

OCTOBER 2017

SPIRE



HAMPTON HILL'S PARISH MAGAZINE

YOUR FREE COPY

Harvest: the bread of life



stjames-hamptonhill.org.uk or find us on



Meet the clergy



VICAR Revd Derek Winterburn

Derek was born in Orpington, Kent, and ordained in 1986. He has served in several diverse London parishes before becoming vicar here in 2016. He is married to Sandra, a teacher, and has two children. A keen photographer, he posts a picture online every day, combining it with a daily walk or cycle ride. He can be contacted at any time other than on Mondays (his day off).

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CURATE Revd Jacky Cammidge

Jacky was born in Abertillery, South Wales and ordained in 2015. She is a self-supporting minister and has been at St James's since starting her ordination training. Jacky is married to Alan, and has three children. During term-time she runs Hampton Hill Nursery School with her family, based in the church hall.

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ASSISTANT PRIEST Canon Julian Reindorp

Julian was born in Durban, South Africa, and ordained in 1969. He has worked in parishes in East London, Chatham and Milton Keynes, and was Team Rector in Richmond until retirement in 2009. He continues to lead a busy life, often out and about on his trademark red scooter. Julian is married to Louise and has four children, three stepchildren and nine grandchildren.

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From the Editor

Welcome to a new-look Spire! All the regular features are still there, but we have given the magazine a makeover to incorporate our new church logo. The logo is also on the website, itself going through a transformation, and it will gradually be used in all our publications as they come to be reprinted. As you will gather it has been a very busy summer!

There is one further change. Our August & September issue was the last edition printed by Justin Hollingsworth, who has announced a well-earned retirement. He has handed over his business to a small printing company in Shepperton. It is sad to lose someone who has done so much for the *Spire*; we owe him so much for his commitment and there is more about Justin in *Around the Spire*.

In August I met the new printers, Paul and Julie Venn, a delightful couple with whom we are looking forward to working. This is their first edition for us and it has proved to be a very smooth handover from Justin.



Harvest is our next celebration and then it won't be long before we are planning for the Christmas season. Our apologies for mentioning it under our Traidcraft article when it is only October; it is just to give you dates in advance to put in your diary!

Best Wishes

Janet

Cover photo: Bread straight from the bakery, a symbol of Harvest Festival

SPIRE The Spire is published nine times a year for the Parochial Church Council of St James. We make no charge for this magazine, but if you are a regular reader we hope that you will contribute towards printing costs to enable us to expand our outreach across the parish. Cheques should be made payable to the PCC of St James, Hampton Hill and sent to Spire Appeal c/o the church office.

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E-SPIRE / WEBSITE

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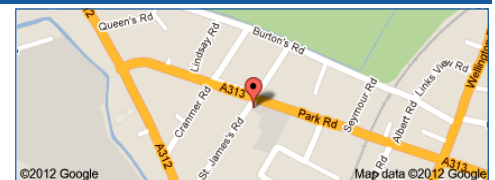
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Please recycle this magazine after use

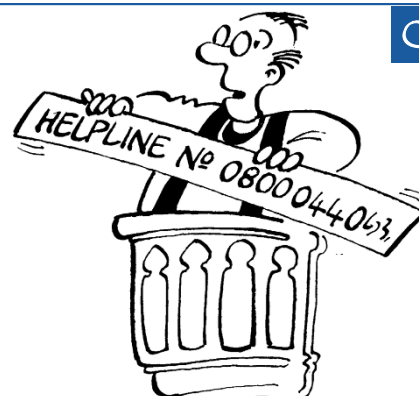


Finding us

The church is on the corner of St James's Road and Park Road. The hall is next to the church and vicarage. There is ample parking. Buses include R68, R70 and 285.



Clerical Capers



'If you have been affected by anything in today's sermon, please phone this helpline...'

You'd be nuts not to thank God



Between the gluttons and the gourmets are the foodies. Judging by the number of cooking (and eating) programmes on TV just now, the UK seems to be full of people who take a more than average interest in food.

For myself, and perhaps many others, food is mainly 'what I eat'. I still am not entirely sure what quinoa is, or how to *sous vide* anything. Mostly I give very little thought to how my food gets to our kitchen.

