



# ***The Shell***



The Magazine of St James the Greater  
Leicester

Winter 2020

## **SUNDAY WORSHIP**

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

## **MIDWEEK HOLY COMMUNION**

10.30 am Thursdays  
MORNING PRAYER  
9 am Tuesday-Friday

The above timings are currently in abeyance due to the COVID-19 regulations. Up-to-date service information can be found on the weekly newsheet on the website [www.stjamesthegreater.org.uk](http://www.stjamesthegreater.org.uk) which is updated every Friday.

## **MINISTRY TEAM**

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Revd Andrew Quigley MA (Oxon) MTh

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Honorary Associate Priests

Revd David Clark BA

Very Revd Dr Derek Hole Hon LLD Hon DLitt

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Front cover: The choirs of St James the Greater in Advent Procession

## From the Editor's Desk



I wrote to Andrew two or three weeks ago to alert him to the fact that this issue of *The Shell* was likely to be very thin owing to the paucity of material supplied. He might well have replied "O ye of little faith": almost at the last minute sufficient material appeared in my in-tray to fill a very respectable 28 pages. My thanks to all the contributors and, indeed, to all the readers who continue to provide very positive feedback about the contents of the magazine. The next issue of *The Shell* is due to appear towards the end of February next year, the copy date for which is 10 February 2021. I do not doubt that I shall have plenty of material for that!

Covid-19, variously known in the Jagger household as the pox or the plague, continues to be a nuisance. Like many of you we have been prevented from seeing other members of our family, particularly our grandchildren two of whom we have not seen since March and the other two, born in June, whom we have not yet seen at all. Of course, none of this is quite true: we have followed the progress of our grand-offspring via electronic means such as Zoom and similar virtual mechanisms and have now got to the stage where we get a delightful smile from them as we appear on the computer screens of their parents. Ain't science wonderful! I

know that some of you are not at all happy with modern technology: Angela's article within these pages may help to put you mind at ease.

Christmas is going to be a difficult time for many of us this year, but the impending availability of a suitable vaccine may well mean that we can look forward to a glorious Easter. In the meantime perhaps we can make the best of a bad job by using Christmas to refresh our memories of what Christmas is really about.

For Christians, the true meaning of Christmas is the celebration of the birth of our Saviour, Jesus Christ. We know that through belief in the Christ we are daughters and sons of God. Heaven will one day be our home. Perhaps this though will help us look at the Christmas season differently this year, a chance to truly take in the wonder and awe of the season.

I wish you all a very blessed  
Christmas.

Graham Jagger

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

## The Vicar writes ...



Some clergy (alright, me) are known to lament for the Advent seasons of previous centuries. Advent used to be a solemn time of preparation and discipline, analogous to Lent, leading up to the great celebration of Christmas, which began on the 25<sup>th</sup> of December. Accordingly the four Sundays of Advent (although originally there were more) were themed as reflections on the Four Last Things: death, judgement, heaven and hell. Obviously this helped with the sober tone of things, and reminded people that Advent was not simply about the recollection of Jesus' first coming as a baby in Bethlehem, but about his final advent at the end of time, or the end of our lives.

Wouldn't it be refreshing, a break from glitz and schmaltz, commercialism, Wham, Christmas trees in November, and altogether too much food and (alcoholic) drink, if we could get back to these prayerful, reflective Advents of earlier times? Shouldn't Christmas be less about what presents we're going to get and more about the Presence we celebrate?

Well, as they say, be careful what you wish for... Advent and Christmas are certainly going to be different this year. I write this in the midst of "Lockdown 2", or as we know it in Leicester, "Lockdown". Here we've been under restrictions continuously since March, longer than anywhere else in the country, maybe longer than anywhere else in the world. The gatherings, festivities, shopping frenzies of previous Decembers are a distant dream. As I wrote earlier this year, it seemed we were under a version of the

Witch's curse in Narnia, where it is always Lent, but never Easter. Now the original version of that spell, where it is always winter, but never Christmas, seems close.

But of course, Christmas is more than shopping, tinsel and booze. It is even more than family parties and lunches. Even if the strictest lockdown persists, we can still mark the birth of our Lord, and Advent, stripped of commercial social activity, gives us a chance to have a uniquely prayerful and focussed time. Of course, what church services we will be allowed to have will be different – but hopefully the wealth of online services, including from St James will help make up for the distancing and difference.

If all goes well there will be (choir) carols, candles, and as much of the magic and mystery of the season as can be managed. In addition, there will be various extra activities online – weekly Bible discussion, an Advent course, and a re-run of the Faith in Fantasy sessions about the worlds of Narnia, Middle-Earth and Harry Potter (beginning November 18<sup>th</sup>). Details of all these are on the website, in the weekly sheet and on our Facebook page.

None of this takes away from the fact that for many this will be a difficult end to a difficult year. Isolation, financial worries, bereavement, and fear will have taken their toll. Yet in the midst of this darkness, the promise of the dawning light, whose Advent we keep, offers a hope that is just as authentic and powerful as always. I pray that you and those you love may know that light through this season, and for all time.

# Advent

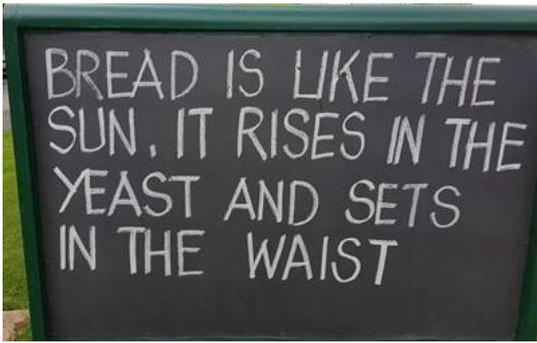
**Oscar Romero**

Advent should admonish us to discover  
In each Brother and Sister that we greet  
In each Friend whose hand we shake  
In each Beggar who asks for bread  
In each Worker who wants the right to join a union  
In each Peasant who looks for work in coffee groves  
The face of Christ.  
Then it would not be possible to rob them  
To cheat them  
To deny their rights  
They are Christ  
And whatever is done to them  
Christ will take as done to Him  
This is what Advent is: Christ living among us.

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# Ship of Fools ...



# Winter Recipes

These recipes are taken from *Favourite Food*, a cookbook created by the St James Charity Committee a few years ago. This was the third in a series of such books in the same vein. The first recipe book was published in 1913 and is a fascinating insight into cookery and eating habits in the period immediately before The First World War. Does any reader possess a copy?

## **Pork-in-a-Blanket**

*¾lb (350g) pork fillet, cut into 1/2 inch (1cm) slices*  
*2 red-skinned eating apples*  
*1 large onion, peeled and finely chopped*  
*2oz (60g) butter or margarine*  
*1oz (30g) flour*  
*¼ pint (150ml) milk*  
*1 chicken stock cube*  
*Salt and pepper*  
*Mashed potato (sufficient for 4 servings)*

Peel, core and chop one apple. Melt the butter in a frying pan, place the sliced pork in the centre and the chopped apple round the edge. Cover and cook very gently for 5 minutes. Turn the pork slices, stir the onions and add the chopped apple. Cover and cook for another 5 minutes. Remove the pork to a warmed serving dish. Stir the flour into the pan and cook for 2 minutes. Dissolve the stock cube in ¼ pint boiling water and add to the pan with the milk. Cook until smooth and thick, stirring gently. Taste and season. Pour the source over the pork. Pipe or spread the potato round the serving dish and slide under the grill to brown for 2 minutes. Meanwhile core and slice the remaining apple and use to decorate.

