



The Shell



The Magazine of St James the Greater
Leicester
Autumn 2021

SUNDAY WORSHIP

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

MIDWEEK

MORNING PRAYER

9 am Tuesday-Friday

WEDNESDAY WONDERING

12.30 pm Wednesdays

HOLY COMMUNION

10.30 am Thursdays

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

Readers

Mr David Brunning MA (Oxon)

Dr Angela Jagger BA PhD

Sheila Roberts MA

Pastoral Assistant

Miss Vicky Roe B.Phil..Ed. MA

Sacristan

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The picture on the front cover was taken by John Davey, a former chorister.

From the Editor's Desk

Paul Jenkins writes ...



My name is Paul Jenkins and I have taken over from Graham Jagger as Editor of The Shell. The first thing to say is a big 'Thank you' to Graham for his many years of service editing the magazine.

I was born in Sandfields Estate in Port Talbot, South Wales. I attended Sandfields Comprehensive School where I benefited from some excellent teachers in academic subjects as well as music, drama and sport. Our estate was sandwiched between British Hydrocarbon Chemicals and the British Steel Corporation so you could say I lived in a Chemistry Lab and it was natural for me to go on to study Chemistry as well as the shock of my life when I passed Chemistry, Physics and Maths (The Holy Trinity of Science) in A level. Along side this I played the double bass in the school, Glamorgan Youth and Welsh National Youth Orchestras.

We were a chapel going family until my older sister met and married Ted Hough who was an Anglican priest. I attended Holy Trinity Church in Sandfields where I was baptised and confirmed. The Vicar at the time was John Bradly, a high Church man and Oxford graduate who was a great inspiration to me. Two long sermons on a Sunday without notes, he was organist and great enthusiast for music especially Bach, Britten and Sibelius.

I went on to University College Cardiff to study Chemistry. I continued to play music in the University Orchestra and went along to the Anglican Chaplaincy. One day in a service I was reading along side a fellow student who was clearly a very devout Anglican. I started thinking about what it was I believed, I also tried to find a Church where I could fit in. Several friends were evangelical in their beliefs, and I went with them to the City Temple where I witnessed total immersion baptism and healing services. I continued to read my J.B Phillips New Testament and my Orange New English Bible, but I decided not to attend church regularly.

After a BSc and PhD in Cardiff, I got a job in the laboratory at Glaxo where the Asthma treatment Ventolin was invented by a chemist called Larry Lunts. I was keen on a career as a University academic and after a year at Glaxo I moved to the Federal Institute of Technology (ETH) in Zurich, Switzerland. We stayed there for two years, I worked very hard six days a week and on Sundays we went cross country skiing. My wife Rhiannon was quite a whizz on cross country skis. After two years we moved to Oxford where I was a Research Assistant in Organic Chemistry. I got my first teaching experience by teaching second year chemistry undergraduates at Christchurch on Monday afternoons. In the evenings, after my teaching, I was invited to dinner and strangely I met a history professor called Energlin who used to live in Oadby and work for Leicester University.

In January 1981, we came to Leicester where I got a job as lecturer in Chemistry. After a while I went back to playing music again in the University and the various local orchestras. One of my colleagues in the department was Martin Harger who was a member of St James the Greater. My research area was cancer chemistry and I had the privilege of supervising 23 excellent PhD students who went on to successful careers in chemistry. In 2004, after being laid low by a slipped disk, I decided to take up conducting and I started Knighton Chamber Orchestra.

About ten years ago I retired and I am now Honorary Senior Lecturer, Public Orator and Director of Student Music for the University. About five years ago I attended two funerals, one was Martin Harger's and the other was that of John Adams. I decided to start going to church again from a very deep theological concept, I would continue Martin Harger's job of clearing up the leaves outside St James the Greater. The building was very familiar to me as we did all concerts there at the start for the Bardi Orchestra. Glynn was very welcoming to me and advised me to take what I could from the services. I have enjoyed the last five years as a member of St James, where I am Deputy Church Warden and now Editor of the Shell. I hope you will continue to enjoy reading the Shell.

Best wishes, Paul Jenkins.

The Vicar writes ...



I'm hardly going out on a limb by describing the last 18 months as challenging. In fact, it feels like a long succession of challenges wrapped inside a challenge, with more challenges to come! The initial challenges of finding loo-roll, hand-gel and pasta have been replaced with challenges to find petrol and pay gas bills. In between, we have wrestled with lockdowns, changing rules and guidelines, testing, "pings", as well as actual illness, loss and grief.

Much as we might wish it, the church is not an island immune to this. We have faced closures and huge disruption, the loss of beloved friends and family, financial threat, and within the Diocese the looming re-organisation of the Shaped by God Together process, which will change every church. Even the Vicar's holiday was ruined by a "ping"!

It would be nice to think that as Christians we would be immune to anxieties over health, finance, or the whole range of uncertainties over the future – to think that our faith would mean that these things present no challenge to us at all. But we are still human. We have no crystal ball, and whilst we may know in our heads that God watches over and cares for each of us, our hearts will still feel pain and fear.