There is a series of programmes on BBC Two called *Inside the Factory*. It is incredible how automated much of the food production is today.

Huge quantities of food are made every day in giant factories. Amazingly, many of the operations are automatic or conducted by robots, but the human element is crucial for developing new products.

Brazil nuts come from... Brazil?

One item, however, on one of the TV programmes caught my attention: it was about Brazil nuts. We have Brazil nuts in our cupboard; I enjoy snacking on them when feeling peckish.

But I had no idea about how they came to Hampton Hill — apart from assuming they came from Brazil.

The presenter explained that, in fact, most of our Brazil nuts come from Bolivia (it's true — I checked the package!)

The nuts are not grown commercially (like oranges or apples, for example); the trees are in the rain forest on the banks of

the Amazon. So gatherers have to venture into the dense landscape and pick up the fallen fruit pods from the ground. The pods are opened in the forest with a machete. The nuts (which are really seeds) are inside the large woody shells, packed like segments of an orange.

"Harvest is a moment to stop and ponder the abundance of food we take for granted and appreciate the hard work that has brought it to us in a packet or box"



The nuts then have to be brought back to a town to be processed. So that I don't have to shell them, and can eat them straight out of the packet, people spend their days and weeks cracking them open by hand, as no machine can do it properly.

And of course by our standards the wages are small; so I am pleased that my nuts are at least fairly traded.

Taking food for granted

The point is this. Once Harvest Festival was a celebration for the producers, but we are now consumers.

Harvest for us is a moment to stop and ponder the abundance of food we take for granted, and appreciate the hard work that has brought it to us in a packet or box.

Some of us have allotments and gardens that provide us with fruit and veg. We can be thankful for them too.

But there is also a place for thanking God. Lots of people worked hard to bring me my Brazil nuts. But no one planted the tree, no one watered it, and no one even picked the fruit.

Until the pod dropped to ground, no human was involved. It was God who gave the growth.

This is true for everything — there is a mystery to life, and behind it is God's creativity.

So at Harvest time we take stock and rejoice in our food and drink. For them we can rightly thank God.



Sundays

Holy Communion (said)
0800-0830

Parish Communion
0930-1030

together at eleven
1100-1145

followed by crafts and refreshments



REMEMBER: CLOCKS GO
BACK AN HOUR ON 29 OCT

Mon-Fri

(but not Tuesdays)
Morning Prayer
0915-0940

Tuesdays

3, 17, 24, 31 October
Holy Communion
0930-1015

10 October
Holy Communion and Coffee
1000-1100 (second Tuesday of month)

Harvest Festival

Sunday 1 October
1100-1200

All-age (followed by short HC service)
followed by lunch and talent show in the hall

Harvest Evensong
1630-1730

Ark Playgroup

Mondays 2, 9, 16, 30 Oct
1015-1215

For toddlers and parents / carers

Rock Choir

Wednesdays 4, 11, 18 Oct
1030-1200 rockchoir.com

Pet Service

Sunday 8 October
1500

Bring your pets for a blessing

David and Shelley Stokes

Saturday 28 October
1830

Life in Argentina (see page seven)

pop-up cinema

Saturday 4 November
1830 *Passengers*

Saturday 11 November
1330 *The Jungle Book*

All Souls' Day

Sunday 5 November
1530

In Loving Memory...
to remember those who have died

NEWS IN BRIEF

Search for Children and Families leader begins



Let the little children come to me. Matthew 19:14

ST JAMES'S has advertised for a Children and Families Work Leader.

The Children's Ministry Team met and agreed the content of an advert, which has appeared in *Youth and Children's Work*, the leading magazine in this sector.

The PCC believes that the appointment is vital if the church is to grow.

Under Derek's leadership it has agreed to commit a large part of Betty Stewart's legacy to fund the full-time post for the first three years.

Betty ran the Sunday

School for many years and the PCC believes she would have supported the move.

Mentor and Leader

The new leader will work with the Shell Seekers' leaders, mentoring their development, as well as increasing our commitment to local schools. One other possibility would be to launch a youth club for older children.

If all goes to plan we hope to announce an appointment next month, probably with a start date early next year.

Thank God for our pets!

