

Holy Week and Easter fall this month, the climax of our Lenten preparation of prayer and fasting; of studying the theme of reconciliation with our fellow Christians; of supporting health projects in Africa through the diocesan appeal.

*Hosanna to the Son of David.*

*Blessed is he who comes in the name of the Lord.*

Our liturgy on Palm Sunday combines both triumph and tragedy. As we gather with palms, the procession comes into church reminding us of the exuberant demonstration of praise which greeted Christ as a king as he rode into Jerusalem on a donkey. The palm crosses, which we are given, are more than a keepsake. They symbolise the fact that those who sang 'Hosanna' to the Son of David turn against Christ, shouting 'crucify him'. Our small crosses provide us with a focus as we begin the journey of Holy Week.

*A new commandment I give to you,  
that you love one another, as I have loved you.*

On Maundy Thursday we celebrate the inauguration of the Eucharist at the Last Supper. It is a liturgy of contrasts as we reflect on Christ's loving service, and remember the night on which he was betrayed. Maundy comes from the Latin *mandatum*; Christ's commandment, or mandate, that we should love one another. The profundity of this call to love is demonstrated by the representation of John's narrative of Jesus washing his disciples' feet. We are called to follow Christ's example of humility. We are called to proclaim the message of the Kingdom, and we do this by demonstrating loving service. At the end of the service we are called to follow Christ into the darkness of the night, we are called to watch and wait at Gethsemane.

*By his wounds we have been healed.*

According to John's Gospel, the cross is seen as the moment when God's glory is revealed. Whether in the children's liturgy or in our Three Hours Devotion on Good Friday we are drawn together to contemplate this mystery. In the singing of hymns, in the times of reflection and silence we enter more deeply into the finished work of Christ, his death and resurrection. We contemplate the power of love, humility and goodness to overcome the destructiveness of that which is evil. We find ourselves confronted with the challenge of the crucified Lord in our lives, and in our world, today.

*May the light of Christ, rising in glory,  
banish all darkness from our hearts and minds.*

Easter Eve, also known as Holy Saturday, is a time of silent waiting and anticipation. Between our commemoration of our Lord's death, and the kindling of the new fire which marks the start of Easter the church waits. In darkness. In silence. Then we glimpse the dawning light of Christ's resurrection glory. On Easter Day we gradually allow that light to flow into the dark and silent places of our own hearts and minds. As Rowan Williams describes it; 'to speak of resurrection is ..... to speak

of one's own humanity as healed, renewed and restored, recentred - in God'. This is a process, rather than a completed state, in which our worship and our discipleship is renewed as we recognise our risen Lord in the breaking of bread.

*Alleluia! Christ is risen,  
He is risen indeed. Alleluia!*

*Julie Gittoes*

## HOLY WEEK

<b>Palm Sunday</b> 20 <sup>th</sup> March	09.30	Procession of Palms
<b>Monday - Wednesday</b> 21 <sup>st</sup> - 23 <sup>rd</sup> March	21.00	Compline (Night Prayer)
<b>Maundy Thursday</b> 24 <sup>th</sup> March	20.00	Commemoration of Last Supper and Washing of Feet
<b>Good Friday</b> 25 <sup>th</sup> March	10.30 12.00 - 1500	Children's Service Three Hours Meditation
<b>Easter Eve</b> 26 <sup>th</sup> March	20.00	Easter Vigil and Lighting of New Fire
<b>EASTER DAY</b> 27 <sup>th</sup> March	08.00 09.30	Holy Communion Parish Communion

## ANGEL VOICES: the significance of the Sung Eucharist Service

*This piece is a summary of an article written by Archbishop Rowan Williams for Church Music Quarterly.*

*Here at St James' we sing the Gloria, Sanctus and Angus Dei (known as the Ordinary of the Mass) in the course of our sung Eucharist on a Sunday morning. Williams begins his article by reflecting on why, in many churches, this has ceased to be the case. In some contexts there has been a move to more contemporary worship styles; in others, church choirs have disappeared, or settings have become unpopular or congregations have lost confidence in singing those parts of the liturgy. Williams finds it strange that instead of singing the Sanctus, which evokes heaven's out pouring of praise, we mutter 'Holy, holy, holy' in prose.*