Beyond that, whilst "a challenge" used to be something people would take on for fun, like running a marathon or climbing a mountain, facing constant challenges that you have not chosen (and which you cannot really train or prepare for) is wearing, to say the least.

That said, there are signs of light and hope. In the last couple of weeks we have celebrated a wedding and two baptisms at St James', as well as two concerts. Even the farewell services for Derek Hole, sad in many ways, were well attended, full of music and a fitting celebration of his life, and all that he did for the church. (Next issue of 'The Shell' will be a full tribute to Derek.)

We are now running a full pattern of services: Said Eucharist, Sung Eucharist and Evensong every Sunday, Morning prayer in church Tuesday to Friday, Thursday Communion (with coffee drop-in afterwards) as well as a new service on Wednesday lunchtimes – a brief reflective time of prayer, focussing on a different work of art (visual, literary, musical) each week, called Wednesday Wondering.

The church is of course, its people, and it's wonderful to see many familiar faces (behind masks!) returning after long absences, as well as to welcome some new faces. I hope in particular that anyone new to St James' feel welcomed by us all, as we now recognize quite how precious fellowship is.

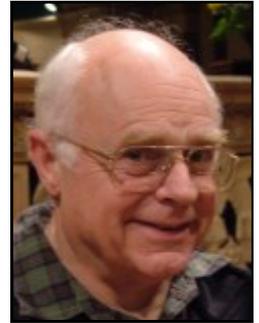
We do not know what the future holds, but presently we are planning as far as Christmas on the assumption that things will continue to be much closer to normal than last year – certainly with both choir and congregation able to sing. On the other hand, we carry on recording services for our YouTube channel, for the benefit of the ill and housebound, those who have moved away but still feel part of St James' and those regular members who might be away for the occasional Sunday.

At this point many of us are very weary from grief, worry and stress. "Be kind" has become something of a cliché, but it is also central to our lives as Christians. I hope that everyone at St. James' encounters this kindness, and that we continue to support each other in our prayers.

RACISM TODAY?

A sermon given by Rev. David Clark at the 8.30 am Eucharist

On Sunday 5th September, I couldn't escape the prompting of the Gospel story of the foreign woman's encounter with Jesus, which drove me to consider racism in our society afresh. What follows is an expansion of my sermon that day for the early service. The readings were Isaiah 35:4-7a, and Mark 7:24-37.



The story begins: 'Now the woman was a Gentile, of Syro-Phoenician origin. She begged him (Jesus) to cast the demon out of her daughter.' And what did Jesus say? 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.'

Remember that in those days in the Middle East, it was a considerable disadvantage to be a woman. Today we're still fighting similar battles against unconscious and conscious patriarchy! And look at the Taliban and their immediate oppression of women. However, the Syro-Phoenician woman did not take Jesus' rude rebuff as an answer. Despite her femaleness, she dared to argue with him. He listened and he healed her daughter.

Next, I want to remind you of what I consider to be one of the most wicked murders committed recently. It was when an American policeman knelt on the neck of George Floyd in full view of his colleagues and other members of the public – until he died. As you know, from that flowed a movement known as 'Black Lives Matter.' And I'm not going to be distracted by people who want to say 'all lives matter': of course, they do. But at this point in the history of humanity, Black Lives Matter.

I hope you also realise that Jesus discriminated negatively against non-Jews. Is this racism? He discriminated (at first) between the Jewish people, God's own people, and people whom he instinctively felt mattered less. This is a natural outcome from fierce tribal attitudes, which insist on tribal purity. (Yet, as in the case of Ruth, in the Old Testament book of her name, crossing this boundary is hailed as virtuous.) But that is why he uses the word 'dogs' to refer to those who are not of the Chosen People. It is a strong expression of scorn and could be taken as an insult.

After his encounters with the Syro-Phoenician woman (who was a foreigner and presumably an unbeliever) and the Roman centurion, whose servant he healed, he appears to have modified his view, in his compassion, until we may firmly acknowledge that Jesus wanted, and indeed died for, universal salvation for all people, just as St Luke acknowledges Jesus in the words of the Nunc Dimittis attributed to the old man Simeon: 'To be a light to lighten the gentiles.' The subsequent history of Christianity in following Christ has continued to insist on being open to all peoples.

I'm exploring this train of thought at present as I read Chine MacDonald's new book (out this year) *God is not a White Man* – and other revelations. I have known about racism since I recognised it in myself at the age of about 21 while teaching in Nigeria. It was a shock. But even with those years of experience and the knowledge of the appallingly racist attitudes of white supremacy expressed in South Africa during the years of Apartheid, and the continuing revelations of American racism, especially during the years of that expert stoker of racism, Donald Trump, I lacked a deep insight into the true effects of discrimination by colour.*

It is more difficult to face the truth of these things when it is veiled by the sanctions of Christianity. The existence of numerous black churches and exclusively white churches, especially in the USA, is evidence of that. The same is true of the UK, but in a modified fashion. Research in the sixties by Christian Action demonstrated that the Church of England was marginally more racist than the society in which it was set. And it is veiled: typical was the Vicar who on greeting a black family after a service, said, 'I think you'd be happier at the church down the road.' Kindly meant, but essentially dismissive and racist.

