On Good Friday this year, between 1 and 2.30pm, a crowd estimated by the Richmond and Twickenham Times at 2,000, but which might well have been many more, saw the Richmond Passion, enacted at the Riverside, Whittaker Avenue and Heron Square. A passion play is a religious drama, originating in medieval times, and depicting the Passion of Christ, the last week of his life, with its momentous events, the entry into Jerusalem, the Last Supper, the Agony in the Garden, his arrest, trials and Crucifixion, and ending in the Resurrection.

The idea for the Richmond Passion came from David Gardiner, Vicar at St Matthias who had been involved with a passion play in his previous parish at Prestbury and thought that it might be possible to perform a passion play in Richmond. The local churches and community groups then got together to bring the play into being with David, Bob Kimmerling of the Vineyard Church, the Revd Kristin Ofstad of the United Reform Church and Chair of Christians in Richmond, and many others taking the project forward.

The Richmond Passion was directed by Peter Cregeen of St Mary Magdalene, former television director and BBC Head of Series. Speaking to TEAMtalk he said that, ‘The Passion was a good example of the Church reaching out into the community – believers and unbelievers. The reaction of the Christian community to the performance has been very special. Town Council Officers were also always enthusiastic about the event and what it might do for the town on Good Friday.’ For Peter the highlight of the whole experience was ‘watching 2000 people, absolutely silent at the Crucifixion, although seeing
the flood of people arriving for the performance was exhilarating.

The Passion involved a huge amount of work for everyone taking part. The project began quite slowly with only twelve people turning up to the first meeting. But 80 people then turned up for the second meeting of whom 60 volunteered to be involved. As Peter says, ‘Don’t give up if you really believe something can be achieved. The enthusiasm and commitment of all those involved was a joy to behold.’

Amongst the many roles and tasks were acting, music, sound systems, erecting the stages, and dealing with administration. Richmond’s Street Pastors provided both actors and stewards for the event. Also very important was the costuming of the cast. Enid Kimmerling of the Vineyard Church was the moving force on costumes, closely assisted by Jill Steed of St Matthias. Jill has described to \textit{TEAM}talk the process. The Roman soldiers’ costumes were hired but just about everything else was made from scratch. Enid and Jill managed to acquire vast amounts of fabric – old curtains, sheets and tablecloths – and they also bought some fabrics from money that was donated. Over 60 costumes were made, each one slightly different, but basically a kaftan shape, worn with sashes or belts and usually a loose coat, made from blankets or heavy curtains over them. The most difficult costumes to make were those worn by the main characters such as the High Priests as they involved the use of gold fabric, braid and fancy head dresses.

The only place suitable to cut out the costumes and measure people and then fitting their costumes and after every rehearsal there would be a pile of costumes needing shortening or lengthening which work Jill would undertake. Jill says, ‘It was a huge amount of work but I think it was worth it. On a personal side I got to know all sorts of people whom I’d hardly known before, and working together on a project like this was tremendous. I was very thrilled that so many people turned out because it meant that every one of them was aware that Good Friday is about the Crucifixion and not just a day off work.’

The setting of the Passion showed inspired and imaginative use of the Riverside area, with the crowd consisting of people of all ages and backgrounds moving between various points – for example to see Peter denying Christ on a stage in Heron Square and Pontius Pilate addressing the crowd from the balcony of the old Town Hall draped with banners inscribed SPQR (\textit{Senatus Populusque Romanus} – the Senate and People of Rome). The focal point of the Riverside is the area by the War Memorial with its varying levels and terraces, and it was here that the Crucifixion took place, watched by the crowds in silence.

I myself attended the Passion and it was very crowded but if I had been in the crowd in Roman Jerusalem my experience would have been much the same – standing on tiptoe to see what was going on, spotting just the tops of the Roman soldiers’ helmets but sensing their menace as an occupying force, hearing raised voices, participating in the dynamic of a volatile crowd, the realisation that one vulnerable man was the object of all
Away Giving from Richmond Team Ministry

Mary Ricketts

Every year we give away a tithe from our income. So 10% of all that is given through planned giving and the collection plate is given to various charities both at home and abroad.

There is a small group led by Charles Stiller with a representative from each Church, which makes the final decision as to how much and to whom. Currently the members of Charles’s group are Sara Cunningham, Margaret Morrison and Mary Ricketts.

