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thespire

stjames-hamptonhill.org.uk please take a copy



INSIDE

PICKING UP THE PIECES...



The inside story of the
Teddington's **Tearfund**

FULL DETAILS OF ALL THE EASTER SERVICES PAGE 2

thespire is published nine times a year for the Parochial Church Council of St James.

We make **no charge** for this magazine, but we hope that you will contribute towards the production costs to enable us to expand our important outreach across the parish.

If you are a regular reader please consider making an annual donation. Cheques should be made payable to *The PCC of St James* and sent to Spire Appeal c/o the Parish Office.

Thank you.

GET IN TOUCH

STORIES, FEATURES

Janet Nunn is our editor. If you have any ideas or news, or would like to write an article for the magazine, please contact her:

☎ 020 8979 6325

✉ janunhh@btinternet.com or

✉ spire@stjames-hamptonhill.org.uk

AROUND THE SPIRE

Susan Horner writes Around the Spire. If you have any news to be considered, please email: ✉ smhorner5@yahoo.co.uk

WHAT'S ON

Griselda Barrett is listings editor. If you have an event to be considered for inclusion, please email: ✉ griseldabarrett@blueyonder.co.uk

WEBSITE / YOUNG SPIRE

Prill Hinckley is the church webmaster. She also compiles the monthly Young Spire page. Please email: ✉ p.m.hinckley@blueyonder.co.uk

CIRCULATION

thespire is available free from church and other outlets. It is also delivered across the parish or posted further afield. To receive a regular copy these last two ways, contact Susan Horner:

☎ 020 8979 9380

✉ smhorner5@yahoo.co.uk

✉ 5 St James's Avenue, Hampton Hill, Middlesex TW12 1HH.

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CREDITS

PRODUCTION

Design/Chief Sub-editor Nick Bagge

Sub-editor Prill Hinckley

Proofreaders Susan Horner and Dick Wilde

PUBLISHING

Printer Justin Hollingsworth 020 8686 4481

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St James's Church is proud to be a Fairtrade church. We use Fairtrade communion wine and Fairtrade tea and coffee after services. We also promote and sell Fairtrade products.



When you have finished with this magazine, please recycle it.

Welcome

April / May 2012



We shall be approaching Easter when this issue reaches you. This year we have not only the Church's celebrations but also the forthcoming Queen's Diamond Jubilee in June and the Olympic Games at the end of July.

This edition of thespire also includes our **Annual Appeal letter**. We very nearly reached our budgeted figure last year and are very grateful to all who contributed. Starting in December 2012 we shall be celebrating the 150th anniversary of our church and, naturally, we shall be featuring articles in thespire. We are planning one souvenir anniversary edition in 2013. It would be good if we could help to fund this special year with a bumper appeal total. thespire enables us to feature articles about the history of the church and all its various activities, including photographs, and we are looking forward to planning this anniversary year.

Best wishes

Janet

Janet Nunn,
Editor

For the latest news: stjames-hamptonhill.org.uk

Sundays

8am Holy Communion
9.30am Parish Communion

1 April — Palm Sunday

Procession of Palms
Isaiah 50.4-9a; Philippians 2.5-11;
Mark 15.1-39
8pm Compline (night prayer)

Monday in Holy Week

8pm Holy Communion

Tuesday in Holy Week

3 April 8pm Way of the Cross

Wednesday in Holy Week

4 April
7am Holy Communion
9.15am Morning Prayer
8pm Compline

Maunder Thursday

5 April
10.30am Chrism Eucharist at St Paul's Cathedral
8pm Liturgy of Lord's Supper and Watch of Prayer for an hour. (No 2pm Communion)

Good Friday

6 April 10.30am All-age Worship, followed by hot cross buns
2pm Liturgy of Good Friday

April / May Services



Holy Saturday

April 7 8pm Easter Liturgy

Easter Sunday

8 April
Acts 10.34-43;
1 Corinthians 15.1-11;
John 20.1-18

Mon-Fri (but not Tue)

9.15am Morning Prayer

Tuesdays

9.30am Holy Communion

15 April —

2nd Sunday of Easter

Acts 4.32-35; 1 John 1.1-2.2
John 20.19-end

22 April —

3rd Sunday of Easter

Acts 3.12-19; 1 John 3.1-7
Luke 24.36b-48

29 April —

4th Sunday of Easter

Acts 4.5-12;
1 John 3.16-end;
John 10.11-18

1st Wednesday in month

2 May 7am Holy Communion

1st Thursday in month

3 May 2pm Holy Communion

6 May —

5th Sunday of Easter

Acts 8.26-end; 1 John 4.7-end;
John 15.1-8

13 May —

6th Sunday of Easter

Acts 10.44-end; 1 John 5.1-6
John 15.9-17

17 May —

Ascension Day

9.30am Holy Communion

20 May —

7th Sunday of Easter

Acts 1.15-17, 21-end;
1 John 5.9-13; John 17.6-19

27 May — Pentecost

Acts 2.1-11; John 14.15-end

OUR CLERGY



VICAR

Revd Peter Vannozi

Peter was born in Hanwell in 1962, but owes his surname to his Italian great-grandfather who came to the UK in the late 19th century. Peter was ordained in 1987 and prior to joining St James's he was Vice Dean and Canon Pastor at Wakefield Cathedral. Peter is Chair of Governors of Hampton Hill Junior School and a Trustee of Hampton and Hampton Hill Voluntary Care Group.

☎ 020 8979 2069

✉ vicar@stjames-hamptonhill.org.uk

✉ The Vicarage, 46 St James's Road, Hampton Hill, Middlesex TW12 1DQ.

BAPTISM AND WEDDING ENQUIRIES

These should be made in person in church on a Saturday morning from 10-10.30am.