Continued on page 15 ...

Farewell to Matt Haynes

Given by Andy Judge at Evensong on 25th July 2021 ...



It was, I believe, in 1992 that I remember seeing a new young lad in the front row of these very choir stalls, looking, as all choristers do, angelic. Well, Matt, we were soon disabused of that illusion, but under the direction of the great and sadly, late Theo Saunders, you spent some years contributing to the sound of the



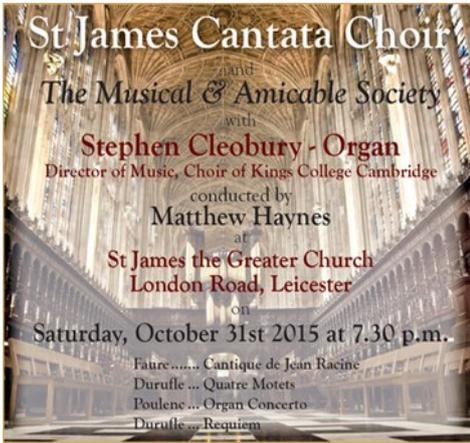
trebles, starting to learn your craft and obviously developing a deep love for choral music. Music is in your blood, as your brother Simon joined you in the front row, with your dad, Richard, at first singing Tenor and then later as Organist. Now your Mum, Kathryn sings contralto. As I said, very much a family thing.

Moving on a few years to 2009. You had returned to Leicester with a degree in music and applied for the now vacant job of Director of Music here at St James the Greater. I had the privilege of being on the selection panel at that time and I remember two big things about your interview. 1) how your obvious love of music shone through and 2) how keen you were to emphasise that you were 24 **and a half** – the half being very important – a bit like Adrian Mole's three-quarters.

Well, here we are twelve years later and what a twelve years that has been! You have raised the already high standard of music here to dizzying heights and inspired a generation of young musicians (not to mention those of us who are a little older), giving them a love for music and skills that will stay with them for their whole lives. It is often said that a choir such as this is probably the only place where children as young as seven, are expected to, and do, work to the same standards, at the same time as adults.

During these years there have been many choir trips, staying in a plethora of accommodation, including caravans in Devon and Yorkshire and twice aboard boats in Norfolk, the latter seeing you dressed in a rather splendid pirate outfit. We worked hard and played hard on these trips, singing services and concerts in small churches, historic Abbeys and great Cathedrals around the country.

The social side of a choir is quite rightly important to you, reinforcing as it does the team aspect of what we do. However, what your second homes of the *Old Horse* and the *Rise of the Raj* will do now that you are leaving, I don't know! The separate Girls' Choir, started by your predecessor, Oliver Parker, were now part of the main choir and also took part in all of these trips.



You formed the *St James the Greater Cantata Choir*, consisting of the regular choir and a number of other singers, to perform large scale works such as *Handel's Messiah*, *Mozart's Requiem* and the *Durufle Requiem*. bringing top musicians to perform with us, such as the late Stephen Cleobury from Kings College Cambridge. These events gave the youngest members of the choir their first experience of singing on a concert platform and performing with an orchestra. All the concerts were received with great acclaim, and you could see the youngest members “buzzing” with excitement after each of them.

The past 18-months has, for obvious reasons, been tough on the choir, but we have managed to keep the music alive, with three Virtual Evensongs and a virtual Nine Lessons, with each of us recording separately in our own homes. We were (to the best of our knowledge) the only choir in the country who a managed to produce a full virtual Evensong for Easter Day at the start of the pandemic and were acknowledged by the Church Times. Since then, of course, we have mainly managed to return to singing live, albeit with drastically restricted numbers and it is a huge joy to us all to be back in full (and expanded) force today.

So Matt, as you move with Helen, Gracie and Daniel to Yorkshire, to start the next phase of your life and to inspire another generation of young musicians, please go with our grateful thanks for what you have achieved here, go with our blessing - and above all, go with our love.

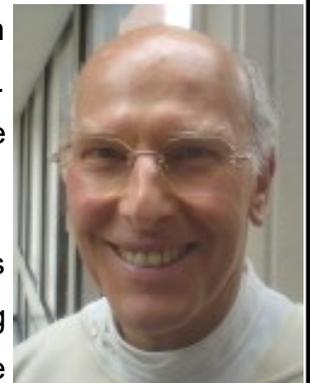
MEMORIES OF THE VERY REVEREND DEREK HOLE

Many people at St. James the Greater and other places will have known The Very Reverend Derek Hole for years and have memories of him. It would be good to include these in a special edition of the ‘Shell’ to be published later in the year, which could be kept as a remembrance..

If you have any memories that you would like to share with others in this way, please send them to the Shell Editor either by E-mailing office@stjamesthegreater.org.uk or by posting written contributions to the

Shell Editor, Church Office, St. James Hall, St. James Terrace, Leicester LE2 1NA.