*Angela Finn*

## **Chestnut Roast**

*6oz (180g) chopped cashew nuts*  
*6oz (180g) chestnut puree*  
*1 teaspoon yeast extract (e.g. Marmite)*  
*½ teaspoon oregano*  
*½ teaspoon sage*  
*1 clove garlic*  
*1 green pepper*  
*1 large onion*  
*1-2 tablespoons oil*  
*1 tablespoon plain flour*  
*Salt and pepper*  
*4oz (125g) brown breadcrumbs*

Chop the onion and pepper finely and crush the garlic. Fry in the oil, then stir in the flour. Add ¼ pint (150 ml) water and the yeast extract and cook for a few minutes. Add all the other ingredients, with extra water if needed, and stir well. Turn the mixture into a 2lb loaf tin (or 2x1lb tins) and bake for 45 minutes at gas mark 5 (150°C). This can be frozen.

*Rosemary Freer*

# Arthur Wills

Arthur Wills, the Master of the Music at Ely Cathedral from 1958 to 1990, died recently aged 94. Dr Wills' association with St James the Greater is worthy of record. In the 1980s he was commissioned to write two pieces for our choir, then under the direction of Tim Lees. The first, *Jerusalem Luminosa*, was written for the choir's trip to the USA in 1984. This is a challenging piece and is particularly memorable for its thrilling top C for the trebles. The second, a Communion motet *Bread of Heaven*, was first performed at St James on the Sunday before Ash Wednesday in 1986 and has been performed from time to time since. Perhaps it is time to give *Jerusalem Luminosa* another airing!



da: J. Conde  
(1730-1855)

*Bread of Heaven*  
For Timothy Lees and the  
Choir of St James the Greater, Leicester.

Music: Arthur Wills

30  
ST JAMES THE GREATER  
CHOIR CHIEF  
LEICESTER

gently flowing (♩ = 76)

Bread of heaven, on  
Bread of heaven, on  
Bread of heaven, on  
Bread of heaven, on  
Bread of heaven, on

Man. (soprano)

thee we feed, - - For thy Flesh is meat in -  
thee we feed, - - For thy Flesh is meat in -  
thee we feed, - - For thy Flesh is meat  
thee we feed, For thy Flesh is meat in -

The first page of Wills' *Bread of Heaven*

## How well do you know your hymn book?

Only one correct solution has been received for the Autumn edition's Quiz – from Jenifer and Howard Smith. Their solution, given below, almost fell at the first hurdle: the great tune *Cornwall* was specifically written by Samuel Sebastian Wesley (1810-1876) for the words *O love divine, how sweet thou art!*, written by his grandfather, Charles Wesley (1701-1788) and it was these words that the Editor, in his absolute discretion, was expecting to see. But since in the currently used hymn book at St James the Greater, the greatly inferior words by George Bradford Caird (1917-1984) also uses *Cornwall*, it would seem churlish to deny Jenifer and Howard the prize. So well done to them both!

Tune	First line
Cornwall	<i>Not far beyond the sea, nor high above the heavens</i>
Gerontius	<i>Praise to the Holiest in the Height</i>
Eventide	<i>Abide with me</i>
Binchester	<i>Happy are they, they that love God</i>
St. Clement	<i>The Day Thou gavest, Lord, is ended</i>
St. Anne	<i>O God our help in ages past</i>
Alberta	<i>Lead kindly light</i>
Rievaulx	<i>Father of heaven, whose love profound</i>
Abbot's Leigh	<i>Glorious things of thee are spoken</i>
Monk's Gate	<i>Who would true valour see</i>
St. Fulbert	<i>Ye choirs of new Jerusalem</i>
Guiting Power	<i>Christ Triumphant ever reigning</i>
Melita	<i>Eternal Father strong to save</i>
Hannover	<i>O Worship the King, all glorious above</i>
Gopsal	<i>Rejoice the Lord is King</i>
Rockingham	<i>When I survey the wondrous Cross</i>
Angel Voices	<i>Angel voices ever singing</i>
Westminster Abbey	<i>Blessed City, heavenly Salem</i>
Song 1	<i>Eternal Ruler of the ceaseless round</i>
Servant Song	<i>Brother, sister, let me serve you</i>
Be still	<i>Be still for the presence of the Lord</i>
Melcombe	<i>New every morning is the love</i>
Adeste Fidelis	<i>O Come, all ye faithful</i>
Paderborn	<i>Ye servants of God</i>

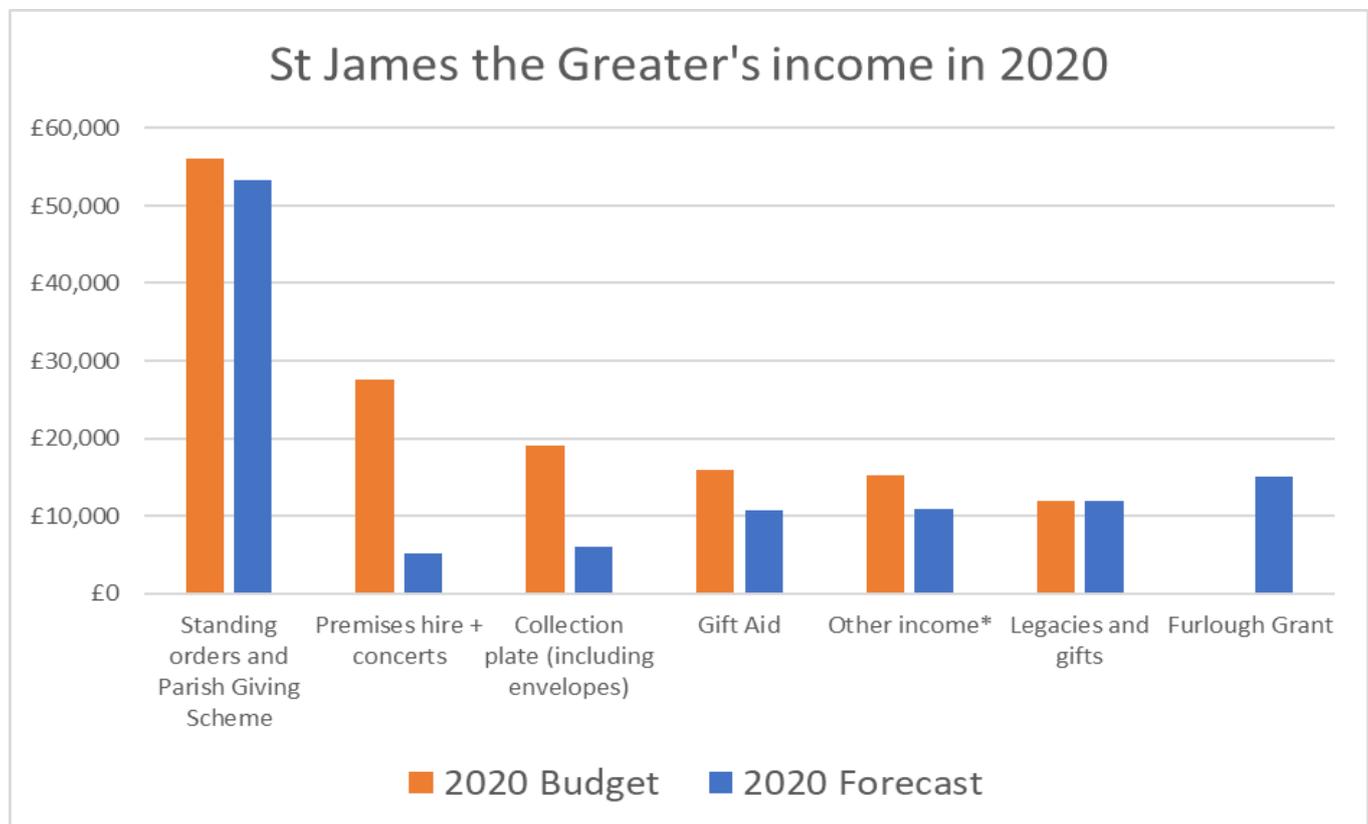
# COVID 19 and the church's financial position