ANIMALS ARE an important part of God's creation, so this year we are holding a Pet Service to give thanks for them. If you have a pet, or simply love animals, join us on **Sunday 8 October at 1500**. We'd love to see your pets too, but if you are concerned about bringing them to church come with a photo instead. The service will be followed by refreshments for pets and people!

Church hosts film night for homeless

SPEAR, a local charity that helps homeless people, is holding a film night at St James's on **Tuesday 17 October from 1830** to raise funds. *Half Way* is a powerful documentary made by Daisy May Hudson about her own family, made homeless when they were evicted by their landlord from their home. The film will be followed by a chance to question Daisy about her family's plight. Tickets are £8, available via the Spear website: spearlondon.org

A familiar, yet new look to St James's

IT IS A FACT of life that organisations need a 'visual identity'. Sometimes we use the word 'branding' and we also talk about logos. The Christian church has used a fish symbol, and then a cross, as its badge.

St James's has had a logo for 10 years or so, but we felt it was time to refresh it. A team worked with a design company, and after looking at various options the PCC agreed the final design incorporating the landmark profile of the spire.

The fluid style speaks of life and movement; there is also a cross in there! The colour version incorporates a 'stained glass' pattern — another feature of the building. We think there is a freshness to the new identity, but in using the church's outline it is recognisably St James's Church. We hope you like it!



FEATURE: Traidcraft

Trading fairly



**ANN
PETERKEN**



**CATHERINE
GASH**

What is fair trade?

As you read this article, remember that fair trade is the concept and process, while Fairtrade is the accreditation and labelling system.

Fair trade, defined simply, is when producers in developing countries are paid a fair price for their products by companies in developed countries. It is totally unacceptable for people who produce so many of our daily needs to go hungry themselves, or to be unable to access education and healthcare.

Internationally agreed fair trade standards are at the centre of the whole process.

For farmers and workers these standards include protection of the environment and workers' rights, while for companies they include the payment of a fair trade Minimum Price and an additional Premium.

This Premium goes in to a communal fund for the producer community to use as it wants; it may decide to provide a village well or to help the farmers diversify their cash crop offering.

Independent audits check that the standards have been met by everyone in a product's supply chain and the Fairtrade Mark tells the consumer this has all happened.

For over 20 years more and more products have become available on the high street and many of the big supermarket chains chose to go for Fairtrade accreditation on some of their own-brand products such as tea and coffee.



When we buy products with the Fairtrade Mark we are helping the producers to have sustainable livelihoods. St James's Church has led the way and continues to support fair trade



A worrying trend in recent months is that some supermarket chains are opting out of Fairtrade accreditation in favour of their own ethical programmes.

One could argue that the success of the fair trade movement has shown the big retailers that consumers do care about the producers' quality of life and hence they have come up with their own schemes.

However, there are very significant concerns with the in-house approach — more power in the hands of the buyer, reduction of autonomy for the producers and confusion for the consumer.

So remember to look for the Fairtrade Mark when shopping and do not just rely on words. If you can't find the Fairtrade Mark then come and buy from the Traidcraft stall.

Although the Fairtrade Mark is mostly limited to food items, all of Traidcraft's products adhere to fair trade standards.

Fair trade at St James's

St James's uses as many fair trade products as possible for its catering needs and has been supporting Traidcraft for many years.

Our Traidcraft stall sells food and other items on the first Sunday of the month from 1030-1130 in the Fitz Wygram Hall, next to the church.

Non-food items include children's toys, ladies' scarves, rubber gloves and greetings cards. Everyone is most welcome to come and browse. With lots of people buying a few products the turnover is substantial and we really appreciate our regular buyers.

Fair trade isn't just part of Traidcraft's business — the company is 100% committed to it. A wide range of



A nativity scene made from olive wood, one of the items we stock

with the world



Traidcraft's rubber gloves, above, are sourced from smallholder rubber farmers in Sri Lanka, pictured left. This delivers vital income to the farmers and enhances life in their communities.

food and craft products can be bought online and in shops like Oxfam, but their network of voluntary Fair Traders remains of vital importance – selling Traidcraft products in churches, schools and places of work – just as we do at St James's.