Please send in items by Monday 1st November 2021.



News from the choir stalls



Mike Rule writes ...

It is an honour to write for this edition of The Shell as St James the Greater's Acting Director of Music. Following Matt Haynes' departure for Yorkshire in July, I will be leading the music department for the autumn term while we consider our options for a new Director of Music. It is now 21 years since I first joined the choir, with the last 11 of those as Organist.

St James the Greater means a great deal to April and I so it was a 'no brainer' when I was asked to take over from Matt and continue his excellent leadership of the choir, and to safeguard the future of the choir as we enter a period of new beginnings – new term, new Director of Music, new choristers (more on that later...) – and with me at the conductors stand, a new organist for the term.

Guy Steed is joining us as Organist at St James the Greater from September to December. He moved to Leicester in 2020 with his wife Chiara to study medicine. Prior to coming to Leicester, he was organ scholar at St. Mary's Church, Battersea and All Saints Church, Fulham. He studied Physics at Lady Margaret Hall in Oxford where he was also Organ Scholar, graduating in 2018.

He was inspired to learn the organ in 2008 while a chorister at Canterbury Cathedral where he learnt with the then organist, David Flood. When not studying or practising he enjoys cooking, learning Italian, sailing and walking in the mountains. I am thrilled that Guy will be playing for us this term, he has already proven that he knows his way around a church service as organist and his musicianship and skill is, how can I put it, very St James! We wish him the best of luck this term.

Recruitment to the choir is to be a major focus this term. Numbers, particularly on the front row, have been stable but diminishing over the last few years and we are now in a position where new voices must be introduced so we can continue to sing the standard, volume and variety of repertoire that we are all used to.

My first thoughts on this – *if I didn't read our weekly leaflet or walk through the doors of St James at 10.30am or 6.30pm on a Sunday, would I even know there was a choir at St James?*

Therefore, Stage One of our recruitment plan is to let those around us know that there is an outstanding choir that sings at St James each Sunday. There is to be a poster campaign which we will display around the church, in The Shell, at the University, on our website and on different choir-related social media platforms to let the world know we are here. This will culminate in an open choir rehearsal in church from 10.00am to 12.00pm, on a date to be confirmed, for anyone to come and hear us rehearsing, to see the church, and to discuss joining the choir should anyone be encouraged to do so.

Stage Two will be to visit some local primary schools, who the Choir Development Group have already made contact with, with the aim to present to them who and where we are, what we do and to hopefully inspire the next generation of choristers to join us. More on this in the future.

As part of all of the above, can I please encourage all reading this article to think of anyone you know who may be interested in joining the choir and to have that conversation with them. We are welcoming boys, girls, altos and tenors at present. I must stress again that recruitment at this time will be essential for us to function in the way we know and love.

It has also been wonderful to rehearse with St James Singers again after such a long time. They will continue with their usual pattern of fortnightly rehearsals on a Thursday evening in preparation for one or two services a month. We are always looking for new members to join St James Singers too, so if this pattern of singing appeals, please come and have a chat.



BEAUTIFUL
BUILDING



SUBLIME
SINGING

SING WITH US



**St James the Greater Leicester is Recruiting
Boys and Girls, Altos and Tenors to our
Friendly and Highly Regarded Church Choir**

Choral Scholarships Available for University Singers

For more information, please visit our website
(www.stjamesthegreater.org.uk)
or email dom@stjamesthegreater.org.uk

One is nearer God's heart in a garden . . .

by Vicky Roe

During the pandemic lockdowns, many people have found solace in parks and gardens. Taking exercise while surrounded by nature has been shown to help both physical and mental health, as well as the spiritual aspect of our lives. My regular walks around Victoria Park near my home have certainly helped to keep me fit, sane and blessed, by observing the changing seasons and watching the wildlife.

This connection should be no surprise to Christians, because the Bible makes it clear that Creation reflects the Creator, as St. Paul writes in Romans 1:20 and Colossians 1:16. Gardens are significant throughout the Bible, starting with Eden (Genesis 2:8), pivoting at Gethsemane (John 18:1) and the garden tomb (John 19:41 & 20:15) and ending in the Paradise of God (Revelation 2:7) that Jesus promised to the repentant thief (Luke 23:43) and St. Paul experienced in a vision (2 Corinthians 12:4). We may expect gardens in the new earth and the Tree of Life in the new Jerusalem (Revelation 21:1 & 22:2).

Gardens were the focus of my first stay away from Leicester since March 2020, when I went in mid-June on a coach holiday to Cornwall, delayed from last year. The weather was fine, which is a bonus when walking round gardens.

Trelissick, near Truro, is set on its own peninsula overlooking the Fal estuary. Paths meander around formal lawns with herbaceous borders, through woodland glades with colourful rhododendrons and down steep-sided valleys with spectacular tree-ferns. The temperate climate, warmed by the Gulf Stream, allows these plants to thrive far from their native habitats.

I spent some time sitting on a bench amidst a trinity of tree-ferns, with the birds singing and the bees buzzing, giving thanks to God for the beauty of nature all around me.