The process starts with a request in the RTM weekly pewsheet asking for suggestions of charities to receive a donation. All members of the congregations therefore have the opportunity to propose charities which they want the team to support. Discussions take place with the proposers before the final selection meeting takes place.

Then, once a year we review what has happened in the past and all new requests that we have received. We have in mind a target for the basic splits between home and overseas and between church and secular organisations. We always try to find something to give to any charities where team members have a personal connection. Some of the donations are more or less fixed – for example, Southwark’s Welcare always receives a donation as it is one of our own charities. Us (formerly USPG) is our main funnel for donations overseas, but we also give to several smaller charities and projects.

Most recipients are very gracious in thanking us for the donations, and if they do they are more likely to maintain their place on the list! Each year we receive a letter from Canon Julian Reindorp reminding us of the work of his charity in Sri Lanka (Hope Outreach UK). A local group which is very appreciative is Richmond Good Neighbours.

Our latest deliberations deciding how to split the tithe from 2014’s giving yielded the following results:

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<th>Grants from 2014 income</th>
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<tr>
<td>Church overseas</td>
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<tr>
<td>Secular societies overseas</td>
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<tr>
<td>Church and mission at home</td>
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<td>Secular societies at home</td>
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The full list of recipients is included in the latest Parish Annual Report. Please get ready as soon we will be asking for your ideas again.
Mr William Collis, a former server at St Mary Magdalene, has written to TEAMtalk to tell us about a fiftieth year reunion of the Tower and Spire Mountaineering Club. The club, named after the then parish magazine Tower and Spire was operating in the 1960s and was closely connected with St Mary’s Church, St Mary’s secondary school and youth club. Mr Collis says, ‘Derek Landreth was our inspiring vicar whose glance at an errant fourteen year old server could bring one out in a cold sweat.’ He also remembers the choir which ‘appeared to be mostly the Crockford family who presented an annual show in Ormond Hall.’

Mr Collis describes a typical trip: ‘Much of our equipment was borrowed or modified. Many had father’s cut down trousers for climbing breeches and the crusty brown tents had seen better service. The trip commenced late Friday evening in Mike’s grey Morris 1000 car and a Humber estate that had all the appearance of a timber-framed hearse. The route north via the North Circular, past the Ace Cafe, to the A1 and Scotch Corner, took a deal longer before motorways; so we arrived early Saturday morning in the Lake District for breakfast over a camp fire, followed by a long day walking over Helvellyn. Sunday morning we cleared camp after breakfast, had a few attempts at the assault course and then left for our final rock climbs on Shepherds Crag until late afternoon. As the light faded we set off home with the obligatory stop near Scotch Corner during the early hours in an aircraft hangar of a transport cafe. Here we consumed cholesterol by the shovelful and tea by the pint. There was no portion control and no muesli. Wonderful! Back home around 7am for a short sleep and then school after lunch, as approved by St Mary’s School’s strict but excellent Welsh headmaster Mr Williams, whose cousin was the notable baritone lead for Men of Harlech in the film Zulu.’

Mr Collis says that the next reunion in three or four years’ time is likely to be the club’s last. We thank him for reminding us of this interesting part of St Mary’s history.

Do any of our older readers remember the Tower and Spire Mountaineering Club and the people mentioned in this article? We would be interested to hear from you if you do.
Respect and friendship end Gallipoli’s bitter past

John Owen-Davies

Gallipoli! Even now, 100 years after a major First World War battle that forced British-led troops into an ignominious withdrawal from Turkey’s Gallipoli peninsula, the name still resonates as an arena of mass slaughter only to be followed by respect and friendship between opposing sides.

The death toll on both sides rose rapidly between April 1915 and early January 1916. This followed an abortive British-led naval attempt to force a way through the narrow Dardanelles Strait, knock the Turks out of the war and enter the Black Sea to help Russia form a strong eastern front with which to attack Germany.

In all, an estimated 28,000 British troops, 8,141 Australians and 2,431 New Zealanders were among the dead, which also included Canadians, French and Indian troops. Turkish deaths stood at around 86,000 but the actual toll was believed to be much higher in fighting that took place in an area about 20 miles long and five miles across.