Alastair Jackson our Treasurer writes ...

## Income

Like many other small organisations, St James the Greater's finances have been greatly affected by the coronavirus. We have lost about a third of the income that we budgeted for, from over £145,000 a year to just under £100,000. We have a strong basic income from regular givers, but giving 'in church' (cash and envelopes in the collection plate) has fallen considerably. Since March we have lost nearly all income from hiring out the hall & church, and from concerts. This loss of £48,000 of budgeted income has been partially made up by claiming over £15,000 of the Government's Furlough Grant for our wage costs.

The graph below illustrates the differences between our planned income for 2020 and what we now expect the position to be at the end of the year.



\*Other income includes rent on the church flat, fees for weddings etc., & donations for candles & cards.

## Spending

It has not been possible to make savings that offset our loss of income without cuts to our wage costs. Invoices for insurance and utilities have to be paid. We had hoped to save on energy bills but instead we had some catching up to do because estimated bills for gas use had fallen behind actual consumption. We have managed to make savings in areas such as cleaning costs and printing.

In respect of our staff, we are not recruiting a new Administrator. As it became clear that the church's income and activities were not going to recover to pre-COVID19 levels for the time being, we agreed very significant cuts in working hours with our other employees. The extended

Furlough Grant scheme will mitigate the effect of this for a few months yet.

All in all, this reduction in spending (forecast to be around £23,000) and the additional income from Furlough Grant (£15,000) has not been enough to compensate for the loss of budgeted income. The accounts for 2020 may well show a deficit in the order of £10,000.

## **What will 2021 look like?**

2020 has been a turbulent year. This turbulence has underlined some of our strengths as a worshipping community, but it also calls us to review and confirm how we want to make use of the resources – cash and otherwise – that we do have at our disposal.

Our core financial strength is the regular and generous giving of so many members of the congregation. This income will underpin a balanced (albeit much reduced) budget for 2021, which will assume that ‘pandemic’ conditions continue throughout 2021. It allows us to retain enough music-making for one choral service every week, as well as choral festivals. We can continue adequately to heat and clean the church, and make sure that necessary repairs and servicing are paid for. The PCC has asked that our contribution to Diocesan activities is maintained in 2021 and this also should be possible.

Hopes for a way out of the pandemic have been raised by recent news of successful vaccine trials. Perhaps we can begin to think that Autumn and Christmas 2021 will feel like the ‘old normal’. If so, there will be an increase in income during the course of the year and this will be additional to our budget. If in the meantime we can somehow ‘get by’ on a much-reduced income, we must think carefully about what our priorities should be for any additional resources that materialise. Should an increase in the music-making for which we are renowned have first call on these resources? Should we spend more on mission to those searching for God who might find our form of worship helpful to them? Should we broaden the ways in which we meet our spiritual needs? How do we witness Christ’s love to the diverse communities that live close to St James? Do we need to renew our efforts to recruit young people into our musical life?

## **What can I do?**

While the church will set a balanced budget for 2021, this will include significant spending cuts. Some of the income the church is counting on is unpredictable – for example from gifts and legacies.

Some of us may have the financial capacity to commit to regular giving, or increase what we already give. By doing so we will help to stabilise the church’s financial position. The most straightforward route into regular giving is through the Parish Giving Scheme. They can be contacted on 0333 002 1360 (local call charges apply) and they will help you set up a Direct Debit (and claim Gift Aid) over the phone. Every penny given through the PGS comes directly to St James the Greater.

The church has lost much of the income that used to come through Stewardship and Gift Aid envelopes, because the people concerned have not been able to bring their envelopes into church. If this applies to you, then the Parish Giving Scheme would be a good alternative.

## **Longer term**

Our strength lies in faithful giving from within the congregation. We must therefore take care to sustain ourselves as a worshipping community, and welcome newcomers and find them a place in our midst. This is a role for all of us, every week of the year. Success in this core purpose will also secure our financial health.

# To Zoom or not to Zoom ... ?

**(Angela Jagger writes an article for the terrified)**

My love of theatre goes back to when I was a child. In a time of post-war austerity money was very tight, but there is just one luxury I can remember that we enjoyed as a family - visits to the theatre. In the days before television this was mainly to the local amateur dramatic and operatic societies, but the occasional rare treat involved a trip to the West End or, as I got older, as far afield as Stratford-upon-Avon. Thus, by my teens I had seen first-hand Ian Holm as Richard III, David Warner as Hamlet and Paul Scofield as King Lear.

One of the delights on moving to Leicester was to realise just how near it is to Stratford and so I could pick up my interest again, and in recent years as special offers on tickets became more common, I could make the pilgrimage to Stratford more frequently, to encounter again not only Shakespeare and his contemporaries but also plays freshly written and offering commentary on our own times.

There is a real sense of community in visits to the theatre, whether it be the sense of camaraderie that builds up in a queue waiting for last minute return tickets at the box office or sitting tight-packed next to a stranger on bench like seats in theatres like the Swan in Stratford or the Young Vic in Southwark. Every actor will tell you that each audience is different and that the atmosphere on any given night affects the performance.

So each performance is unique and that is why as far as I am concerned film comes a very poor second. On a number of occasions I have watched a film which has

been adapted from a theatre performance, hoping that it might recapture something of the original, and have always been disappointed, even when some of the same cast moved over to the new medium.

You can imagine therefore my disappointment when three days before I was due for my latest visit to Stratford lockdown was called and theatres, not just in Stratford but nationwide, shut down. The same week churches closed too, and I attended my last service at St James.