*He writes that* ‘The Gloria and the Sanctus are expressions of simple and other-directed praise ... What’s more, they both allude to scriptural events in which the worship of heaven and the worship of earth come together - the angels of the nativity and the seraphs of Isaiah’s vision ... Our worship, above all in the Eucharist, sets us in heavenly places, give us a part in that “celestial choir” ...

‘[the Gloria and the Sanctus] should be a reminder of the underlying fact of all worship; it takes place in Christ. We are enabled to occupy the same spiritual territory as Jesus, to pray with his words (“Our Father”); but in this transfiguring reality we also share the outpouring of creation’s praise, channelled through Jesus and his sacrificial offering, to God the Father. Something is missing if we let go of the allusions here. The angels singing to the shepherds are announcing the event that will open heaven for us. The seraphs in Isaiah are the instruments both of eternal praise and of earthly vocation; the vision of glory is what makes mission happen. Without this, our worship is actually secularised, however much we go on with words about the wonderfulness of God and how warmly we feel towards him. It becomes something we do in an effort to lift ourselves to God, not the expression of God’s life lived in us, or of the overwhelming Godward “tide” of all reality, visible and invisible, reflecting God’s glory’.

*Williams senses that the decline in singing the Ordinary reflects confusion and a lack of confidence about worship. He describes it as a desire to avoid standing before God’s overflowing glory. He then asks ‘What kind of music can be adequate to this?’. We do not know what heavenly worship is like but we can sing God’s glory without imitating angelic voices.*

He concludes that perhaps ‘we can only try to mark a pause, a moment that has some space around it. The three words dropping like stones, “Holy, holy, holy” do their own work ... the words themselves demand a slowing down, said or sung ... These are moments when we acknowledge that worship is not our achievement or our property; when we sing with the Church’s voice (in earth and heaven) not just the voice of this group’.

‘The main thing is to hang on to the conviction that some things in worship really need singing if only to recall us to the belief that we need to with the Church, with creation, visible and invisible, not just as ourselves, whether robed choir or music group ... the moments where we let ourselves open up to angel voices are the moments when we get to the heart of the matter, and we should take them as seriously - and as exhilaratedly, if that’s a word - as we can’.

*Let us, encouraged by Williams’ reflections, open ourselves to those heavenly words, “Holy, holy, holy”. Let us stand in amazement in the presence of God’s overwhelming glory. On Easter Day, let us join with the angels in singing ‘Glory to God’.*

## CHRISTIAN FOOD FESTIVALS

Recently, at Our Lady of the Rosary Church in Staines, we attended Kirstie Hird's presentation of the Christian tradition of food associated with festivals. In last month's Spire we learned that in Judaism the food connection is very strong with many of the traditions being laid down in the Old Testament, particularly in Leviticus. There's little biblical guidance in comparison for Christianity. Luke's account of the Last Supper is our most important teaching and food and drink is only named in the miracles of 'water and wine' and the different accounts of feeding the thousands with a few loaves and fishes. Christianity's most important celebrations at Easter and Christmas have given rise to evolving food traditions that differ across the world so Kirstie took us through the year from a geographical perspective.

Starting in February, Carnival explodes in a riot of sound and colour in Brazil. Children enjoy food from street stalls, coconut milk, drunk by inserting a straw into a bored hole in the shell, pineapple wedges, fried chicken parcels and grilled sausages on sticks. 'Came Vale' means 'Goodbye to meat', so Mardi Gras festivities in South America and elsewhere are a last chance to let your hair down before the lean days of Lent. In Britain we are more subdued, merely calling it Shrove Tuesday, and perhaps venturing as far as to toss a few pancakes, traditionally enjoyed with a squeeze of lemon juice and sugar. The theory is that this simple recipe uses up all the rich foods in the house, before Lenten austerity leading up to Easter.