PARISH OFFICE



PARISH ADMINISTRATOR

Nickie Jones

For all enquiries and hall bookings. The office is open on Monday, Wednesday and Friday mornings.

☎ 020 8941 6003

✉ office@stjames-hamptonhill.org.uk

✉ St James's Church, 46 St James's Road, Hampton Hill, Middlesex TW12 1DQ.

CHURCHWARDENS



Carole Greville-Giddings

☎ 020 8979 6592

✉ carole.g-g@hotmail.co.uk



Nick Bagge

☎ 020 8783 0871

✉ Nickbagge1@aol.com

OTHER CONTACTS

• Bell Ringing Susan Horner 020 8979 9380

• Brownies Sarah Beer 075 0135 4225

• Charities and Links Committee

Ann Peterken 020 8891 5862

• Cleaning Rota Margaret Taylor 020 8979 3961

• Church Flowers Coryn Robinson 020 8979 6786

• Churches Together Around Hampton

Ann Peterken 020 8891 5862

• Deanery Synod Lesley Mortimer 020 8941 2345

• Eco-Group Catherine Gash 020 8783 0563

• Guides Sarah Reed 020 8241 0499

• Hall Bookings Nickie Jones 020 8941 6003

• Hall Coffee Rotas Clare Ryan 079 7234 7956

• Mission Partner Link Liz Willmot 020 8977 9434

• Mozambique/Angola Link

Gwynneth Lloyd 020 8943 0709

• Organist / Choirmaster

Sam Draper 020 8892 4957

• Organist Emeritus

Geoffrey Bowyer 020 8894 3773

• PCC Secretary Jane Gibson, by email:

janealigibson@hotmail.co.uk

• Properties Committee

Bryan Basdell 020 8979 2040

• Scout Group Paul Fitchett 020 8941 7186

• Servers Lesley Mortimer 020 8941 2345

• Sidespersons Janet Taylor 020 8979 0046

• Social Committee Liz Willmot 020 8977 9434

• St James's Ark Debbie Nunn 020 8979 3078

• Sunday School Catherine Gash 020 8783 0563

• Treasurer Don Barrett 020 8979 3331

• Theatre Club Peter Hale 020 979 9287

• Weekly Notices/Pew Sheet

Nickie Jones 020 8941 6003

The shocking story of Easter's new life



Is this a sign of getting soft? The day before putting hand to keyboard to write this, I stopped and stared in wonder in my back garden. I spied the first flower of Spring there. It was a crocus, just emerging from out of the lawn. I confess to having been moved by it.

February is not my favourite month — the winter seems endless even though I know rationally that it will end; and also it has not been a bad winter. Nonetheless, there was this flower. I had to photograph it, and felt moved to share it with my Facebook friends via a nifty little App called *Instagram*.

Now all of what I have said above is true, but I wonder how you responded to it? Some will probably identify with my experience of the natural world: awe, wonder, splendour. Others may regard it as sentimental — a bit of me was cautious about my own reaction.

Others of you will have identified with the mention of modern technology. The photograph and subsequent uploading of it were done via a phone. You may even have interrupted reading this to download the App I mentioned.

Some of you will have stopped reading, cursed the modern world, declaimed loudly that phones are only for phone calls, and clergy should have better things to do with their time than using them to photograph flowers!

I think that the things I mentioned above do have one thing in common — I can best call it the 'shock of the new'. (I think that the expression was coined by the Australian art critic Robert Hughes as the title for a documentary series about contemporary art in 1980.)

Living through an age of change

What 'shock' can there be in the predictable emergence of a flower in the Spring? Surely nothing? Yet for all that I understand about the cycle of the seasons of the year, it is still somehow surprising, exciting, stimulating. I feel happier as a result! A simple thing can do something new for me — year after year.

'The shock of the new' with regard to a mobile phone? It is shocking, in the sense of surprising, to consider the rapid advances made in technology in such a short time. When I



Peter Vannozzi

have the privilege of officiating at a funeral for someone whose life has numbered almost a hundred years, I marvel at the changes that that person has seen. It goes beyond the imaginings of science fiction.

Personally, I find new technology exciting, but there is a cost to the planet and to people. Natural resources are expended on the latest 'must-have' gadget. Socially the art of conversation is lost by a table of people all playing with their phones!

The Easter story is shocking

However you may respond to any of the above, I would like you also to consider the 'shock of the new' of Easter. Easter Day is on 8 April, and the season of Easter continues right through the next two months to the day of Pentecost, 27 May.

The 'new' took so many forms in the Easter story. What was 'new' was that the hopes of a king that so many at the time of Jesus paid lip service to seemed to be coming true.

What was 'new' was that that expectation did not see a king enthroned with an army at his disposal. What was 'new' was power being seen as about sacrifice and service — and power most fully seen in its opposite, on a cross.

What was 'new' was an empty tomb and the finality of death contradicted. What was 'new' was a community formed that had to tell other people their shocking news — but this was good news, not bad.

Why is all this 'shocking'? It surprised people and disturbed them. Anything that makes a person think again can do this. Human beings need predictability and consistency. Yet if this is all there is, that way lies the stifling of creativity and the extinguishing of hope. Jesus displays a newness — though he was part of a great tradition of faith — and invites people to do and to be something new.

I wish you all a very happy Easter. The 'shock of the new' is not always pleasant — some new things can be, at best, superficial, and at worst, destructive. Yet Easter can shock us in the best way possible. We can be shocked into hope and the opportunity for life. May it be so for each of us this Easter.