The Lost Gardens of Heligan, near Mevagissey, were originally developed by members of the Tremayne family between the mid-18th and early 20th Centuries in the 'Gardenesque' style, with areas of different character and design. Before the First World War, many gardeners worked there, but a lot of them were killed in the war and the gardens became neglected over the decades, particularly after Heligan House was split into flats and sold. In 1990, a family descendant, John Willis, introduced Tim Smit to Heligan and, together with a group of enthusiasts, began to restore the gardens to their former glory.



The gardens cover 200 acres and include walled vegetable and flower gardens, glass houses, a pineapple pit, an Italian garden, a New Zealand garden with tree-ferns, a rocky ravine, some ancient rhododendrons and a sundial garden with herbaceous borders.

Further away down some steep paths are the Jungle with tropical plants like giant rhubarb, banana, palm, bamboo, more tree ferns, the New Zealand Yew and Australian Wollemi Pine, in a valley that is 5 degrees warmer than the surrounding area. The Lost Valley itself is even further down with lakes covered in water lilies amongst avenues of trees.

This garden speaks the powerful message of resurrection and new life after death and destruction. Over 20 gardeners and estate workers now practice the skills of those who worked the land a century ago. The old gardener's room, with its pencilled signatures of the men who left in August 1914 and never returned, was registered by the Imperial War Museum in 2013 as a "Living Memorial to the Gardeners of Heligan House".

Restoring the gardens at Heligan would have been enough of a job for most people, but in the late 1990s, Tim Smit then took on the **Eden Project**, 10 miles away near Bodvelva, in a disused china clay quarry. With another team of people and financial backing from the Millennium Commission amongst other, they transformed a barren landscape into a lush one, with terraced gardens on a grand scale and huge biomes for Tropical and Mediterranean plants, opening to the public in 2001.

The aim was to educate people by telling the stories of the plants that changed the world, our dependence on them and our connection to the natural environment. Many of the plants on show both inside and outside are sources of food and drink, some of which I had never seen before, such as lychee, baobab, groundnut, vanilla, coffee, sugar cane, tea and cacao (chocolate). Many popular houseplants are from tropical climates and made a stunning display.

The Mediterranean Biome also contained a wide variety of plants from warm, temperate zones like California, South Africa and Western Australia, whose colours glowed under the sun streaming through the roof



Cacao tree at Eden.

This garden made me think of God creating the world out of nothing, as recorded in Genesis 1-2. Tim Smit and his team worked with existing plants, but were still making a garden that had not been there before. Their vision and achievement has inspired similar projects in the UK and across the world, focussing on the global challenges that face specific localities, such as soil, water, food and biodiversity.

Visiting these gardens certainly helped me spiritually, mentally and physically, particularly by walking up and down all those steep paths. Dorothy Frances Gurney (1959-1932) must have had similar experiences to write her poem 'God's Garden'.

God's Garden

The Lord God planted a garden
In the first white days of the world,
And He set there an angel warden
In a garment of light enfurled.

So near to the peace of Heaven,
That the hawk might nest with the wren,
For there in the cool of the even
God walked with the first of men.

And I dream that these garden-closes
With their shade and their sun-flecked sod
And their lilies and bowers of roses,
Were laid by the hand of God.

The kiss of the sun for pardon,
The song of the birds for mirth,—
One is nearer God's heart in a garden
Than anywhere else on earth.

For He broke it for us in a garden
Under the olive-trees
Where the angel of strength was the
warden
And the soul of the world found ease.

Dorothy Frances Gurney (1959-1932)

The Prayer of Lament

by Vicky Roe

Towards the end of 2020, I joined Leicester Cathedral Book Club, organised online by Mirjam Ngoy-Verhage, the Discipleship Officer. The chosen book was "God and the Pandemic" by Tom Wright, which I managed to purchase from the Christian Resources bookshop before the November lockdown.

It is a slim volume, with just five chapters, and is easy to read. The accessible language contains sound theology, though, and displays the author's wide grasp of scripture, from the Old Testament, through the Gospels and the New Testament.

It was written in the early months of the pandemic, but its message is still relevant.

"... when the world is going through great convulsions, the followers of Jesus are called to be *people of prayer at the place where the world is in pain.*" (p. 42)

The prayer of lament is referred to throughout the book, with emphasis on some of the Psalms and Romans 8: 22-27.

In the first online session, the group members shared their experiences and feelings about the pandemic and the lockdowns, before discussing the opening chapters of the book. Mirjam gave us some optional homework to try writing our own prayer of lament and sent us some helpful handouts, which are included below.

Like many people, I found the third national lockdown at the start of 2021 affecting me even more than the previous ones, particularly since we in Leicester have been under almost continuous restrictions of some sort since March 2020. The feelings had built up inside me and I found putting them into words within the structure of the prayer was a cathartic experience. The situation had not changed much, but I felt a sense of release and relief for expressing my thoughts in the prayer. Why not try it yourself? Its use is not limited to pandemics.