The forty days of Lent, representing Jesus' time in the wilderness, are relieved in this country on the fourth Sunday - Mothering Sunday - which gives us the opportunity to relax the rules of this fasting period. This festival dates back to the Middle Ages, when people in remote villages made their way to the main, or Mother Church of the parish for special services. Working girls would take a Simnel cake home as a gift for their family. This is a rich fruit cake, with a layer of marzipan inside, topped with toasted marzipan and decorated with eleven balls of almond paste to represent the loyal apostles.

Towards the end of Holy Week, on Good Friday, hot cross buns are prepared in Britain and the USA; a sweetened bread dough containing dried fruits, decorated with a cross to symbolise Jesus saving the world. On this day especially, food should be simple and meat-free. Perhaps this is why 'fish on Friday' has become such a tradition particularly in Catholic regions. In Cyprus the traditional Good Friday soup is flavoured with vinegar, to remind us of the drink offered to Christ on the cross. Depending on the date of the full moon at the Jewish Passover, Easter Day falls between 21 March, the spring equinox, and 25 April. It's the most important festival in the Christian calendar, traditionally a time for baptism and renewal. As with other Christian celebrations, pagan symbols overspill into more modern traditions; eggs, a symbol of new life, are decorated in bright colours and patterns to reflect the happiness of Spring and of Jesus' resurrection.

Easter signals the welcome return, in many cultures, of rich foods, including meat and cream, cakes, biscuits, puddings, sweet breads and, of course, chocolate eggs. Many Easter recipes use yeast to rise dough, reminding us of Jesus rising from the

dead. In Colomba, Italy, Easter bread is shaped into a dove, the symbol of peace. Slovak Easter bread is decorated with pieces of pastry moulded in the shapes of birds. Italian *tortona* is a piece of dough twisted round an egg. In Bulgaria, bread is decorated with whole cooked eggs, and eggshells are painted bright red to remind us of the blood Jesus shed on His death. Eggs are dyed or painted in many countries. In the Azores, an Omeleta Pascal is made with eggs laid on Good Friday. *Figolla* is an egg pastry from Malta, often shaped as a fish, covered with bright icing with a half Easter egg as a fin. Cassata is the rich Italian ice cream traditionally enjoyed at the end of the Lenten avoidance of eggs and milk. Greeks bake special bread, and enjoy roast lamb, lamb symbolising Jesus' dying to save the world. In African countries, Christians enjoy chicken with roasted or boiled rice. In Ethiopia, the Orthodox Easter is celebrated slightly later and is called *Fassika*. Having eaten no animal products during Lent, Ethiopians enjoy sourdough pancakes and mutton stew.

*Richard Melville*

(To be continued in a later edition of *The Spire*).

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## ONE MONTH AFTER THE TSUNAMI

Choosing biblical stories or images to suit particular circumstances is fraught with difficulty - and danger. For example, whether your house was built upon sand or upon rock, when the Tsunami hit the coast of Sri Lanka, when the wind blew and the floods rose, every house crashed to the ground, whatever it was built upon in the village of Kosgoda. Whether your house was made of concrete, breeze block, brick, wood or palm fronds it was smashed to a tangled mess.

Or take the story of Noah and the flood. Many have used that story to describe the scope and scale of the disaster, with whole villages wiped out, train carriages and schools swept out to sea, deep sea trawlers swept up from their harbours and dumped high up on the road and railway. Animals in the coastal wildlife zones, however, sensed danger and fled. It seems no wild animals, from bandicoots to elephants, were lost. But read the Noah story more carefully and it has a clear agenda about good and evil. Noah and his family were saved from the flood waters because he alone remained faithful to God. Are we suggesting that this vast tidal wave crossed 2,500km of ocean and aimed itself, as if by divine magnetism, to destroy particular families and villages while other neighbours were protected and safe. Do we really subscribe to a God of vengeful manipulation? I trust not.