In Thought and Prayer

St. Augustine of Hippo (354-430) writes on the Easter Alleluia in his *Discourse on the Psalms* urging Easter worshippers to take their praises of God out from the church:



Now therefore, brethren, we urge you to praise God. That is what we are all telling each other when we say Alleluia. You say to your neighbour, 'Praise the Lord!' and he says the same to you. We are all urging one another to praise the Lord, and all thereby doing what each of us urges the other to do. But see that your praise comes from your whole being; in other words, see that you praise God not with your lips and voices alone, but with your minds, your lives and all your actions.

We are praising God now, assembled as we are here in church; but when we go on our various ways again, it seems as if we cease to praise God. But provided we do not cease to live a good life, we shall always be praising God. You cease to praise God only when you swerve from justice and from what is pleasing to God. If you never turn aside from the good life, your tongue may be silent but your actions will cry aloud, and God will perceive your intentions; for as our ears hear each other's voices, so do God's ears hear our thoughts.



Martin Luther King (1929-1968), American minister and civil rights activist, preached his 1957 Easter Day sermon on *Questions that Easter answers*. He preached on the power of love, above all other forms of power:

People are always asking, "What is the most durable power in the universe? And the fact is that Easter answers that question too. You wonder about it. What is it that is the heartbeat of the moral cosmos? What is it? Philosophers have tried to grapple with it over the years, and they moved back, and maybe Heraclitus comes out and says that it's pleasure. Maybe somebody else comes out and points out to certain moral established principles. But I tell you I want to reach out and get one morally established principle for you, and said that that is the basic and underlying principle of the universe, that is the most durable power in the world. And do you know what that is? It's the power of love. Easter tells us that. Sometimes it looks like the other powers are much more durable. Then we come to see that isn't true. But the most durable, lasting power in this world is the power to love. And it seems to me that history tells us that. History is a running commentary of it. We have seen the forces of military power hold the throne for a while, haven't we? And it looked like this was the most durable power in the world. It seemed that might made right. It seemed that somehow the more guns and the more ammunition you could get, the greater the power was, the greater the durability of it. Then at every point in history, we have been able to see that this kind of power passes away.

Stand and be counted: it's your PCC

EVERY PARISH in the Church of England is required to have an Annual Church Meeting by 30 April each year. Ours will be on Sunday 29 April following the Parish Communion.

Elections will take place for Churchwardens; the appointment of Sidespersons; and this year, four members of the Parochial Church Council (PCC) to serve for three years, one for two years, and a member of the Deanery Synod to



serve for two years, who will also be a member of the PCC. The Meeting will receive a report on the church's 2011 accounts, and about different aspects of church life.

Date set for Pilgrimage to Holy land: 2-10 February 2013

A PILGRIMAGE to the Holy Land touches us at so many points. Walking in the steps of Jesus in Galilee, Bethlehem and Jerusalem is an extraordinary experience — so many familiar stories taken on a new meaning. Three world faiths, Judaism, Christianity and Islam, meet in Jerusalem. During our pilgrimage we will listen to remarkable local Christians. We will be looked after by a Christian company, based in Jerusalem, and 'talking on the road', enjoying each other other's company. We hope we will be encouraged, refreshed and inspired. It will be Peter Vannoizzi's first visit and Julian Reindorp's seventh. Do join us.



Get hooked on the right fish and seafood

Sustainable Fish Fish and seafood are highly nutritious, but stocks are threatened by over-fishing. Try to buy fish certified by the Marine Stewardship Council (look for the logo.) The Marine Conservation Society's *Pocket Good Fish Guide* (available from www.fishonline.org) shows what to eat and what to avoid.

■ **The Cavan Bakery** has ended 100 years of baking at 12 High Street after the council served a Noise Abatement Notice. Baking has moved to Molesey, but both the High Street shops will remain open as usual.

A NEW REGULAR FOCUS ON OUR GIVING

Charity Box



Give tools to help people in poverty out of poverty

St James's Church is one of thousands of churches that will stand together this **Christian Aid Week — 13-19 May** — to speak out for change. This year Christian Aid Week (www.caweek.org) tells the story of a remarkable change taking place in Gbap in rural Sierra Leone. Ten years of civil war have hampered development and left it one of the hungriest places in the world. Christian Aid works with the Methodist Church of Sierra Leone (MCSL). It looked at the town's farming output and set up a food production group which it provides with seeds and some basic tools, and has helped the group develop a communal rice farm and cassava plot. It helped the community to set up a Village Development Committee, through which to make their voices heard.



houses machinery so they can process their raw produce and command a higher price at market, and a new school building opened this year to replace the old termite-ridden and structurally unsafe one.

Last year 23 volunteers helped St James to raise a total of £3,460 for Christian Aid. With a few more volunteers we could collect even more!

If you can spare a few hours to join volunteers to deliver envelopes and collect them, or to count the money, please speak to Liz Wilmot or Linda Webb in church, or telephone 020 8977 9434 or e-mail elizabethwilmot@talktalk.net

The people of Gbap lobbied for government funding to improve life in their small town. They now have an agricultural work centre that

Teddington, for me, will never be the same again

In the Summer of 2006, I took part in a 1040-mile cycle ride from Land's End to John O'Groats to raise funds for the survivors of the October 2005 earthquake in Pakistan. Soon after, I travelled out there to join a disaster response team in Muzaffarabad. Working around the clock we helped evacuate those still in need of medical care and distributed supplies to 17 refugee camps along the earthquake faultline. Supporting with the scaling up of a clean water and sanitation programme, we also helped set up a rehabilitation centre to bring relief to those left physically or psychologically affected by the disaster. This experience stayed with me and I decided to find a job with a humanitarian relief organisation committed to investing in sustainable development approaches; one where vulnerable communities were strengthened and resilience built to reduce the risk of disasters. I'd worked for a number of international development agencies, but never a Christian one, so when I saw a job advertised, and based in Teddington, I applied.

