Luke Briggs

18.30 Choral Evensong

Preacher: The Vicar

14 Thursday

10.30 Holy Communion

Celebrant: Jane Sharp

**17 Sunday****SIXTH SUNDAY OF EASTER**

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant &amp; Preacher: The Vicar

18.30 Choral Evensong

Preacher: Sheila Roberts

**21 Thursday****ASCENSION DAY**

10.30 Holy Communion

Celebrant: The Vicar

19:30 Sung Eucharist

Celebrant &amp; Preacher: The Vicar

**24 Sunday****SUNDAY AFTER ASCENSION DAY**

08.30 Holy Communion

Celebrant: The Vicar

10.30 Sung Eucharist

Celebrant: &amp; Preacher: The Vicar

18.30 Choral Evensong

Preacher: Angela Jagger

28 Thursday

10.30 Holy Communion

Celebrant: Jane Sharp

**31 Sunday****PENTECOST**

08.30 Holy Communion

Celebrant: Jane Sharp

10.30 Sung Eucharist

Celebrant: Jane Sharp

18.30 Choral Evensong

Preacher: David Brunning

# *Commemorative Flowers*



## **March**

- 1 Lent – no flowers
- 8 Lent – no flowers
- 15 Lent – no flowers
- 22 Lent – no flowers
- 29 Lent – no flowers

## **April**

- 5 Lent – no flowers
- 12 Easter
- 19 Easter
- 26 Chancel Steps — Donated by Joyce Paviour in memory of Norman  
Altar Frontal — Donated by Elizabeth Bentley in memory of her  
parents Tom & Lillian Garrett

## **May**

- 3 Chancel Steps — Donated by Joan Thomas in memory of John
- 10 Chancel Steps — Donated by Diana Jones in memory of her parents and brother
- 17 Chancel Steps — Donated by Doris Makepeace in memory of John
- 24 Chancel Steps — Donated by Janet Felstead in memory of David
- 31 Chancel Steps — Donated by Kath Higginson in memory of the family

## What's on ...

<b>Sundays</b>	Sunday Club in school term time Contact: Church Office	10.30	Hall
<b>Sunday</b>	Coffee Organiser: Liz Turner		Hall
<b>Thursdays</b>	St James's Singers Director: Michael Rule	19.30 alternate Thursdays	Ashman Music Room
<b>Fridays</b>	Boys' and Girls' Choir Practice Full Choir Practice Director: Matthew Haynes	18.00 19.30	Ashman Music Room

## Who's who ...

<b>Churchwardens</b>	Simon Edwards	Phil Jones
<b>Deputy Wardens</b>	Janet Burton Paul Jenkins	David Kibert April Rule
<b>Church Administrator</b>	Annabel Cowley	<a href="mailto:office@stjamesthegreater.org.uk">office@stjamesthegreater.org.uk</a>
<b>Treasurer</b>	David Sharman	<a href="mailto:office@stjamesthegreater.org.uk">office@stjamesthegreater.org.uk</a>
<b>Director of Music</b>	Matthew Haynes	<a href="mailto:dom@stjamesthegreater.org.uk">dom@stjamesthegreater.org.uk</a>
<b>Organist and Associate Director of Music</b>	Michael Rule	<a href="mailto:organist@stjamesthegreater.org.uk">organist@stjamesthegreater.org.uk</a>
<b>Flower Guild Coordinator</b>	Julia Walker	<a href="mailto:juliabentom350@outlook.com">juliabentom350@outlook.com</a>
<b>Child Protection Officer</b>	Vicky Roe	<a href="mailto:pastoral.assistant@stjamesthegreater.org.uk">pastoral.assistant@stjamesthegreater.org.uk</a> 0116 255 2108
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