A parallel is often drawn between the church and the theatre. Rather as the theatre makes a community of its audience so the church draws together its congregation. Worship is dramatic in nature, perhaps most clearly seen in the actions of the Eucharist. Church buildings too are designed to enable the drama and at St James we are especially fortunate. The building lends itself to enhancing the performance of the liturgy, with symbolic movement at key points in a service. And of course, there is the physical sharing of bread and wine, so intrinsic to our way of worship. All this was lost in March when no-one was allowed to enter the building and now after tentative moves to return to corporate worship, as I write in November, the building is shut once again for public worship, though open in a limited way for private prayer. Similar restrictions were placed on face-to-face meetings. When you read this, you will know whether permission has been given to resume public services.

So how without this kind of contact can we keep a sense of community? Here

is where we have been so fortunate compared those who lived in earlier times of plague or 'flu. Contact by 'phone or by the various means of on-line communication that are available now have meant that we are able to be in touch with each other, and in a way that is far more immediate. Indeed, it is hard to realise how much things have changed even in the lifetime of some of us who are older. I can well remember when I was a student in Canada in the 1960s that the only way that I could find out about news from the UK (apart from the very exceptional item which might perhaps get on TV) was to go into the University Library and read three-week-old copies of *The Times*, which I think may have travelled there by sea! In those days too the only 'phones that most people had access to were in public 'phone boxes, which involved queuing up, perhaps in the rain, and where long-distance calls were prohibitively expensive. We have much to be thankful for. Nowadays almost everyone has access in their own home to a 'phone.

As well as ordinary 'phone calls many have turned to on-line means of communication, using computers, smartphones and tablets. Some of us had been used to these already, but they have come into their own. Once we were allowed back in church, many churches have either recorded or broadcast over the internet actual services. Limits on singing have affected services, but the gradual returning of choirs has been welcomed. And of course, at St James the choir has put in a tremendous effort to record music.

In September I tried to initiate some meeting of small groups – the on-line equivalent of House Groups, but I think I did not publicise it well enough and it did not come off, so I thought I would say a little bit more about this way of doing things in *The Shell*, especially for those yet to dip their toes

in the water.

In February I had never heard of 'Zoom', but within a week of lock down, having responded to a couple of invitations to attend a Zoom meeting I became a convert. I had had to use other pieces of software for work meetings and have to say I struggle with them. Not so Zoom. It is easily the most intuitive and simple of any of the platforms around.

If you haven't used it yourself, you will have probably seen images of it on TV without realising what it is. If an image comes up including several rectangles each with a face or name in them belonging to several people, then that is probably Zoom and gives you as good an idea as any of what it is like. You can use it for meetings with just two people or with several hundred. The rectangles with just a name and no face will be those people who have joined the meeting with sound only – and all you need to do join a meeting with sound only is a 'phone number and passcode, which the convenor of the meeting will give you. If you want to be seen you follow a given link, which will bring everyone's face up on your own screen.

So what works well and what not so well on Zoom?

I think most people who use it will say the same. It is very good for large meetings where one or two people speak at a time and everyone else listens, though there are also ways of asking questions. But it is probably even better for small group meetings – of up to eight people. In this it is fairly easy to have a conversation and pick up on non-verbal clues from other members of the group, so you know when it is OK to talk. If you are speaking by 'phone, then the leader needs to make sure you are included. A large group needs careful chairing to let everyone who needs to speak have their turn but can work really well. Probably Zoom is least effective

for a middle-sized group, where the conversation can become a bit more stilted, so if this has been your only experience of Zoom don't be put off for other kinds of meetings

I'd like to give two examples of sessions where I have found the experience has been almost as good as face-face.

In the summer the Royal Shakespeare Company, with no live theatre, as one of its online offerings started a series with the artistic director Greg Doran interviewing well-known actors on their lifelong experience of Shakespeare. These began with Judi Dench and the most recent as I write has been Ian McKellen. Just two individuals appear on the screen and it can really feel as if they are in the same room as you, the viewer. If there is something you would like to know, you can send in questions in advance, so everyone has a chance to be included.

At the opposite end of the spectrum, I have 'been to' a couple of memorials for people who have died. In both cases there were over a hundred people present, but with sensitive chairing, anyone who wished had a chance to give a memory that was special to them. In one of these sessions I have rarely felt such a sense of community with speaker after speaker giving a picture of the subject that resonated with others' experiences and recalling a person of spiritual depth.

And so, to my surprise, I have become convinced that it is genuinely possible to develop a sense of community online.

One great advantage of Zoom meetings is that you don't have to travel. It is much easier for me to climb a flight of stairs

to my study than to drive on a dark night to the other side of the city. It also means I can attend conferences or listen to lectures at a considerable distance that would otherwise be impossible.

Many of us had hoped that by now we would be able to meet in each other's homes again, but it looks as this may not happen as soon as we would like. Therefore, I think it would be really worth thinking again about small groups. Andrew is planning some central sessions leading into Advent, so I am suggesting we think about 'House groups' or rather 'Zoom groups' again, this time in the New Year. Ideally these would be groups of 4-6 people. Each group would need two key people, one to lead the discussion and one, who is a *little* more confident in their technical skills to set up the meeting and deal with any technical queries.

I am therefore suggesting that we have a meeting of anyone who might be interested on the Sunday afternoon after Christmas at 3.00 p.m. Come along especially with ideas of what might be good topics for meetings and then we can try to match people up. If you can't make that time let me know and we will have a second session.

To receive the invitation please email me on [A.F.Jagger@dunelm.org.uk](mailto:A.F.Jagger@dunelm.org.uk)

If you don't have access to email, then leave a message on the office 'phone and it will get passed on to me.

'See' you then.

Angela

# Church Tour

## **A series of articles about significant features of the church — No. 3**

### **Spot the peacocks!**

The church of St James the Greater has been graced by a number of stained-glass windows, both great and small.

A number of the smaller oval windows in the aisles were designed by Theodora Salusbury and carry her signature in the form of a small peacock. She was born in Leicester in 1875 and died in 1956. Theodora was the daughter of W L Salusbury, a churchwarden at St James's between 1894 and 1901, and as she was born in 1875, the year the family moved to London Road, no doubt her parents would have introduced her to St James's at an early age. From 1882 to 1919 the family lived in the house adjacent to the church on the south side having bought it from W Yeomanson who originally built the house. The house was sold to the Ecclesiastical Commissioners in 1919 and has been the vicarage ever since. At some stage the house was named Llanwern Lodge. Following the sale the family moved to Birstall.

Theodora attended art school in London in the years before (and possibly during) the Great War. She studied glass under Karl Parsons (1884-1934) and probably Christopher Whall (1849-1924), both of whom taught at the Royal College of Art and at the LCC Central School of Arts and Crafts in London. Both of these artists had executed work for churches in Leicester. Whall designed the east window of Leicester Cathedral in 1920 and Parsons did windows in St Phillip's in 1912 and 1921. Her earliest glass work dates from 1918. Her work is very much in the Whall tradition, using much 'slab' glass and expressive leading and much stippling in her glass-painting. She painted her own glass and then had her windows fired and assembled by Messrs Lowndes & Drury of the Glass House in Fulham with whom she collaborated on all her commissions, interestingly the same firm which Anning Bell used. Her London studio was at 28 Bina Gardens, South Kensington. She also had a studio, perhaps only for the summer, at St Agnes, Cornwall, called the Wheal Roger Studio. In the parish magazine of September 1939, Theodora Salusbury is described as from the Roger Wheal Studio, St Agnes, Cornwall, an understandable error. She exhibited at the Royal Academy between 1920 and 1928. She may also have had a studio at her own house, Peacehaven, which she still owned at the time of her death. She died in Bath in 1956 at her sister Gladys' house.