Today is January 26<sup>th</sup> 2005, exactly one month since the Tsunami hit. Today, Ramani and I travelled south on the road to Galle, to Kisgoda, the village where we spent such blissful days immediately before Christmas. We travelled to distribute food and other essentials to the 67 households of the village, every one of whom has lost everything - home, livelihood, possessions. Fortunately there were only three deaths in the village, but our eyes could hardly believe the scene. Where previously scattered houses, palms, coconut trees and gardens prevailed, now there is an open view to the sea, for almost all the vegetation, as well as every house, is gone. A huge

open space remains with lean-to's, tents and makeshift shelters attached to salt-burned tree stumps or remnants of walls.

We distributed the carefully assembled bags of rations, each made up according to numbers, ages and conditions in each household. All this through the dedication of the staff of Leo Burnett Advertising Agency in Colombo who have raised funds, given their time and skills with humility and energy. Next, the staff of the agency are organizing the community to reconstruct the 67 houses - each village household will commit to work until all the houses are re-built. Each house, of breeze block, will be 500 sq. metres and cost about Sterling 2,500. A critically important part of the rebuilding is to help the villagers away from dependency and back to self-sufficiency, using their time and talents, not only to re-build houses but also the traditional wooden catamaran boats by which the fishermen earned their livelihood. All the households in this village are Buddhist and took sanctuary in the village temple when the disaster struck. My visit to Kosgoda, a month after the Tsunami, reminded me above all of the profound truth in Buddhism that nothing is permanent within the material or human world. The villagers accept this inherently and they are not asking the very western, 21<sup>st</sup> century question "why me, why us?". The involvement of so many others in bringing relief and rehabilitation, helping others to rebuild for themselves brought to mind the truth of what is often called in Sri Lankan Christianity, Lotus Theology. For when the rains come and the sun shines the lotus in its beauty blossoms on the surface. When the monsoons fail and the earth is parched in hard baked earth the lotus root is baked hard, but remains until the next rains allow it to flower. The scorched earth of this village, Kosgoda, baked hard by the sun, burnt by the sea salt, contains the lotus root of people prepared to stick by each other in the barrenness, and through their continuing presence allow the lotus once again to flower.

So if I were to choose a biblical text, one month on from the Tsunami it would be "Christ Jesus emptied himself" for in those whose lives have been emptied, but who live in hope and dignity, in pain and weakness, as well as in those who are emptying themselves by giving up time, energy and skill to help - surely Christ is to be found.

*Brian Leathard*

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## **FAIRTRADE FORTNIGHT 1 - 13 March 2005**

### **Help to MAKEPOVERTYHISTORY**

Buying Fairtrade helps poor producers and sends a powerful message that we want to see a fairer world and are prepared to put our money where our mouth is. Look for the label on a growing range of products . . . not forgetting bananas. How about a Dubble Egg or a bag of Divine Heavenly milk chocolate eggs for Easter? If you have trouble finding them, pop in to an Oxfam shop.

*The URC church in Hampton Hill High Street sells a range of fairly traded products on Saturday mornings from 10.30am - noon.*

*This Made a Difference:*  
**It's a whole new world with Children**

When I heard of pregnant friends giving up good careers, travel opportunities, not to mention good salaries to stay at home and raise their children, I would wonder why. Why would someone who's spent years working long hours to get to the position they are, want to throw it all in. There are excellent nurseries to look after children and why would you want to spend your days going to mother and baby groups, music classes, and baby gyms, talking incessantly about how they eat, sleep and poo!

Well roll forward a few years and that person is now me. The life I once knew of frequent holidays abroad, going out late on a Saturday night, sleeping late on a Sunday morning, going to the gym 4 or 5 times a week and just being able to go somewhere at the drop of a hat has gone for good.

Having children is a life changing experience, and one I am happy to say I am relishing. But it came as a major shock when my son was born. Nothing had prepared me for how invasive this tiny little person was going to be, how he was going to take over every bit of my life and how motherhood was a 24/7 job.