First impressions

Right from the beginning, I felt something was different. I was invited straightaway to join two teams in the International Group for a slice of cake, not realising that bringing homemade cakes to share is part of the Tearfund culture. A week later Tearfund held *Tea Time for Change*, where supporters shared a cup of tea with their MP in Westminster to stress the need to tackle poverty and support poor communities with healthcare and education. Further invitations followed: one to a prayer meeting for Zimbabwe, another to a French-speaking lunch group and a third to hear from a team member returning from Sudan.

Tearfund's staff

Relationships, I soon realised, really do matter at Tearfund. The people you meet care about each other, about their work, about their church and making a difference, wanting to use their lives to challenge injustice and to work for change. In contrast to previous places I'd worked, where staff often went sick, Tearfund's turnover and absence rates are low. There is a Staff Council to represent staff interests and where individuals are encouraged to provide feedback, pray for each other and engage with the range of things going on. Many, like myself, had taken a significant drop in salary to come on board, feeling called to be there.

Working for the Christian charity Tearfund has had a profound effect on Sara Butterfield who says its ideology sets it apart



I find, all around me, people giving their all to enable, empower and transform the situation of those most in need. Tearfund staff enjoy being where they are and doing what they do. Fairtrade is the norm. Staff are also 'carbon conscious', many (including those at the top) choosing to come to work by public transport or by bike. Great emphasis is placed on learning, both by staff and the wider organisation. I find, over lunch, that one director's PA has a PhD in classics and an Egyptian friend is about to embark on postgraduate study on the role of women in the Arab Spring. Four colleagues are completing Masters with the Open University and another is setting up a training partnership between Tearfund's Disaster Management Unit and the Disaster Management Centre at the University of Coventry. Transparency is championed and Tearfund reviews its work continually, trying to embed the learning from the field into future development planning.



Tearfund helps children, like these in Cambodia, receive an education to help them out of poverty

Every Thursday, staff from the International Group (where I work) meet to share best practice or lessons learned from overseas projects. These have covered topics as diverse as programmes with marginalised women in Ethiopia; to sanitation

Sara meets a survivor of the Pakistan earthquake



initiatives in Afghanistan; to lobbying MPs and MEPs for transparency from oil, mining and gas companies, making large profits from developing countries.

Tearfund's Work

Tearfund was founded in 1968 and has grown to become one of the UK's leading development agencies tackling the causes and consequences of poverty. Working through partners and networks in the UK and over 50 countries, assistance is always provided on the basis of need alone. Individuals are not discriminated against on grounds of their gender, age, ethnic origin, sexual orientation or religious beliefs. Tearfund's priority areas include HIV;



Volunteers from local churches in Mozambique are trained to help neighbours living with HIV

environmental sustainability; children at risk; water and sanitation; health and nutrition; livelihoods; and food security. Tearfund's work is delivered as much as possible through local churches, often positioned at the heart of their communities and full of dedicated, resourceful people who want to make a long-term difference and who really understand local problems and their solutions. The Christian churches that Tearfund works with represent 400 million people worldwide.

Tearfund helps local church partners to influence the policies and practices of those in power, both locally and nationally, and to focus on issues of justice and poverty. Tearfund links relief and development, helping communities to withstand future crises while addressing the underlying issues that keep people in poverty.

The Place of Prayer

One of the most remarkable things I've found in working for Tearfund is the time and space made at

work for prayer. There are team prayers, staff prayers and individual country prayers. Prayer is seen to stir hearts and change lives. Staff pray for an end to poverty and injustice, for each others' work and lives outside the workplace.

At Tearfund, I see people of all nationalities coming together to pray side-by-side and act on issues affecting poor communities around the world. It is an amazing feeling to hear from those on the ground how real change is happening.

Tearfund's values

Organisations I've worked for have prided themselves on their 'values statement', often stuck up on the wall somewhere. One of the things that makes Tearfund different is that their values are lived out. Rather than carefully crafted corporate statements, here they are part of people's day-to-day choices, decisions and actions.

Compassion fuels the desire to love and serve people living in poverty.

Courage enables staff in Tearfund's Disaster Management teams to serve in dangerous places.

Christ-centeredness leads staff into prayer and shapes motivation.

Servant-heartedness helps individuals to put the voice of those served centre stage.

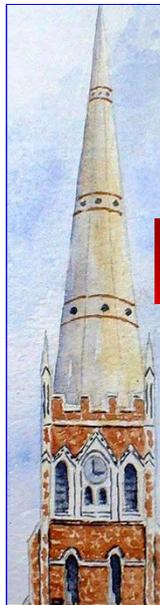
Truthfulness inspires us to carry out advocacy on behalf of the oppressed – to unearth corruption and injustice and to improve the lives of the poor.

Often as I leave work in the evening and walk into Teddington to do some shopping, I can hardly believe that only moments earlier I was talking to a colleague, just arrived from Kandahar, about the challenges of managing a water and sanitation programme out there.

It's taken me by surprise to find how different it feels working for a Christian organisation, a place where people practice and live out their faith in the workplace. The staff from the top down are kind to one another; yet courageous too, speaking out and caring passionately about the work they do every day. Knowing now, that all this is happening on my doorstep nearby, means, for me, Teddington will never be quite the same again.

For more information, or to give your support to Tearfund's work, go to: www.tearfund.org.

If you have some news to share, please contact Susan Horner: smhorner5@yahoo.co.uk



Around the Spire

NEWS FROM HAMPTON HILL AND BEYOND

Care group founder Joyce Doughty dies

Joyce Doughty, who was very active in the Hampton Hill community, died on 21 February, a few days before her 92nd birthday. She was on the original steering committee of the Voluntary Care Group with Hannah Stanton, and used to drive for the Greenwood Centre.