How to Write a Prayer of Lament

City Collective

Although there is no formal written rule for how to write a lament prayer, generally they follow a fairly routine order:

1. Protest: Tell God what is wrong, e.g., God, ___ lost their job last week. Why do you seem so distant and like you are just watching from the side-lines? Do you not care about us? Where are you during these times of confusion and fear? My heart is rattled with uncertainties.

2. Petition: Tell God what you want Him to do about it, e.g., Please provide a way out of for ___'s family. They are struggling to trust you in this season. They have two small children. Please, like the sparrows, give to them all that they need.

3. Trust: Recall truths about God's character and His actions in the past, e.g., Lord, you are faithful, I know this is true! You have provided for me and broken through in times when I felt hopeless. May your will come quickly, O God.

Write your own lament

Jim Martin

"He that lacks time to mourn, lacks time to mend." Sir Henry Taylor

Your own lament can be a simple and powerful prayer expressing your complaint to God and asking for specific help. You don't need to labour over this for a long time. One or two simple, clear lines per category below is all it takes.

1. Address God directly

"O Lord", "Mighty King", "Lover of Justice"...

What role does God play in this situation? What name do you ascribe to him?

2. A review of God's Faithfulness in the Past

"For he divided the sea and led them through, making the water stand up like walls". (78)

How has God been faithful to you in the past? How has He shown up?

3. The Complaint

"I am forgotten, cut off from your care. You have thrown me into the lowest pit and the darkest depths." (88)

What is the source of your grief, sorrow or anger? What painful situation is before you? Feel free to be specific here and include more than just a couple of sentences if it helps.)

4. A Confession of Sin or Claim of Innocence

"Because of your great compassion blot out the stain of my sin." (51) "O Lord my God I have done wrong." (7) "I have kept the ways of the Lord; I have not turned from my God to follow evil. I am blameless before God." (18)

Is there anything within you that aches for forgiveness? How have you failed to trust and obey God, or conversely, in what ways have you been faithful?

5. A Request for Help

"Listen to my prayer O God, do not ignore my cry for help! Please listen and answer me, for I am overwhelmed by my troubles." (55)

What specific thing are you asking God to do? In what ways do you long to see Him move?

6. A Declaration of the Response/Character of God

"But you have been our king from the beginning, O God; You have saved us many times." (74)

Recount the ways in which God has responded to your suffering in the past. What evidence do you have that He will show up again? Who do you know God to be based on your experiences with Him?

7. A Vow to Praise/Statement of Trust in God

"The Lord has heard my plea; The Lord will answer my prayer." (6) "Why am I discouraged? Why is my heart so sad? I will put my hope in God! I will praise him again, My Saviour and my God. Now I am deeply discouraged, but I will remember You." (42) "I love the Lord because He hears my voice and my prayer for mercy. Because He bends down to listen, I will pray as long as I have breath!" (116)

Looking beyond your current circumstances, what are the reasons God is nevertheless worthy of praise and trust? Articulate these as clearly and honestly as you can.

100 Years of the University of Leicester

by Professor Gordon Campbell, D.Litt., FBA, MAE

The University of Leicester and the Church of St James the Greater have parallel histories. Both were projects envisaged in the later 19th century and emerged in their present form in the early 20th century. Both commemorate the dead of the First World War. In 1919 the Church Council decided that St James should have a war memorial. Two years earlier, in the wake of the Battle of Passchendaele, in which the 550,000 casualties included the deaths of 1,300 men from Leicester, the *Leicester Daily Post* had called for the establishment of something more than an artistic war memorial, and proposed a college to commemorate lives lost and lives damaged by serious injury.



The former Asylum in use as the 5th Northern Field Hospital during World War I
© University of Leicester



The war memorial on the wall of the north aisle in St James the Greater commemorates those who fell in the First World War and Second World Wars

On Armistice Day Astley Clarke opened the fund with a donation of £100. Dr F.W. Bennett (a local surgeon and geologist) added £500, and 14 months later the fund passed the £100,000 mark, much of which was donated by grieving parents and widows. On the 4th of April 1919 came the biggest gift of all, when a local businessman called Thomas Fielding Johnson, aged 90, announced that he had bought the former lunatic asylum for £40,000, and was donating it to the town of Leicester as a site for the proposed university college and the two Wyggeston Schools (Boys' and Girls').

On 4 October 1921, less than three years after the Armistice, the College of Leicester, Leicestershire and Rutland opened, with eleven students, three lecturers and a principal, Robert Rattray, who was the Minister of Great Unitarian Meeting. Every new university needs a Latin motto and Dr Rattray chose the motto, *Ut vitam habeant*, which is John 10.10 in the Vulgate Bible: 'that they might have life'. The verse continues *et abundantius habeant* 'that they might have it more abundantly'. In Dr Rattray's capacious understanding, the phrase was intended to commemorate the dead and wounded and indeed all who had made sacrifices but also to celebrate those who would have a more abundant life because of the higher education that they experienced at the new College. 100 years later, that is still happening.