The battle later helped to forge close ties between wartime combatants. This was clear during a farewell visit to Gallipoli in 1990 by veterans mainly from Britain, Australia and New Zealand, as well as Turkey.

It also saw the rise of Mustafa Ataturk, who played a major role as a senior officer at Gallipoli. He founded in 1923 the secular Turkish Republic from the ashes of the Ottoman Empire seven years after the fighting ended. At around the same time, Australia and New Zealand tasted their first real sense of nationhood.

This was summed up in part by Adil Sahan, a Turkish veteran who in old age lived near the battlefield in 1990. ‘I want to see them and hug them. There is no war now. There is peace,’ he told me. His home was close to ANZAC Cove, named post-war after the Australian and New Zealand Army Corps.

Australian Walter Parker, then 95, said during his only visit to Gallipoli since 1915: ‘The deeds and bravery which were shown here will live forever. It has sad memories for me but it is joyous to be here again.’ Many of his old comrades thought the same.

An Australian who asked not to be named said: ‘At last I have seen this place by daylight. I landed at night and left months later at night. I’m blind in one eye and could lose the other one before too long. But it does not matter. This is my life.’

John McCleery, aged 103, remembered his landing at ANZAC Cove on the first day. He said: ‘ANZAC Cove has sad memories... But it is joyous to be here.’

As a Turkey-based Reuter correspondent in 1990, I joined the Australian group for four days of the anniversary. Aged between 93 and 103, and accompanied by 16 doctors and 47 nurses from their homeland, the old men were filled with bonhomie.

Fighting on the Gallipoli peninsula started on 25 April 1915. It involved British-led troops landing around Cape Helles on the area’s southern tip and ANZAC Cove several miles to the north. The initial landings were, at least, problematic.

As Turkish gunners tore into soldiers at Cape Helles, a Royal Flying Corps pilot reported the sea was ‘awash with blood.’
At ANZAC Cove, Captain G. Mitchell wrote: ‘“Klock-Klock-Klock” and “Wee-Wee-Wee” came the messengers of death. The key was turning in the lock of Hell.’

On 25 April 1990 the first major commemorative events were dawn services at Cape Helles and ANZAC Cove, led respectively by then British Prime Minister Margaret Thatcher and Australian Prime Minister Bob Hawke.

‘Today, as dawn emerges from the blackness of night, let us hope that the nations of the earth are emerging from the self-destructive practices of enmity and will build... a world of peace,’ said Bob Hawke at ANZAC Cove.

Hosting at St Mary’s – A Ministry of Welcome

Ruth Jones, Hosting Coordinator (with help from members of the Hosting Team)

Do you enjoy meeting new people? If so, then here is an opportunity for you! Since Candlesmas, a dedicated band of volunteers has been helping to welcome visitors to the church on three days each week as part of Richmond Team Ministry’s Mission Action Plan.

It has been quite a surprise to find that people come from all over the place, including tourists from as far afield as China and Chile, visitors from other parts of London and the British Isles, and local residents entering St Mary’s for the first time, sometimes after living in the area for many years. They come from a wide variety of spiritual and emotional backgrounds, and for all sorts of reasons – some out of curiosity, to show interest in the restoration work, to admire the architecture, the monuments, the new windows or the flowers, or just to sit and enjoy the peaceful respite from the bustle of Richmond’s town centre. One man, on being ushered to a quiet area during the ABC Group, burst into a beautiful baritone rendering of *Nearer my God to Thee*. Some have family connections and might be returning to see where they or their forebears were christened or married many years ago. Others come regularly to pray though they might never attend a service – they are the hidden members of our church community. On a busy day there can be over 40 visitors.

Being a welcomer involves offering a friendly and approachable presence, but without overwhelming the unsuspecting visitor. Some people do not wish to engage in conversation, but others are quite ready to chat about where they have come from, to learn something of the church’s history and architecture, or even to touch on matters of belief; for instance, not everyone is sure of our denomination. It is always a pleasure to build bridges with those from other faiths and traditions. There is a small selection of printed guides and devotional material for anyone who is interested.