She was a member of the Hampton Hill Association and involved with their music group, and also belonged to the Townswomen's Guild. Mrs Doughty lived on Uxbridge Road until moving to a retirement flat in Teddington.

The 9.30am service will remain unchanged after proposals to move it to 10am were defeated. The idea was raised by several parishioners and the PCC decided to put the matter to the vote over four Sundays in February. The result: 100 people voted for 9.30am and 23 for 10am.

February's Spire, featuring David and Margaret Taylor's samplers caught the eye of a woman queuing in the Post Office. She had two of her own and was looking for a good home for them. The Taylors gratefully added them to their collection a few days later.

We were sorry to learn of the death of Kate O'Sullivan on 4 March. Kate was a long-standing member of our congregation and chaired the Social Committee for many years. Living on Hampton Hill High Street, she was well known and in later years was often seen out in her wheelchair. A memorial service will be held for Kate at St James's Church on Tuesday 29 May at 2.30pm.

Nicholas Chubb was a man for change with a remarkable memory for names

AS REPORTED in the March edition, Revd Nicholas Chubb, Vicar at St James's 1981-88, died peacefully in York on 30 January, aged 78.



Nicholas, his wife Susan, and their children Andrew, Sarah and Naomi came to Hampton Hill from All Saints, Brixworth, Northampton. Andrew soon left for university and Sarah and Naomi went to Bishop Wand School, Sunbury. All were keen musicians.

Nicholas's affinity with young families resulted in many becoming regular worshippers. He had a fabulous memory for names and faces and memorised those of all the communicants within weeks of starting.

One of the lasting improvements Nicholas achieved was to see through the remodelling of the church in 1983 with the new, raised carpeted stage in front of the chancel. He also introduced a shorter Informal Service on the first Sunday of the month for the uniformed organisations and involved them in the services as much as he could.

Nicholas left St James's at Pentecost in 1988 to take up a post as Chaplain to the District and Edith Cavell Hospitals, Peterborough. He retired in 1997 due to heart problems. The couple moved to York to be near their family, and now all three children and six grandchildren live in Yorkshire. In 2009 Nicholas celebrated the 50th anniversary of his ordination and in September 2011 he and Susan marked their Golden Wedding with their three families. Many parishioners still had contact with them at Christmas and remember their time at St James's with affection.



Join our Sunday School and explore the world!

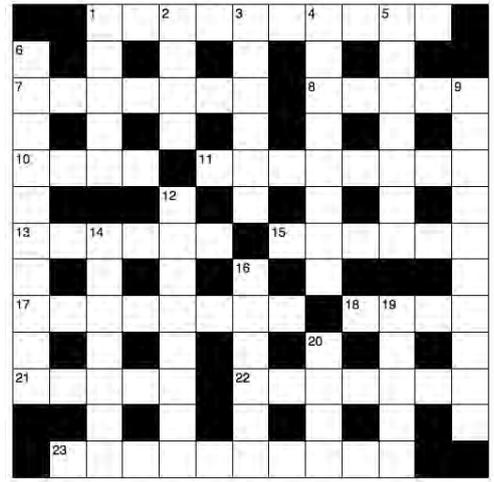
Young Spire

Go **online** for even more

Follow the **Easter Story** using the **Bible references**, then look for the words in the **Wordsearch** below

T H E P U Z Z L E R

Crossword



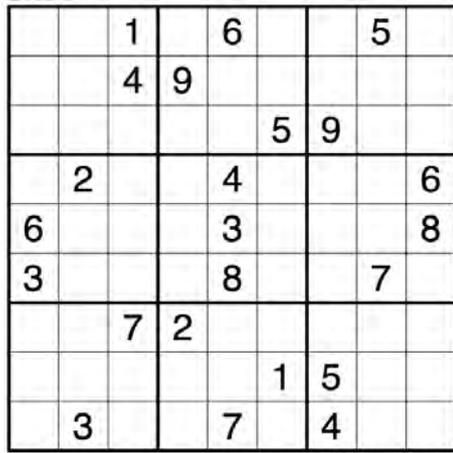
Across

- 1 'You are a chosen people, a royal —' (1 Peter 2:9) (10)
- 7 Exact copy (Joshua 22:28) (7)
- 8 Jesus' first words to Jairus's daughter, 'My child, — —' (Luke 8:54) (3,2)
- 10 Idol made by the Israelites while Moses was on Mount Sinai (Exodus 32:4) (4)
- 11 Role allotted to Joseph in Egypt (Genesis 42:6) (8)
- 13 'Lord, when did we — — hungry and feed you?' (Matthew 25:37) (3,3)
- 15 'Though seeing, they do — —; though hearing, they do not hear or understand' (Matthew 13:13) (3,3)
- 17 Happening (1 Kings 21:1) (8)
- 18 'Whatever was to my profit I now consider loss for the — of Christ' (Philippians 3:7) (4)
- 21 National Society for the Prevention of Cruelty to Children (1,1,1,1,1)
- 22 Stamp on (Amos 2:7) (7)
- 23 Liable to rot (1 Corinthians 15:42) (10)

Down

- 1 Of the pope (5)
- 2 'The earth is the Lord's, and everything — —' (Psalm 24:1) (2,2)
- 3 Hebrew word for the kind of peace that Jesus promised (6)
- 4 Member of a 16th-century Protestant reform movement in France (8)
- 5 Sing out (anag.) (7)
- 6 Ceremonial column of people on the move (1 Samuel 10:5) (10)
- 9 One of the things love always does (1 Corinthians 13:7) (10)
- 12 Esther's cousin who foiled a plot to assassinate King Xerxes (Esther 2:7, 22) (8)
- 14 See cape (anag.) (7)
- 16 'No one can — them out of my hand' (John 10:28) (6)
- 19 Often mistakenly identified as the fruit that led to the first sin (Joel 1:12) (5)
- 20 'He was led like a — to the slaughter' (Isaiah 53:7) (4)

Sudoku



Complete the grid so that every row, column, and each 3 x 3 box contains every digit from 1 to 9 once.