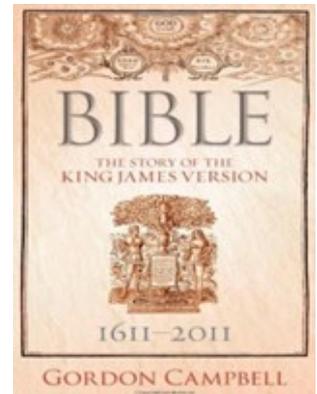
The proximity of the University and St James means that they share the allegiance of many people. The late Dr Alan McWhirr, the historian of St James, was a university archaeologist. His Honour David Brunning, for many years a wise member of the University Council, is a Reader at St James.

Dr Paul Jenkins, editor of *The Shell*, was a university chemist. Perhaps the most visible bridge between the University and St James was the late Very Reverend Canon Derek Hole, for many years Vicar of St James and, simultaneously, a strenuous supporter of the University, where he endowed lectures and prizes, and where he was awarded an honorary Doctor of Laws.



Gordon Campbell has a major international reputation in the study of renaissance literature.

He has many other interests and his book on the history of the King James Bible is a classic.



A Brief History of Leicester Royal Infirmary

by Steve Bruce, Leicester Blue Badge Tourist Guide

The year 2021 sees the 250th anniversary of the Leicester Royal Infirmary, founded by the Rev Dr William Watts in 1771. Known then as the Leicester Infirmary (its Royal title was conferred much later), it was built on a site once occupied by St Sepulchre's Church, to the south and outside of the walls of the old town of Leicester. The initial cost was around £2700, raised by public appeal, with many contributors coming from the county, as well as the town itself.

On opening day (September 11th 1771), the infirmary had just 40 beds and was presided over by its first matron, one Susannah Andrews of Illston on the Hill. Matron's salary was the princely sum of £10 (per year, that is), plus a gratuity of £5 if the governors were satisfied with her work.

Other employees on the original payroll were a surgeon, two nurses, a laundry maid, a labourer, a porter and a cook. Note no doctors – just the surgeon!



An oil painting (artist unknown) of LRI shortly after it opened in 1771.

To be admitted, a patient had to pay a 'subscriber's order' of one guinea. This was a form of deposit, returned if they left the hospital alive but in the event of the alternative outcome, their guinea went towards funeral expenses. Tuesday was Infirmary admission day, when the Board met in the old Three Cranes Public House to approve new patients. Not a good idea then to fall ill on a Wednesday in Leicester.

When first built, the infirmary had no running water supply but did boast its own brewery. At this time, it was not unusual for alcoholic products to be used for medicinal purposes and in the year 1808, when the hospital had grown to 60 beds, records show that patients consumed 946 pints of wine, 987 gallons of ale, 38 pints of brandy and 14 pints of gin. Not particularly good if you were being treated for alcohol dependency!

In 1820, when outbreaks of typhus, typhoid fever and smallpox were common in the town, a separate 'fever house' was established, in an effort to control these major causes of death. Further developments in 1860 saw an increase to 200 beds, then around 1870, Leicester became one of the first infirmaries to provide formal training for nurses.

In 1889 HRH Princess Louise, Queen Victoria's daughter, opened a new wing dedicated to the treatment of children, known after 1911 as the Children's Hospital, then 1904 a new outpatients department was built, to add to a dedicated maternity wing of 156 beds.

This progressive and pioneering outlook must surely have contributed to the granting Royal status to the Infirmary by King George V in 1912. The Leicester Royal Infirmary joined the new National Health Service in 1948, then in April 2000 it merged with Leicester General Hospital and Glenfield Hospital to create the University Hospitals of Leicester NHS Trust. Today the trust employs approximately 12,000 staff and has about 1000 beds. A far cry from the original 8 staff and 40 beds.

No doubt the LRI will continue to evolve and develop to meet the ever changing medical needs of our local population. In the meantime, Happy Birthday Leicester Royal Infirmary!

Racism Today?

(continued from page 3)



Chine MacDonald tells her own story as a British Nigerian with a quite privileged background: her mother was awarded the CBE for services to Education and came of generations of a deeply Christian family in Eastern Nigeria. After a Cambridge degree in theology, Chine MacDonald now works in world development at Christian Aid, our favourite charity. Her book is uncompromisingly honest, but also loving, as she loves the churches despite their unconscious racist bias. She exposes the truth that most of us think of Jesus as a white man.

Thankfully, in this church we had the wonderful witness of Badie Girgis-Hanna, that very old retired Egyptian Physician, who worshipped here Sunday by Sunday with his Irish wife Sheila. He became very excited when the Radio Times published on its front cover a picture of what Jesus probably looked like, following researches made by studying a 1st century skull from Palestine. He was quite brown and quite unlike the dreadfully sentimental depictions of the white Anglo-Saxon American Christ. Though I have to say that Christians are of course free to depict Christ in whatever guise they wish. Just don't expect me to admire them all.