Sometimes it can be quite challenging to encounter people who are distressed for one reason or another – maybe homeless, jobless, or with health or domestic problems. Although we are not trained counsellors or social workers, it often helps just to be there and listen. Volunteers work in pairs as far as possible, mainly in 1 ½ hour shifts, but if a situation should develop which we cannot handle, we can call in outside help such as SPEAR, the Vineyard or the neighbourhood Community Support Police. There is an information folder which includes contact details for these and the clergy.

Being called to be a welcomer is a most worthwhile, rewarding and enjoyable form of ministry. Personally I would say it has both arisen out of, and enhanced my faith, and has enabled me to meet people from all over the world and practise my French, Italian and Greek, as well as improving my knowledge of the history of St Mary’s, exercising my personal resources trying to offer support to needy visitors, and getting to know other members of the congregation I had not come across before.

There is plenty of room for more volunteers, so if you can spare as little as a couple of hours a month and would like to try it, I look forward to hearing from you (020-8894 3793 / jones.rules@talktalk.net).

What are you waiting for?
George Herbert (1593-1633), English metaphysical poet, orator and Anglican priest, was a well connected man, cousin of the Earl of Pembroke, and his mother was a friend of John Donne the poet. He attended Trinity College, Cambridge, and was appointed to the prestigious post of Public Orator to the University in 1620. He acted as the voice of the university during public occasions, giving speeches of welcome in Latin. King James I granted him an annual allowance and a career at court or in the diplomatic service beckoned and indeed Herbert served for a short period as an MP. However at this stage in his life he completely changed direction and was ordained, ending up as rector at the remote Wiltshire parish of Bemerton near Salisbury. By all accounts he was a good and generous priest, providing food and clothing out of his own pocket for poorer parishioners and bringing communion to the sick. Sadly, Herbert died at the early age of 39 of consumption.

Shortly before his death Herbert sent his friend Nicholas Ferrar a book of poems entitled *The Temple*, to publish if he thought worth doing so. The volume was published after Herbert’s death to great acclaim, going through nine reprints before 1690. Those poems stay with us today.

We sing George Herbert’s words in hymns such as *King of Glory, King of Peace*, *Let All the World in Every Corner Sing* and *The God of Love my Shepherd is*. We continue to read his poems including the outstanding *Love (III)* which begins:

Love bade me welcome: yet my soul drew back,
Guilty of dust and sin
But quick-ey’d Love, observing me grow slack
From my first entrance in,
Drew nearer to me sweetly questioning
If I lack’d anything

and which Simone Weil, French philosopher and Christian mystic, described as ‘the most beautiful poem in the world.’ Herbert’s poems reflect a deep religious devotion, a simple directness and a precision of language and metre.

John Drury is a biblical scholar, Chaplain and Fellow of All Souls, Oxford, and former Dean of Kings College, Cambridge, who has made a lifelong study of George Herbert. In the introduction to his book he says, ‘I have tried to bring together life and poetry, history and literary criticism as closely as possible.’ In this aim he has succeeded admirably, setting the poems which he analyses individually against the context of what were complex times religiously and politically and against the life of this most interesting man. The book is illustrated with colour plates, black and white engravings and contemporary maps of areas associated with the poet. In its 360 pages lie all that you need to know about Herbert.

The title of the book is *Music at Midnight*. According to his biographer Izaak Walton, Herbert visited friends in Salisbury once a week from his country parish: on one occasion along the road there he helped a poor man with a horse struggling under its load. When Herbert finally arrived at his friends’ house, they rebuked him for the condition of his clothing and said that he had disparaged himself by so dirty an employment. He replied that the thought of what he had done would prove ‘music to him at midnight’ and that the omission of it would have upbraided and made discourse on his conscience, whenssoever he would pass by that place.

It is our loss that George Herbert did not live longer.

**The Altar** *

A broken A L T A R, Lord, thy servant reares,
Made of a heart, and cemented with teares:
Whose parts are as thy hand did frame;
No workmans tool hath touch’d the same.

A  H  E  A  R  T alone
Is such a stone,
As nothing but
Thy pow’r doth cut.
Wherefore each part
Of my hard heart
Meets in this frame,
To praise thy Name;

These stones to praise thee may not cease.
O let thy blessed S A C R I F I C E be mine,
And sanctifie this A L T A R to be thine.

* The Altar is a 'hieroglypic' poem because it is written in the shape of what it describes
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Our Churches

St John the Divine
St Mary Magdalene
St Matthias