Organisation had always been a strong point of mine, or so I thought, but this was a completely different league. Days are planned, prepared for and arranged with expert precision to ensure we can get out of the house with clean bottoms (the children!), full tummies and clean clothes. It took a long time to get here, with many slip ups along the way, hastily borrowing or buying clothes, nappies and drinks when we were out. Using anything to clean up dirty faces, hands, and all things that were touched.

My experience of babies was non-existent. My husband was no better. I didn't know which was the front and back of a nappy let alone how to change one, and as for what was to be found in one ... well now I know why there is so much talk about it between mothers!

Fashion and clothes had always been an interest of mine, but baby clothes were a whole new world. Sleepsuits, well they are for bed I thought, but no, babies wear them in the day too. Sometimes with vests underneath. Or not. Long or short sleeved, or no sleeves. And if it's with baby sleeping bag, well that all changes again. Muslins - the most invaluable item in the mothers bag, but I hadn't a clue. Then there are all the "attachments" that come with baby too. This is where my husband came into his own. Prams had to be the most time consuming decision of all. Well they are to push baby from one place to another or to go to sleep in. Or so I thought. If only life was that simple. Prams can have 3 wheels or 4, or sometimes 2 for steps; tilting, locking or swivelling; suspension too if you like - particularly if you want to go off road (are we talking prams or bikes?); seats - adjustable, facing forward, back or both; travel systems, where the car seat fits the pram too; then there are the dimensions and weight, essential to ensure it fits in the car boot; and of course ease and speed with which it can be put up and down, particularly important

on a cold, wet day. We are now experts. We have read the manuals. We have walked miles up and down shops pushing various combinations. We could have even helped Russell Crowe. The Gladiator star apparently took 20 minutes to put up his son's pram recently!

No-one had warned me about the total exhaustion that comes with a new baby. Tiring was the word used. Labour was tiring. The days after are exhausting. Catching sleep where and when you can, an hour where you can. Although you never actually manage to catch-up!

Those days of coming home at 3am looking forward to a long sleep the next day are a world away, but I don't miss it at all.

My old daily life has changed beyond recognition and I was totally unprepared for how hard it would be. It's non-stop, relentless, regardless of how you might be feeling. And now we've moved on to potty training and tantrums of one, whilst weaning the other. All at the same time!

However, regardless of how difficult it is at times, it is far outweighed by the wonderful opportunity of bringing up my children and watching them grow, delighting at the smallest accomplishments and savouring the biggest cuddles in the whole wide world.

I could not, and would not want to, imagine a life without them.

*Karen Saul*



The windows in the South Aisle are being repaired and reglazed, so that is the reason why they are now looking brighter; clear material is replacing the coloured glass for the next few months.

Palm Sunday is on March 20<sup>th</sup> and Brian will be with us again after his Sabbatical. We shall welcome him and Ramani, as we shall also record our thanks to Julie who is looking after us so well.

On Easter Day, Liz Butler's daughter Kirsty will celebrate her marriage to Damian - this will be a happy and special occasion. You will be welcome at the wedding service at 2pm.

There has been some progress at last on the West Porch - have you looked lately? Finally you will be interested to know that when Julie was buying wine at Sainsbury's for a marriage preparation meeting, the cashier asked to check her age - was she really over 18? !

JILL GODDARD has moved to  
50 Doris Road  
ASHFORD  
Middlesex TW15 1LR

**Lifeboats**  
Royal National Lifeboat Institution

## **WANTED - Assistant Scout Leader (ASL) 3<sup>rd</sup> Hampton Hill Scout Group**

### *Why does the Scout Troop need Assistant Scout Leaders?*

As the Cub packs continue to feed in larger numbers to Scouts, the troop needs two assistants to allow the ongoing success and development of the troop. I'm looking for at least one assistant, preferably two to share the everyday jobs below and to give me an occasional night off as although I have a strong group of helpers, due to work commitments none are currently able to give time on a regular basis. I would ideally like each person to support me on a regular basis, i.e. a minimum of two evenings a month each.