Traidcraft publish two catalogues a year (do borrow a copy from church) and you can also view the products on their online shop at

www.traidcraftshop.co.uk

You will find some great ideas for gifts and if you order via St James's you will save on post and package and also get a discount. We would love more people to place orders for some of the beautiful craft items.

Have you tried their rubber gloves?

You know those rubber gloves you pull on every day to do the dishes, gardening, or messy jobs around the home? Well, they can be special too.

Traidcraft works with DPL, a company in Sri Lanka, to manufacture its ranges of rubber gloves. DPL set up its own sourcing programme focused on smallholder rubber farmers and named it First Light, after what is traditionally the best time of the day to tap rubber.

There are now six farmer groups, with a total of over 1,100 members. All of the farmers are smallholders with

between one and five acres of land each. As well as rubber, they grow various food crops to support their income and for their own consumption.

Now you know about the people behind the gloves, do come and buy.

Traidcraft helps farmer groups

Traidcraft provides training in finance, bookkeeping, and how best to manage the farmer societies. Once the training is complete, the societies are provided with seed funding to establish saving and loan schemes within their communities.

Products from Palestine



Some of you already enjoy the excellent quality of Zaytoon olive oil and dates, but we'd love to sell more as a way of helping

Palestinian farmers. We also stock Zaytoon couscous and almonds, both of equally high quality.

There are some lovely ceramic dishes and olive wood cribs from Holyland Handicrafts.



Christmas shopping made easy!

Please browse through a catalogue or the online shop and choose some of the lovely products for gifts.

We only stock a limited range, but can easily order for you with a fifteen per cent discount on many of the non-food items.

You can help by spreading the word about our monthly stalls – the next two are on **5 November** and **3 December** (1030-1130) with Christmas cards and decorations, food and some craft items.

■ An **EXTRA** date is **Wednesday 15 November** when all our stock will be on display in church from 1215-1430 for the popular sale to the Rock Choir and others, so come along.

Around the Spire

Printer Justin's final edition

OUR PRINTER, Justin Hollingsworth, retired on 1 August. He has been printing the *Spire*, and delivering it to us promptly from his home in Croydon, for more than 10 years.

He has coped with all our requests and deadlines with great patience and professionalism and so many of you have commented on the superb quality of his work.

Over the years, Justin has become a personal friend to those of us on the Spire committee. We are very grateful to him for this long and successful association, and also to his wife, Tina, who has assisted Justin in the production of the *Spire*.

He has passed on the business to Peter James Printing Limited, in Shepperton, and will be liaising with them to ensure a smooth transition.

We wish Justin and Tina a long, happy and healthy retirement.



MARK BLACKWELL took his Cathedral Choir, which includes a number of singers from St James's, to Norwich, pictured above, and Salisbury. So successful were the visits that Salisbury has invited them back for evensong on Friday and Saturday, 27 and 28 October. If you are in the area do go and hear them sing. Services start at 1730.

Earlier this month, Mark celebrates a landmark 40 years as a church organist with *From Stanford to Swing*, a concert at St James's on Saturday 14 October at 1900. It will include many of the friends and choirs he has worked with in that time. Tickets cost £8, raising money for two charities, Orphans Know Hope and Spelthorne Young Voices. Tickets from Mark or on the door.

On the face of it, a timely restoration!

THE CLOCK DIALS

were taken away in September for a major restoration project at the clockmakers.

The clock was built by J Smith & Sons of Derby in 1893, and this is the first major refurbishment of the dials, which as this picture shows are in need of attention. Work will include cleaning and shot blasting the copper-backed cast iron dials back to base metal, replacing the back and repainting them their original colours of black and gold, and applying gold leaf. They should be back in place by the end of November.





DEREK WINTERBURN

After Easter we launched our new service at 1100 with the needs of families, especially those new to church, particularly in mind. Now *together at 11* is back by popular demand this autumn!

One of those needs is to keep it short! So the service lasts less than 40 minutes — and is full of interest for all that time. There are songs, some familiar and some new, in lively arrangements. The Bible story is interactive, and the talk short and to the point.

We pray in a variety of imaginative ways. After the service there's the opportunity to make some craft, while munching a snack or having a drink (children and adults!)

This autumn we will have three themes. First of all, leading to Harvest we will be thinking of God who made us and our world; then in November we explore some more of Jesus's parables. Then in December it's time to prepare for Christmas.