Solutions to both puzzles will appear in the next issue

Solutions to March's puzzles



Into Jerusalem

Read: Matthew 21: 1-11
Find: DONKEY | ROAD | BRANCHES | PALMS | KING | HOSANNA



Last Supper

Read: Matthew 26: 17-30
Find: PASSOVER | ROOM | BREAD | WINE | BODY | BLOOD | CUP | MEAL



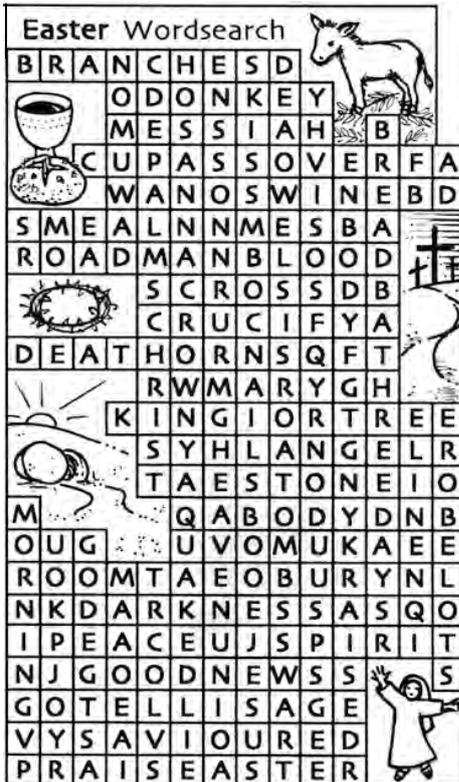
Betrayal and Death

Read: Matthew 26: 36 - 27:56
Find: KISS | MESSIAH | CHRIST | SON | CRUCIFY | JESUS | CROWN | THORNS | ROBE | TREE | NAILS | CROSS | DARKNESS | QUAKE | DEATH | LOTS



Burial and Resurrection

Read: Matthew 27: 57 - 28:20
Find: TOMB | STONE | LINEN | BODY | BURY | THREE DAYS | MORNING | MARY | ANGEL | HEAVEN | GOD | RAISED | JOY | GO TELL | GOOD NEWS | PEACE | SPIRIT | SAVIOUR | PRAISE | EASTER



Our Sunday School welcomes newcomers. Meet in the hall, term time (not first in month), 9.25am

What's On



opinion Canon Julian Reindorp

THE QUEEN, BARONESS WARSI and OTHER FAITHS

Recently the Queen said, 'Gently and assuredly the Church of England has created an environment for other faith communities, and indeed those of no faith, to live freely'. Commentators see the Queen as repositioning herself not as defender of one faith, as implied in the Coronation Oath, but as defender of all faiths. Lord Jonathan Sacks, the Chief Rabbi, has taken a similar position with regard to the CoFE, seeing it as providing a 'place at the table for other faiths in this country'.

Baroness Warsi, the first Moslem Cabinet minister, has taken up these themes. As the head of a delegation to the Vatican, she pointed out that the values of British civilization that are taken for granted were founded on traditional wisdom drawn from religious faith, and that the cohesion of society still relies heavily on its continuing presence. 'Aggressive secularism is pushing faith out of any public place. Europe would not try to erase the church spires on our horizons; then why should we try to erase our religious history or the role of Christianity in the development of the religious values of our nations. Europe needs to be more in tune with its Christian identity.' To illustrate her point she sends her own daughter to an Anglican convent school. 'My daughter's Islamic faith is strengthened by a Christian influence in her schooling. She says the Lord's prayer, she knows all the hymns and Christmas carols.'

CHANGE in the NHS: REVOLUTION or EVOLUTION

There appear to be two contrary views about the future of the NHS. Lady Thatcher took the view that to change the NHS the GP's were crucial. She wanted the NHS to be less London dominated and for elderly people and mental health services to become key priorities in the future. The present government is partly taking up her view with GP's commissioning services. The other view often voiced by doctors is that they went into medicine to be doctors not administrators.

Would the Government have been wiser in the last election to suggest changes that would happen, rather than revealing only after the election that they planned 'the largest (top down) reorganization since the NHS began in 1948? To reorganize on such a large scale, to try to save money in the process, as a previous Conservative health minister, Stephen Dorrell, pointed out has never been attempted on such a scale before, and is 'extremely challenging'. Too much, too quickly, and too much emphasis on competition and private providers?

COOPERATION IS THE KEY

Two large and well reviewed books have come, out both focussing on cooperation. Mark Pagel has written *Wired for Culture: The Natural History of Human Co-operation*. How did evolution permit cooperation to flourish? Simply because 'together your outcomes are better than if you had acted alone'. Richard Sennett has written *Together: The Rituals, Pleasures and Politics of Co-operation*. The lesson Sennett draws from his life and work is that cooperation is not simply innate. 'It is a vital skill that has to be learnt and worked on'. St Paul made the same point in his remarkable image of the Body of Christ, we are interdependent, we are better together, we need each other.

St James's Theatre Group

Birds of a Feather, Friday 20 April, 7.30pm, Richmond Theatre, The Green, Richmond TW9 1JQ

The girls are back! One of BBC One's most popular and fondly-remembered sitcoms comes to the stage



with all three of its original leading cast members: Pauline Quirke, Lesley Joseph, and Linda Robson. Tickets £21.50. Also Friday 25 May, 7.30pm, **Doctor in the House**, £22.50. Please add your name to the lists in church or telephone Peter Hale on 020 8979 9287. Transport can be arranged.