On the following two pages are photographs of four of Theodora's windows at St James's. Can you spot the peacocks?



*World War I memorial window 1934 north aisle*

Dedicated on Armistice Day 1934 and the parish magazine for December 1934 includes Theodora's description of the window:

“St Michael, Patron Saint of Warriors and Captain of the Hosts of Heaven, is here depicted in the attitude of a Knight vigilant; his gaze upon infinity and his face toward the dawn. The Crown above his head is interwoven thorns, transmuted from suffering into glory. Around his feet the Victor's laurels lie. The small insets depict (on the left) the Scales of Justice and (on the right) a Peacock, an early Christian symbol of the Resurrection, which is the signature of the Artist. Below these, Land, Air and Sea. Are suggested by trees and birds (right) and fishes (left). At the foot of the Design is a scroll bearing the inscription — LIVE AS NOBLY AS THEY DIED.”



*D. C. Robertson window 1936 south aisle*

The parish magazine for November 1936 records the words of Theodora Salusbury:

“David, the sweet Psalmist of Israel. The mountains seen through the arch in the background symbolize aspiration and inspiration from which flow all lively things, joy, beauty, truth and brave imaginings”. It carries the inscription “Cantate Domino” — “Sing unto the Lord” perhaps not an unexpected inscription considering that D C Robertson was organist of the church from 1934-1950.



*O'Connor-Fenton window 1938 south aisle*

This window depicts a chalice and patten, encircled by a corona of rays, the dominant tones being gold and green. There is an inscription AMDG in loving memory of Charles Edward O'Connor-Fenton. Theodora Salusbury worked from sketches drawn by Mrs O'Connor-Fenton. The Parish Magazine records "it is difficult for an artist to give expression to her own 'inner light' within the well-defined limits of a design drawn by another. But Miss Salusbury has triumphed over all difficulties." One wonders whether these few words in the magazine mask a tension between Theodora and Mrs O'Connor Fenton. It must have been difficult.



*The Bates window 1939 south aisle*

This window was given by Elsie Gertrude Bates and Mrs Winifred Brown in memory of their parents. Miss Salusbury describes the design:

"The subject of the window is 'Suffer little children to come unto Me'. One child offers Christ flowers and her ball, and the baby is about to give his little wooden horse (his most prized possession) which he holds in his right hand. The vine which surrounds our Lord, with the doves of peace and the daisies which pattern the grass at His feet, would all tell of His love; and the roseate glow of the sunset sky touched with the beauty of unspoilt things."

Mr and Mrs Walter Bates had been regular worshippers at St James's since 1927 and previously at St Peter's where Mr Bates had held office as deputy warden and also warden at St Hilda's Mission Church for many years.

# The Squares of Leicester: 1

Paul Jenkins one of our Deputy Churchwardens writes ...



Every Friday morning during the pandemic I park my car in front of one of the most beautiful buildings in Leicester, the Crescent Building in King Street. I walk to Leicester Market with my 4-wheel shopping trolley to do my shopping and get some items for our neighbours. I prefer to shop in the open market early in the morning.



Around the corner from the market is the recently refurbished New Market Square with the Knight and Garter restaurant one end and the refurbished back of the Corn Exchange at the other end. This square has already been used for a Christmas market, Tai Chi classes and as a place to picnic when tables are set out in fine weather. The back wall of the Corn Exchange even has a flat white surface which could be used to screen films and live relays.



In the corner of the square is a statue of Leicester's very own suffragette hero, Alice Hawkins. It is very appropriate to have this statue at the place where she gave many of her most famous speeches demanding votes for women.



Here we see a demonstration lead by Alice Hawkins through Granby Street in Leicester in 1911.



Alice Hawkins died in 1946 at the age of 83. She went to prison five times for direct action in support of the campaign for universal suffrage in England. She was also a trade unionist in the footwear industry in Leicester. After the outbreak of the First World War, Alice reduced her campaigning activity, but she did see the vote granted to women over 35 in 1918, and full equality with men when women over 21 were granted the vote in 1928.



This is the grave of Alice Hawkins in the Welford Road Cemetery. Indeed a loving wife, mother and 'A Sister of Freedom.'

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## From the mouths of babes and sucklings

A little boy opened the big and old family Bible with fascination and looked at the old pages as he turned them. Suddenly, something fell out of the Bible, and he picked it up and looked at it closely. It was an old leaf from a tree that had been pressed between the pages. "Mummy, look what I've found," the boy called out. "What have you got there, dear?" his mother asked. With astonishment in the young boy's voice, he answered: "I think it's Adam's suit!"

A little girl was talking to her teacher about whales. The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small. The little girl stated that Jonah was swallowed by a whale. Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible. The little girl said, "When I get to heaven I will ask Jonah". The teacher asked, "What if Jonah went to hell?" The little girl replied, "Then you ask him".

# Frederick George Sylvester

Derek Hole writes ...

Frederick and Anne Sylvester have worshipped at St James the Greater for many years. Frederick was a regular worshipper at Evensong, a service he particularly enjoyed and attended until recently in spite of his advancing years. He died on the 30<sup>th</sup> of May 2020 aged 91. As so often happens, we learn a lot about people after they have died – usually in the tributes paid at their funeral – and this is certainly true of Frederick. Unfortunately, with numbers being limited, we were unable to have a traditional funeral service and so a tribute to Frederick is included in this edition of *The Shell*.



Frederick was born in Northamptonshire in 1929. His mother died when he was only seven and his father was killed in action in 1942 and so he came to Leicester to live with his grandmother, attending Melbourne Road School. He later moved to live with his father's sister and attended Narborough School before passing the Scholarship for City Boys School. On leaving there, he attended the Leicester College of Art and Technology before starting work at a firm of Chartered Accountants. Then, as for everyone else of his age, National Service followed. For him this was from 1947-1949, twelve months of which were spent in Egypt. On his demob he went back to the College of Art and Technology, this time on a business course. In 1950 he went to work at Johnson & Barnes, hosiery manufacturers. Four years later he moved to Chilprufe, a well-known hosiery company in Leicester, as personal assistant to the Managing Director and Company Chairman. It was whilst at Chilprufe that he met Anne in 1959. They fell in love and in 1963 were married at St Philip's Leicester. In 1970 Frederick moved from Chilprufe to British Enkalon which involved a lot of travelling, particularly to Northern Ireland. In 1980 British Enkalon closed its base in Leicester and Frederick was made redundant. He was out of employment for two years before finally becoming a civil servant, working in the Ministry of Defence. He retired in 1994 after a very varied and interesting working life.