But the real shock came to me in last weekend's Guardian Colour supplement, which carried an article about the mental breakdown of a black actor, David Harewood. The article made clear that his breakdown (and his father's) was closely associated with subliminal racism, race hate and racial superiority, much of which had been unconscious, to which he had been subject for quite a large part of his life. It began when he was seven, when an older white gentleman walked towards him as he was playing outside his house. When he was within arm's length, he leaned in toward the little boy and said in tones of extreme anger, "Get the (expletive deleted) out of my country, you little black b*****" But, reasoned the little boy, this is my country, too.

Let us pray that our partially blinded eyes may be opened, that we shall indeed see that we may learn from all people of whatever gender, culture, or colour, that our prejudices may be challenged, and that our new and different sightedness will prevail, and that we shall dare to change our attitudes.

Chine MacDonald hopes and prays, as I do, for something different: where whiteness has been removed from its pedestal: where we are all seen as equal in the sight of God. Chine is married to a white man, and she hopes that we might change the world for their 2-year-old golden-brown boy.

* Additional reading was provided for me by Cherry Fulloway, who lent me a scientific monograph by former Vice-Chancellor of the University of Leicester, Kenneth Edwards, 'What is Race? A geneticist's view.' His conclusion is simple: 'none of the information about homo sapiens, whether occurring in Africa or after migration, adds any support to claims that races exist in humans.' My own deduction from this scientific evidence is that there is only one race, the human race.

Calendar of Services and Events

OCTOBER

3 Sunday

HARVEST THANKSGIVING & ST FRANCIS OF ASSISI

08.30 Holy Communion (BCP) Celebrant: The Vicar
 10.30 Sung Eucharist Celebrant & Preacher: The Vicar
 18.30 Choral Evensong Preacher: The Vicar

6 Wednesday

12.30 Wednesday Wondering Leader: The Vicar

7 Thursday

10.15 Holy Communion Celebrant: Rev. Jane Sharp

10 Sunday

19th SUNDAY AFTER TRINITY

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

13 Wednesday

12.30 Wednesday Wondering Leader: The Vicar

14 Thursday

10.30 Holy Communion Celebrant: Rev. Jane Sharp

17 Sunday

20th SUNDAY AFTER TRINITY

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

20 Wednesday

12.30 Wednesday Wondering Leader: TBC

21 Thursday

10.30 Holy Communion Celebrant: Rev. Jane Sharp

24 Sunday

LAST AFTER TRINITY - BIBLE SUNDAY

08.30 Holy Communion Celebrant: TBC
 10.30 Sung Eucharist Celebrant: TBC
 18.30 Choral Evensong Preacher: Sheila Roberts

27 Wednesday

12.30 Wednesday Wondering Leader: TBC

28 Thursday

10.30 Holy Communion Celebrant: TBC

31 Sunday

ALL SAINTS & ALL SOULS

08.30 Holy Communion Celebrant: TBC
 10.30 Sung Eucharist Celebrant: TBC
 18.30 Requiem - *Faure* Preacher: TBC

NOVEMBER

Officiants will be announced in the weekly sheet.

7 Sunday

ALL SAINTS (AM) & ALL SOULS REQUIEM (PM)

14 Sunday

REMEMBRANCE SUNDAY

21 Sunday

CHRIST THE KING

28 Sunday

ADVENT SUNDAY

Commemorative Flowers

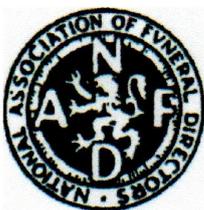


October

- 3 **Harvest**
- 10 Janet Felstead in memory of David
- 17 Mrs. Sowman in memory of Bill and Michael
- 24 Kath Higginson in memory of husband Arthur
- 31 Chris and Kathryn Morfey in memory of their son Thomas

November

- 7 **Remembrance**
- 14 **Remembrance**
- 21 Jo and Peter Durham in loving memory of Suzanne, greatly missed Mum and wife



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

What's on ...

Sundays	Coffee after Eucharist Organiser: Elizabeth Turner	11.30	Church
Thursdays	Coffee after Eucharist Organiser: Elizabeth Turner	11.00	Church
Thursdays	St James's Singers Director: Michael Rule	19.30 alternate Thursdays	Ashman Music Room
Fridays	Boys' and Girls' Choir Practice Full Choir Practice Director: Mike Rule	18.00 19.30	Ashman Music Room

Who's who ...

Churchwardens	Simon Edwards MBE April Rule	fabric@stjamesthegreater.org.uk
Deputy Wardens	Paul Jenkins Janet Burton	
PCC Secretary		pcc.secretary@stjamesthegreater.org.uk
Church Administrator		office@stjamesthegreater.org.uk
Treasurer	Alastair Jackson	treasurer@stjamesthegreater.org.uk
Acting Director of Music	Michael Rule	dom@stjamesthegreater.org.uk
Acting Assistant Organist	Guy Steed	
Flower Guild Coordinator	Julia Walker	juliabentom350@outlook.com
Parish Safeguarding Officer	Vicky Roe	pastoral.assistant@stjamesthegreater.org.uk 0116 255 2108
The Shell Editor	Paul Jenkins	editor@stjamesthegreater.org.uk