Trolleybus 50 Open Day

Open Day, Saturday 12 May, 10am-5pm, Fulwell Bus Garage, Wellington Road, Fulwell TW2 5NX

At 11.46pm on Tuesday 8 May 1962, London's very last trolleybus service left Wimbledon Town Hall on the 604 route through Kingston, Hampton Court, Hampton, Hampton Hill terminating at Fulwell Garage. The last official stop was in Hampton Hill High Street. Local residents Richard Sharp, John Sheaf and Tony Hancke have persuaded Transport for London, the London Transport Museum and the Brooklands museum to bring their trolley buses to Fulwell to celebrate the 50th anniversary of that last journey. There will also be other iconic London buses, including the Routemaster which replaced the trolleybuses. Entry is free and a souvenir programme will be sold to raise funds for the Friends of Teddington Memorial Hospital and SOS SEN! supporting children with special educational needs. The open day spills over into Squires Garden Centre and local pub Brouge at The Old Goat. Parking is available at Squires, or you could take the bus!



Photo: Tony Hancke

The Royal Holloway String Quartet

Saturday 12 May, 7.30pm, St James's Church

The quartet make a welcome return to St James's. Stella di Virgilio (Violin I); Jennifer Greville-Giddings (Violin II); Thomas Ayres (Viola); and Rachael Monaghan (Cello) are third-year undergraduate students reading music at Royal Holloway University of London. Having auditioned in February 2010, they have since held the title of ensemble performance scholars at RHUL, the only college in the UK to offer such a course as part of a degree programme.

The programme includes Haydn's String Quartet in G, Op.76 No.1; Schubert's String Quartet No. 12 in Cm, *Quartettsatz*; Saint-Saëns' String Quartet No.2 in G, Op. 153; and Schulhoff's 5 Pieces for String Quartet.

Tickets £10 (adult), £8 (concession), or £5 (students and under 18s), available from the Parish Office or from Carole Greville-Giddings on Sunday mornings. Interval to include wine and cheese. **Proceeds will be equally split between Christian Aid and St. James's Church.**



Registers for February



Funeral

23 Margery May Casey, 79, Teddington

Christian Aid Week Service

Sunday 13 May, 6.30pm, Hampton Methodist Church, Percy Road, Hampton, Middlesex, TW12 2JT

13-19 May is Christian Aid Week

when thousands of amazing volunteers, including many from St James's, go collecting door-to-door. Together, we raised £12.5m across the UK last year to transform lives around the world, empowering poor communities to work their way out of poverty. To help inspire us, this service uses material from Sierra Leone — one of the countries our money will go to. Christian Aid gives people the tools to help themselves. Christian Aid believes we can end poverty. This is a large vision, and we are small people.



But together, our many small actions can bring about great change, huge change, the kind of change that can make a big difference.



Community Singing Day

Saturday 19 May, 11am-4pm, St James's Church

Now in its second successful year, this event is open to anyone who loves singing, including children from Y2-Y11. The day finishes with a performance in church for friends and family. Singing will again be led by Neil Ferris, pictured, and Jim Davey. Neil is much in demand as a choral conductor, vocal trainer and workshop leader.

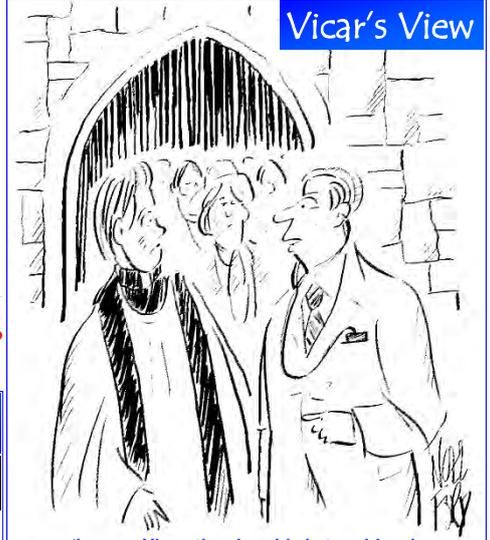


Throughout the workshop we will be taken through a vast array of vocal development techniques presented in a fun and relaxed atmosphere. The aim is to have everyone singing with a greater knowledge not only of the music, but also of how your voices work.

The morning starts with a good sing, before a Pot Luck Fork Buffet (from 1-2pm) then another sing, finishing with an informal performance to any friends and family at 3.30pm. The cost is £15 for adults, £5 for accompanied children. Cheques, payable to Susannah Nettleton, should be sent to her at: 44 St James Road, Hampton Hill TW12 1DQ. For more information please email Susannah Nettleton: nettleton@blueyonder.co.uk

For the pot luck lunch, please bring something from the following: cheese; cold meats; salads (pasta, couscous, rice or green); and juice or other soft drinks; and cakes or biscuits from the children.

Vicar's View



'I agree, Vicar, the church's bat problem is getting worse — all that high-frequency squeaking is interfering with my iPod'



Your Voice

Sheila Bligh, with grandson Christopher, turns detective to uncover her roots

Just who do I think I am?



In January 2002 the Public Record Office launched its online version of the 1901 Census. The site was designed to cope with 1.5 million visitors per day in search of their family past. When seven million people tried to access the site it had to be temporarily withdrawn.

In an era of rapid technological change why are so many people interested in their family past? Perhaps it is because the structure of family life has changed. As old certainties vanish we seek security in the past. Knowing our parents, children and grandparents, we want to learn more about earlier generations of our family and the lives they lived.