In 1952 Frederick became a member of the Little Theatre, working backstage and also as Front of House Manager, a position he only retired from in 2014. His other keen interest was in antique silver. For many years he shared an allotment with Anne's father and particularly enjoyed growing vegetables!

Anne and Frederick spent most of their holidays in either the Lake District or north west Scotland. Scotland became their first love and they visited it twice a year. What I remember about their holidays is that they always had lovely weather!

Anne and Frederick joined the congregation at St James the Greater in 1964. Frederick was a member of the CEMS and a Sidesman for 40 years. Both he and Anne loved entertaining their friends and I had many happy visits to their home. They were exceptional hosts!

Frederick was a quiet, reserved man with a winning smile who will be warmly remembered by those he regularly welcomed to Evensong. We give thanks for the life of this kindly, reliable Christian gentleman who, we now pray, rests in peace.

# Buddhists and their faith

The fifth in a series on other faiths by Angela Jagger



It is difficult to find a self-help book today which doesn't mention mindfulness as a way of bringing calm and perspective into one's life in a busy and distracted world. There are classes for mindfulness in many secular contexts and it is often offered as a therapy along with counselling or used as a meditative aid in different forms of spirituality, including Christian. The technique asks the practitioner to concentrate on the present moment. By the simple act of concentration tension and worries are alleviated. Not all realise, however, that this technique has its origin in Buddhism, an ancient religion going back to the fifth or sixth century BC. Perhaps what this says to us is that humankind has always faced some of the same inner problems.

If we are to think about Buddhists we probably need to think more about their practice, particularly their spiritual practice, rather than any specific beliefs. This approach goes back to the Buddha himself who seems to have lived in India in the sixth century BC.

So what do we know about the Buddha? His teachings are best exemplified by learning his life story. He was also a teller of parables and these can get over better than anything else what Buddhism is all about.

First of all, 'the Buddha' is not a name, but a title given to a man called Siddhartha Gautama, rather like 'the Christ' was a title given to Jesus. The Buddha means the Enlightened One and his story tells us how he became enlightened. His life story is the stuff of legends, the meaning of the story perhaps being more important than whether it is historically accurate. We are told he was born in India into a very rich family, indeed as a prince. For the first 30 years or so he lived a life of luxury and his father kept him within the

palace grounds, so that he would not have to face the harsh realities of life. He got married and had a child and all should have been happiness. But one day he went outside the palace grounds and we are told he saw a number of men each one of whom depicted some aspect of suffering. Brought up sharp he decided to leave his family behind to seek the meaning of life. So leaving his wife and son he became a follower of some Hindu holy men practising their disciplines. He was so austere in his practice that he almost starved himself to death. After some years he realised he was getting nowhere. He came to the place later known as Bodh Gaya the place of enlightenment. He decided to sit under a tree and meditate until he could understand the meaning of life. Finally he received enlightenment. The tree was named the Bodhi Tree and today Bodh Gaya is a place of pilgrimage for Buddhists.

The Buddha spent the rest of his life travelling and preaching the insights he gained in order to help others along the way. He finally died as an old man, surrounded by his disciples.

He did not ask for worship and did not see himself as a God. What he did was to offer teaching on the meaning of existence.

Buddhists today place their faith in three things, often called the Three Jewels: the Buddha, (who discovered this meaning), the Dhamma (the teaching itself) and the Sangha (the community who safeguard and pass on the teaching). It is the teaching that central.

So what was this teaching?

Most Buddhists would agree on the basics, but later groups diverged in their understanding and you will find a plethora of

Buddhist groups now all with different insights.

A basic assumption of Buddhism is that there is no self or a soul, though there is continuity of existence. The illusion that the self is real or permanent is at the basis of human discontent. The significance of this insight is summed up in what are known as the Four Noble Truths. These are simply: 1. All life is suffering (*dukkha*); 2. Suffering is caused by craving, particularly desire for permanence; 3. Suffering can be left behind as craving is abandoned; 4. The way to do this is to follow the Eightfold Path, a set of guidelines which cover every aspect of life. Following the way can lead to a letting go of all that interferes with true insight to ultimate freedom from rebirth and so entry into Nirvana.

It is generally agreed that it is probably misleading to use the word suffering to describe what the Buddha was talking about when he used the word *dukkha*, because even if things are apparently going really well the Buddha would say life is still subject to *dukkha*. We can perhaps get a better idea of what this means if we think of the English word disease. It is made up of two parts dis- and -ease. So it is more a matter of not being at ease with oneself, of being uncomfortable of everything being out of kilter. *Dukkha* can of course involve real suffering but does not have to. If we think of it as a lack of ease the idea of it being caused by clinging to things for security makes sense. Whatever we want to put our security into, whether it is home or job, money, long life or health - all according to Buddhism are only passing things. Nothing is permanent and to treat something as permanent that is not, is a recipe for disaster. Buddhism is not a pessimistic religion as sometimes people think, as it offers the good news of escaping from this trap. By practising disciplines, such as mindfulness, the Buddhist may leave behind the illusion of permanence of the self and indeed all things that bind and finally reach the bliss of Nirvana, a bliss beyond the here and now and which cannot be

described.

If the Buddha did not think of himself as divine how would he have seen himself? He described himself as being a like doctor, a doctor who offers a diagnosis and a prescription, which are found in the Four Noble Truths and in following the Eightfold Path.

I can well remember going to my first introductory lecture on Buddhism. After the speaker had finished a member of the audience, probably having heard it said that Buddhism was atheist, asked the question whether Buddhists believed in God. The lecturer responded by saying 'That's not a Buddhist question!' The Buddha was not interested in issues that other religions or philosophies might make central, such as the belief in God, as these kinds of questions he would see as irrelevant to the diagnosis and cure he offered. A parable he told makes this clear. He told the story of a man going into battle. In the heat of the battle he is shot by an arrow thickly smeared with poison and the only way his life can be saved is for the arrow to be removed as quickly as possible. His friends rush him to a surgeon to perform the task. The last thing the sick man would then do would be to ask questions about the origin of the arrow or the Bowman who shot it. He does not ask what clan or family the Bowman was from. He does not ask questions about the origin of the arrow itself such as what kind of wood the shaft is made from, what kind of feathers it has, from what bird, and so on. If he took time to wait for an answer to these questions he would die. It is far more important to get on with the task of pulling the arrow out and saving the man's life. Similarly according to the Buddha the kind of abstract questions which many religions ask are of little help. It is far more important to take remedial action and follow the eight-fold path.

That path is sometimes called a middle way between hedonism and asceticism. The two kinds of life that the Buddha experienced before he was enlightened.

What about Buddhism today? There is

a huge variety of Buddhist groups. Buddhists moved away from India into the whole of south east Asia, and beyond. As they moved they adapted to different contexts, with different approaches not just to the teachings but to the figure of the Buddha himself.

There are several Buddhist Centres representing different groups in Leicester, including a couple of viharas, small monasteries where a few monks from Sri Lanka live serving their local community. These belong to what is called Theravadin Buddhism, a type of Buddhism which claims to go back to the Buddha himself. For Theravadins one of the sayings of the Buddha 'Be a lamp to your own path' would be significant. In other words, prayers to the Buddha or indeed to any figure are of no avail. You need to find your own way in life. An image of the Buddha is not for worship but to remind the practitioner of his example.