Everyone is welcome at 1100, from the young to the old.

The 11 o'clock service began as an experiment, but soon found a regular and appreciative group, largely new to St James. And so, after a summer break, we are back — with services all the way to Christmas that are planned especially with young families in mind.

If you thought all church services were the same — think again.

Come and see for yourselves just how much fun they can be!



El Deir

Approaching through a narrow gorge in the sandstone cliffs, called the Siq (or shaft), one comes across the magnificent ruins of Petra (meaning 'the rock' in Greek), an abandoned necropolis of temples and buildings cut into towering cliffs of red, pink and orange sandstone.

This is Jordan's most famous historical and archaeological site lying close to Wadi Musa (literally meaning the valley of Moses) between the Dead Sea and the Gulf of Aqaba, and one of the possible sites where Moses struck the rocks with his staff and water gushed forth for the thirsty Israelites (Exodus 17:1-7).

An important caravan route

Although there is evidence of Neolithic remains from the seventh millennium BC, Petra was really established by the Nabataeans as their religious and economic capital between the 5th and 4th centuries BC. The Nabataeans were an Arab nomadic tribe that settled in the area and established Petra at the centre of important caravan trading routes between Persia and the Mediterranean, and between Syria and the Red Sea. The Nabataeans are also recognised for their great ability in constructing efficient water-collecting methods in the barren deserts and their talent in carving structures into solid rocks.

The wonderful structures we see today dating from about 300 BC blend ancient eastern traditional architecture with Hellenistic designs carved into the soft sandstone rock, and represent the most important temples and commercial buildings of the city. The more everyday buildings were less substantial and have long since crumbled into the sand.

Carved out of red sandstone

The survival of the building and facades is due to the extreme aridity of this part of Jordan. El Deir is the largest and most visually stunning of all the structures in Petra. Carved entirely out of red sandstone, the temple is 50 metres wide by 45 metres high and has an 8-metre tall entrance door. Inside there is a single empty chamber measuring 12.5 by 10 meters. The processional way



LAURENCE SEWELL

leading to the temple from the centre of the city and the enormous flat courtyard in front of the temple, capable of accommodating thousands of people, suggests that it was the site of large-scale ceremonies.

Petra continued to prosper even as it came under the control of the Roman Empire in 106 AD. The site was added to, including an amphitheatre for 3000 spectators. After Emperor Constantine's proclamation of Christianity as the religion of the Roman Empire in 324 AD, some of the temples, such as El Deir, were converted to Christian churches, and in the 5th century AD a bishopric of Petra was created.

Under the control of Islam

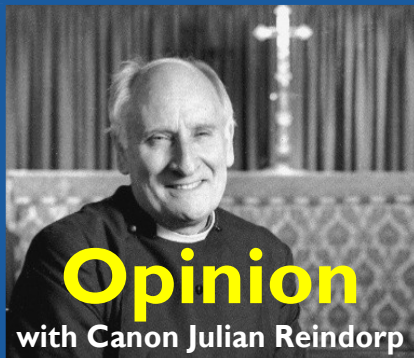
However, with the collapse of the Byzantine Empire, Petra sank into decline and once the Umayyad Caliphate was established in Damascus in AD 661 the region fell under the control of Islam, and the commercial importance of Petra plummeted.

A series of earthquakes in the 7th and 8th centuries destroyed many of the cities in the region, further weakening the agricultural and commercial significance of the area; Petra was abandoned and forgotten. Apart from a brief interlude in the 12th century when the Crusaders constructed a fort in the area, Petra 'disappeared' from historical records.

The site remained unknown to the Western world until 1812, when it was rediscovered by Swiss explorer Johann Ludwig Burckhardt when he heard tales from the desert Bedouins of an ancient city hidden in the remote Sharra Mountains.

The Al Khazneh treasury, below, became the symbol of Petra after it was used in the films *Indiana Jones and the Last Crusade* and *Transformers Revenge of the Fallen*.