### *What is involved?*

Help run a weekly meeting for 2 hours, for 10 to 14 year olds which involves the following: Plan and run games; research, organise and run activities; helping to organise the weekly programmes for the above meetings (1 hour or so); agreeing to a CRB check; assist with the planning of each term's programme; keeping Scout record cards updated so that badges are awarded when due; be able to run the occasional meeting with help, in the leader's absence.

### *What help do I get?*

Firstly, support from me and a promise never to intentionally throw you in the deep end!; support, help and guidance from the 3<sup>rd</sup> Hampton Hill 'Leadership Team'; mandatory training to give you the skills to plan and run programmes, paid for by the group; optional training on various activities such as air rifles, hill-walking, climbing, archery etc.; P.T.A. (Personal training advisor) as a mentor with support from the rest of the leadership team - the Group Executive Committee takes care of all management issues and fund-raising.

### *What skills do I need?*

Absolutely none apart from enthusiasm and a sense of humour!

### *Where and When?*

Friday night core hours are 7.30 - 9.30 pm, I tend to be there from 7 - 10 pm; once a term programme planning meetings, usually at a welcoming local hostelry; camps at Easter and in the Summer, with two or three weekends/overnights (March and July); the occasional Saturday or Sunday for district events and competitions.

### *What will I get out of being an assistant leader?*

Fun and a great sense of achievement, outdoor activities, meeting new people, friendship, new knowledge and skills, personal development and challenge, being part of a team, stimulating activities and seeing a worthwhile result. The joy of sharing in our Scouts successes; a free uniform, gosh! ... and finally, the prospect of promotion as I am looking to step down to assistants role in the next two years, however I will not be leaving as I enjoy all this too much!

Once you have had a ponder over this, give me a call or come and see us on a Friday and we will discuss it over a pint or glass of wine.

Paul Fitchett Scout Leader (3<sup>rd</sup> Hampton Hill)

020 8941 7186.

## FROM THE JANUARY REGISTERS

### BAPTISMS

16 Thomas Harry Clifton, Hampton Hill

### FUNERALS

17 Leonard Stuart Taylor, Hampton Hill 84

## DATES TO NOTE

- 1 David, bishop, c601
- 2 Chad, bishop, missionary, 672
- 6 **4<sup>th</sup> Sunday of Lent**, Mothering Sunday
- 7 Perpetua, Felicity and companions, martyrs, 203
- 8 Edward, King, bishop, 1910
- 13 **5<sup>th</sup> Sunday of Lent**, Passiontide begins
- 17 Patrick, bishop, missionary, 386
- 19 Joseph of Nazareth
- 20 **Palm Sunday** )
- 21 Monday of Holy Week )
- 22 Tuesday of Holy Week )
- 23 Wednesday of Holy Week ) *see box at front*
- 24 **Maundy Thursday** ) *of Spire for services*
- 25 **Good Friday** )
- 26 **Easter Eve** )
- 27 **Easter Day** )

### Diocese of London Lent Appeal 2005'

#### I was sick and you took care of me'

Please join with parishes across the London Diocese to raise money for health care projects in five southern African countries. See display in church for details. The projects are supported by the following church agencies - Christian Aid, Mothers' Union, CMS, USPG and Crosslinks. They will ensure the money is put to very good use.

The appeal shows our diocese playing its part to **MAKEPOVERTYHISTORY** by responding to critical health care needs in Africa, taking action itself, as well as calling for essential political will from world leaders.

There are lots of leaflets, prayer cards and Gift Aid envelopes to take and share with others. Donations should be handed in at church (using Gift Aid whenever possible) with cheques made payable to **PCC of St James Church (Lent Appeal)**. Online donations at [www.london.anglican.org/LentAppealDonate](http://www.london.anglican.org/LentAppealDonate) Form

**LOOK OUT FOR A 'FUN' FUNDRAISING INITIATIVE BY THE GUIDES**