An image of the Buddha in meditative pose in a Leicester vihara.

Other groups are sometimes said to fall under the umbrella of what is called Mahayana Buddhism. In Theravadin Buddhism there is a very close relationship between the laity and monks, the former supplying physical and the latter spiritual needs. As it involves huge dedication to follow the Eightfold Path, whilst theoretically anyone can enter Nirvana, in practice it requires the dedication of the monk to do so. Lay Buddhists will often spend a few months in a monastery learning the practice of a

monk, but will hope that they will have the opportunity in a future rebirth to become full-time monks. In Mahayana Buddhism the role of the laity is given more prominence. Many different sects have emerged with different kinds of practices and different Scriptures. In some of these groups it is thought possible to pray to a Buddha, such as the Pure Land sect where Amida Buddha will by his grace come to the aid of those who pray to him.

For all the most important virtue is compassion. There are meditations to help the individual learn compassion towards others. You may start with thinking of the need to become compassionate towards yourself, but then you think of those who are close to you and gradually you move outwards in your thoughts finally extending your compassion to the whole world. In Mahayana Buddhism anyone can become a Buddha but perhaps the greatest compassion is seen in Bodhisattvas. These are figures who have achieved enlightenment but put off their own entry into Nirvana out of compassion to aid others along the way. Images of both Buddhas and Bodhisattvas are common in Mahayana temples.

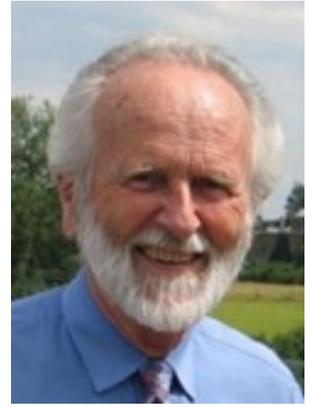
Other groups develop particular techniques of meditation. Perhaps one of the most well-known is the Japanese sect of Zen Buddhism, which teaches ways of emptying the mind of distractions. One story is of Zen master who received a well-known professor who wished to know about Zen. The master served him tea, but he filled his visitor's cup and then kept on pouring.

The professor watched the overflow until he could no longer restrain himself. 'It is overfull. No more will go in!'

'Like this cup,' said the master, 'you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?'

## Fred Kaan

***Now is the time for trust and taking sides, say 'yes' in love to all the human race ... Risk to become all we are meant to be, live out tomorrow's destiny today. Let us unite to keep the dream alive: the world at peace, the human race at play.***



Frederik Hermanus Kaan was a minister in the United Reformed Church with a passion for social justice and ecumenism, as well as being a prolific hymn writer. His hymns, which include both original work and translations from a variety of languages, address the modern challenges to faith, notably issues of peace and justice, and are known and used right across the spectrum of Christian churches.

He was born in 1929 in Haarlem in the Netherlands. The Second World War significantly affected the family; his parents supported the Resistance during Nazi occupation, storing small arms in their home. They also hid a young Jewish woman, who had escaped from Belsen, for two and a half years before she then joined the Resistance. During the famine of 1945 three of Fred's grandparents died. His experiences of wartime Netherlands had a lasting effect upon him and towards the end of the war he became an active Christian and, growing up with a strong social conscience, became a committed pacifist. After the war he attended Utrecht University, studying theology and psychology.

Fred was a member of the scouting movement and it was through the exchange of letters with an English scout, who was a Congregationalist, that he came to Britain and attended a Congregationalist church. In 1952 he was accepted for ministerial training at Western College in Bristol and was ordained in 1955 taking up his first pastoral post in Barry, South Wales. In 1963, he moved to Pilgrim Church in Plymouth, where he began hymn writing. Finding that many

published hymns did not reflect the sentiments of post-war Britain or the social ideals of the New Testament, he began to write new hymns to illustrate his sermons. His earliest collection, *Pilgrim Praise*, initially an "in-house" book quickly became popular with Christian denominations all over the world and went into second and third editions.

After leaving Plymouth, he worked for some years in Geneva helping to form the World Alliance of Reformed Churches, focusing his work on human rights, inter-church relations, and communications – he was also chairman of the Council for World Mission visiting faith communities in about 83 countries. However, he missed working with people and, in 1978, aiming to return to pastoral ministry, he became Moderator of the West Midlands province of the URC. His final ministry was in a Local Ecumenical Partnership in Swindon.

He firmly believed that faith must include practical commitment to justice and peace and central to his ministry was the conviction that Christ is in the world now, sharing the consequences of human injustice. This has, at times, led to controversy – in 1972, Enoch Powell expressed concern, in a parliamentary debate, over Fred's hymn, *Magnificat Now*. He was also once accused, with direct reference to his hymns, of 'strident left-wing propaganda.'

Another of his great concerns was the unity of the world-wide Church, but he thought that, the Christian Church should be prepared to look further and to work for the unity of all faiths – if the different faiths *'cannot agree to act together, what hope is*

there for us?’ Gradually, his hymn texts grew towards a spirituality that unites humanity. He suggested that the search for what is divine is ultimately the search for that which binds us together as human beings and he altered his text “*Put peace into each other’s hands*”, which started life as a communion hymn, to suit singers of every faith or none – adding verses to show the need for service and giving.

Fred was able to use his skill as a linguist by making paraphrases of texts originally in Ceylonese, Bengali, Marathi, and Bemba. He also collaborated with the Jamaican musician Doreen Potter, and they worked together on “*Break Not The Circle*”, which was published in 1975. His last collection, “*The Only Earth We Know*” (1999), used a quotation from Black Elk of the Sioux nation, and emphasises the balance between humanity and nature whereby nature provides for us, but we must play our role in protecting nature

in turn. He had always been concerned with the future of the planet, and many of his hymns challenge worshippers to consider their responsibility to the to the environment.

Fred Kaan eventually produced six collections of hymns, with translations into over fifteen languages. His best-known hymn, “*For the healing of the nations*” commissioned in 1965 for Remembrance Sunday and sung for the first time in Coventry Cathedral, has human rights at its heart, serving as a reminder that peace also brings freedom. Although his formal ministry ended in 1990, he continued to work as honorary secretary of the Churches’ Human Rights Forum in Britain and Ireland and his hymn writing also continued. He died in Penrith on 4 October 2009, having suffered from Alzheimer’s disease and cancer in his last years.

*Courtesy of Dorothy Lusmore*

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## Bible personalities

### Can you recognise these people?

He climbed up a sycamore tree.

He was Jacob's oldest son

He killed a Philistine giant

Jesus healed his mother-in-law

He was the oldest person in the Bible

He was recognised by his style of driving

She killed her enemy by driving a tent peg through his head

He went into the fields and ate grass

He died when he fell backwards off his seat

He denied he knew Jesus

# Celebrating in the Time of Covid-19

Tricia Dean writes ...