Family history is a journey backwards, working from the known to the unknown. It begins by talking to living relatives — parents, aunts, uncles, cousins and grandparents and listening to their stories. Once told as families gathered round the fire, these are the oldest form of soap opera. However unlikely the stories seem, there is usually a grain of truth in them — somewhere.

The next step is to look at family letters and photographs, a family bible if there is one, and finally any birth, marriage and death certificates that have been preserved. At this point you may be able to draw a family tree adding names and dates. Gaps in information can be listed and once you have decided whether to trace all family lines or concentrate on one particular surname your search can begin.

The Victorians were enthusiastic record keepers and since 1837 a national register of births, marriages and deaths has been kept. This, in conjunction with the census returns which have been taken every ten years since 1841, should provide a glimpse into family life for 150 years.

Although the records are preserved on paper, today's family historians make their discoveries online using websites devoted to the subject. Richmond Library Service pays an annual subscription to the *Ancestry.co.uk* website. If you have a library card you can book a computer at your local library and have access to the site free of charge. This will enable you to look at the indexes for births, marriages and deaths and buy certificates online. Copies will be posted to you.

Each group of indexes is in a separate sequence, arranged annually, and within each year by quarter. Within each quarter surnames are listed alphabetically along with the first name and the district where the event was registered. A page and volume number refers to the location of the original certificate. A birth certificate is a useful starting point for your searches. It provides the name, sex, date and place of birth of the baby, the names of parents, the mother's maiden name and the father's occupation. Marriage certificates are indexed under the surname of both bride and groom. If purchased they give the full names of both parties, the date and place where the marriage was solemnised, the occupation of bride and groom and the names of both fathers.

Although death certificates provide less information, the age of the deceased allows the searcher to calculate the

date of birth. The cause of death, where it took place and who was present will be entered on the certificate.

After purchasing a few certificates you will be able to fill in some of the gaps on your family tree and add to your information by looking at census returns. These too are on the *Ancestry* site. A census is arranged by geographical area so you will need to enter a name, place and if possible a street where the family lived. The census was always taken in the spring. Each entry lists all members of a household present on that particular night of the year. Looking through the returns it is possible to see a toddler in 1841 who is a schoolchild in 1851, an employee in 1861 and married with a family of their own in 1871, giving a unique picture of the changes in a family over the Victorian period.

After 1850, burials took place in public cemeteries as well as churchyards. It is always worth looking in a burial ground close to where your family lived as gravestones may carry extra information. St James's Church has a map of the graves in the churchyard and a record of the monumental inscriptions. Cremation became legal towards the end of the 19th century and crematoria keep a record of the funerals. St James's has a plot for the burial of ashes and keeps a record of those whose ashes are interred in the churchyard.

From 1538-1837 recording rites of passage was the responsibility of the minister of the parish. Initially one register was kept and provided an annual record of baptisms marriages and burials in chronological order. Early registers were brief lists of names and dates and few registers before 1597 survive. Gradually over the years the register gives more details. After 1754 marriages were recorded in a separate register. Baptisms and burials were recorded separately after 1812. Although some registers are on *Ancestry* many will involve a visit to the local county records office where the original records are held.

This is only a brief outline of what is available for the family history enthusiast. Those with computers at home may choose to pay an annual subscription to *Ancestry.co.uk* or *FindMyPast.co.uk*. There is also a government website, *treebmd.org.uk*, that offers free access to indexes of births, marriages and deaths, but as it relies on volunteers not all the registers have been transcribed. The Mormon index — the IGI — lists births, baptisms and marriages and is arranged by counties, but no deaths or burials are listed. For those searching for the dead from both World Wars the Commonwealth War Graves Commission is an excellent site, giving the name, rank and age of the deceased, the action in which they were killed and the location of their grave. The Ellis Island site records information on families who have emigrated to the US in the late 19th and early 20th century, while Genes Reunited may provide a link with other individuals researching your family name.

Family history is a rewarding pastime. The journey into your family's past will take you to new places, bring new friends and give you many hours of pleasure.



Songs of Praise

The story behind the hymn

Christ the Lord is Risen Again!



Christ the Lord is risen again!
Christ hath broken every chain!
Hark! angelic voices cry,
singing evermore on high,
Alleluia!

He who gave for us his life,
who for us endured the strife,
is our Paschal Lamb today;
we too sing for joy, and say:
Alleluia!

He who bore all pain and loss
comfortless upon the cross
lives in glory now on high,
pleads for us, and hears our cry;
Alleluia!

He who slumbered in the grave
is exalted now to save;
through the universe it rings
that the Lamb is King of kings:
Alleluia!

Now he bids us tell abroad
how the lost may be restored,
how the penitent forgiven,
how we too may enter heaven.
Alleluia!

Thou, our Paschal Lamb indeed,
Christ, thy ransomed people feed;
take our sins and guilt away,
that we all may sing for aye
Alleluia!

During Eastertide the Church has a treasury of rich hymns — inspiring words, uplifting tunes — many of which include the word *Alleluia*. This is very much the word of Easter worship, and not used at all during Lent. The hymn above will be sung at St. James's on the Fourth Sunday of Easter, 29 April. The words were written by Michael Weisse (c.1488-1534) in the 16th century.

Weisse was German, a Roman Catholic priest and a monk, and then one who followed Martin Luther, breaking away to join the *Bohemian Brethren* in part of what is now the Czech Republic.

Weisse edited the first German hymn book for the Brethren. The tone of the hymn is one of joy and the translation is by Catherine Winkworth (1827-78). She spent a year in Dresden, which introduced her to German hymnody. No less than six of her translations are in St. James's main hymn book. Winkworth brought to the English speaking church such well-known hymns as *Now Thank We All Our God* and *Praise to the Lord, the Almighty, the King of Creation*.