For many years, it has been our ambition to attend the Passion Play at Oberammergau, which is performed every ten years in thanksgiving for the inhabitants of this Austrian town having survived the medieval pandemic, bubonic plague. We married in a decade year, so fulfilling our ambition seemed the perfect way of celebrating our Golden Wedding Anniversary. Our party was to have included our sons, daughter-in-law, grandchildren, sister, and close friends – 11 in all. Then came the current pandemic ...

The Passion Play itself has been postponed for two years and we can only hope and pray that it will be able to go ahead in its full splendour. Our party has been reconstituted, with some newcomers, but some of our original companions have decided that they cannot commit to the trip under present conditions. All being well, we shall number 15 in 2022 and our grandchildren will be even more able to appreciate the experience.

As the pandemic continued to cast its shadow, we had reconciled ourselves to our Golden Wedding Anniversary being a relative non-event, perhaps marked by a special meal or a short break away from home, depending upon the prevailing guidelines over the August Bank Holiday weekend. However, a casual conversation with our Rector at St Mary's, Lutterworth, the Reverend Charlie Styles, changed all that! Charlie's suggestion that we might like to renew our vows to mark our anniversary led to our celebration becoming much more significant and

enjoyable than we had imagined. Eleven close relatives joined us at St Mary's, including a bridesmaid and an usher from 50 years ago. They travelled to Lutterworth from Greater London, Oxfordshire, the West Midlands – and Fleckney!

On arrival at Church, we were greeted by a beautiful golden flower arrangement on the welcome desk and we entered to a recording of the Old Hundredth hymn, 'All people that on earth do dwell, sing to the Lord with mighty voice ...', which was sung enthusiastically at our wedding. Charlie and our Youth Minister, Ben Horrex, had assisted us in arranging a ceremony to which both our grandchildren contributed, Christopher reading a lesson (*I Corinthians 13*) and Abigail leading our prayers. The Order of Service was adapted from the relevant liturgy in *Common Worship*. It also bore 'before' and 'after' photographs of the happy couple, just to illustrate what 50 years of wedded bliss does to the countenance! The ceremony stirred many happy memories and renewed our commitment to the years ahead. We left the Church to the strains of John Rutter's 'The Lord bless you and keep you ...'.

The E&R Tearoom on Lutterworth's High Street gave us sole use of its premises for the afternoon, so we relaxed with our guests over afternoon tea, looking through photograph albums of our wedding day and the intervening years. A cousin had sent a digital compilation of some of our youthful exploits, which meant most to Tricia and her sister, Kathleen, but also aroused some

interest from the younger generation ...

On Sunday, we were relieved that fine weather allowed us to share cake and drinks with everyone outside the Church after the morning service. The cake (lemon drizzle covered in white fondant icing, decorated with yellow rosebuds, reminiscent of Tricia's bridal bouquet) was well received and the conversation was lively.

So many messages, cards and gifts were sent to us by various means, including social media, that it took days to absorb them all and to thank everyone. Perhaps the most unexpected gift was a beautiful rose from our St Mary's friends and colleagues. It was a

lovely affirmation of our acceptance into the local community and Church family, since we moved here eight years ago. Paul is looking forward to extending our rose bed to accommodate several new plants, so we hope to welcome sightseers once they are established next season!

We hope and pray that our 'new normal' will continue to allow milestones such as special anniversaries to be marked appropriately, whatever form that takes. Coping with Covid-19 has proved that innovation is alive and well, so celebrations may be different, but they will still happen.



# Calendar of Services and Events

The dates and times of the services given below are dependent on the COVID-19 regulations currently in force. For up-to-date information see the weekly newssheet on the website [www.stjamesthegreater.org.uk](http://www.stjamesthegreater.org.uk) which is updated every Friday. Normally services will be recorded/streamed to YouTube.

The St James' tradition of donating commemorative flowers will resume as soon as circumstances allow.

## DECEMBER

- |           |                 |   |
|-----------|-----------------|---|
| <b>6</b>  | <b>Sunday</b>   | <b>ADVENT 2</b>   |
|           |                 | 10.30 Holy Communion (said)   |
|           |                 | 16.00 Advent Carol Service  |
| <b>13</b> | <b>Sunday</b>   | <b>ADVENT 3</b>   |
|           |                 | 10.30 Sung Eucharist  |
| <b>20</b> | <b>Sunday</b>   | <b>ADVENT 4</b>   |
|           |                 | 10.30 Holy Communion (said)   |
|           |                 | 16.00 Nine Lessons and Carols   |
| <b>24</b> | <b>Thursday</b> | <b>CHRISTMAS NIGHT</b>  |
|           |                 | Online service for children. This won't be a live service, but will be uploaded some-time on Christmas Eve. |
| <b>25</b> | <b>Friday</b>   | <b>CHRISTMAS DAY</b>  |
|           |                 | 10.30 Sung Eucharist  |
| <b>27</b> | <b>Sunday</b>   | <b>CHRISTMAS 1</b>  |
|           |                 | 10.30 Holy Communion (said)   |

**JANUARY**

- 3 Sunday EPIPHANY**  
10.30 Holy Communion (said)
- 10 Sunday BAPTISM OF CHRIST (EPIPHANY 1)**  
10.30 Holy Communion (said)  
16.00 Epiphany Carol Service
- 17 Sunday EPIPHANY 2**  
10.30 Sung Eucharist
- 24 Sunday EPIPHANY 3**  
10.30 Sung Eucharist
- 31 Sunday PRESENTATION**  
10.30 Holy Communion (said)  
16.00 Candlemas service

**FEBRUARY**

- 7 Sunday 2<sup>nd</sup> BEFORE LENT**  
10.30 Sung Eucharist
- 14 Sunday SUNDAY NEXT BEFORE LENT**  
10.30 Holy Communion (said)  
16.00 Choral Evensong
- 17 Wednesday ASH WEDNESDAY**  
18.30 Ash Wednesday Holy Communion
- 21 Sunday LENT 1**  
10.30 Sung Eucharist
- 28 Sunday LENT 2**  
10.30 Holy Communion (said)

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## What's on ...

**The following regular events are temporarily suspended until the current COVID-19 lockdown is lifted.**

<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>PCC Secretary</b>	Phil Jones	<a href="mailto:office@stjamesthegreater.org.uk">office@stjamesthegreater.org.uk</a>
<b>Treasurer</b>	Alastair Jackson	<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>Parish Safeguarding Officer</b>	Vicky Roe	<a href="mailto:pastoral.assistant@stjamesthegreater.org.uk">pastoral.assistant@stjamesthegreater.org.uk</a> 0116 255 2108
<b>Head Server</b>	Emma-Jane Hunt	<a href="mailto:ej_finn00@hotmail.com">ej_finn00@hotmail.com</a>
<b>The Shell Editor</b>	Graham Jagger	<a href="mailto:editor@stjamesthegreater.org.uk">editor@stjamesthegreater.org.uk</a>
<b>Bldg Services Coordinator</b>	Tony Chizema	<a href="mailto:bsc@stjamesthegreater.org.uk">bsc@stjamesthegreater.org.uk</a> 07852 161337