Opinion

with Canon Julian Reindorp

GRENFELL TOWER

I was saddened that the new leader of Kensington and Chelsea Council had never been in a tower block — even though she had been cabinet member for families and children. I remembered climbing the stairs of the tower blocks in Poplar in the 70s when the lifts broke. She will now rapidly be discovering the size and conditions of the homes in which people bring up families. Finding homes for the former residents of Grenfell Tower is a slow and expensive business in a borough where the average 'semi' goes for over £4m. London Fire Brigade have employed 60 counsellors to help crews with the trauma they experienced. Apart from some private and charitable initiatives what provision was there for the residents? The blackened ruin of Grenfell is a towering testimony to the scale of our housing crisis, which is about race, migration, and class and also adds to our mental health crisis.

RIGHT TO BUY

Homes have been provided by the state since Disraeli conceded in Victorian times that leaving housing to the market produced disease and dysfunction. Between 1980 and 2015 2.8 million publicly owned homes were sold under the 'right to buy' initiative, with substantial discounts. Mrs Thatcher did not allow councils to reinvest the proceeds in replacing the lost stock, and Labour did not dramatically reverse this policy. This helps explain today's housing crisis. Four out of ten 'right to buy' properties have been sold to private landlords (a third of MPs are 'buy to let' landlords). These charge higher rents, sucking in housing benefit and adding to the costs of the Department of Work and Pensions. By 2015 the number of secure council tenancies had been cut by two-thirds compared with 1980. In England, the number of newly built social housing units has dropped from 36,700 in 2010 to 1,102 in 2017.

REGENERATION

Between 2005 and 2015 the programme of estate demolition and rebuilding in London involved around 50 estates with over 30,000 homes built — doubling the number of homes, increasing privately rented ones ten times, but with the loss of 8,000 social rented homes. In some estates the number of 'affordable' homes has been as low as 9%. Under the present London mayor the figure is set at 35% of all developments. As a rough guide, social rents are 40% of market rents, 'affordable' may mean as much as 80% of market rents.

ISLAM AND BRITISH VALUES

Here's an encouraging initiative by Britain's most senior Muslim clerics: their first national council is to issue progressive religious rulings that 'embed' Islam in a 21st century context. The central religious authority will promote an interpretation of Islam in line with British values. A senior imam said the community was crying out for an authoritative and credible voice on issues as diverse as terrorism, obesity, organ donation and Islamophobia. The body would complement the Muslim Council of Great Britain, which represents mosques but does not rule on religious doctrine.

DUNKIRK

As I was watching the extraordinary film *Dunkirk* with its focus on the men waiting on the beaches, and on one boat, representing the armada of 600 small craft that joined the Royal Navy in rescuing over 335,000 British and French troops in May/June 1940, I was struck by two memories. Each year the Dunkirk veterans would come to St Mary Magdalene, Richmond, for their service. Their chair Albert White would carry a box full of sand from Dunkirk and put it on the altar. One evening in 1954 Albert went to the British Legion for a drink. A man came up to him. They looked at each other. It was Tom Hodges who had rescued Albert out of the water 14 years before, and they had not met since.

David and Shelley heading our way

Just after Easter in April 1999 Dennis,

Henry and I left the UK to begin a 12-month sabbatical, travelling around the world. We spent eight of those months in Salta Province in Argentina, 1,600km northwest of Buenos Aires, in the foothills of the Andes.

We were warmly welcomed into the Anglican church of San Andres in Salta, the provincial capital, and met many inspiring people there and through the church, including David and Shelley Stokes.

At that time they were serving with the South American Missionary Society living and working with the Wichí people, a group of indigenous Indians, in Misión Chaqueña where we stayed with them overnight and had a chance to see the work they were doing there.

Returned to Argentina

After a decade back in England, where David was ordained, they were invited to return to serve in northern Argentina with the Church Mission Society in 2010. Shortly afterwards they were partnered with St James's and we help to support the work they do by contributing through our charities and links budget.

They are now based in Juárez, a small town in the remote north of Argentina, but a relatively central location for visiting the 150 or so small Anglican churches scattered across the area known as the Chaco. All are led by local leaders.

Living in Juárez is challenging; the climate is very hot, and in this settler town there is an uneasy mix of Criollo (Argentine settlers), Wichí and Toba cultures. Travelling on dusty or muddy roads and staying in communities is always an adventure.

Team training for church leaders

David has been coordinating the training for new and existing church leaders, as well as helping revise the service book for Wichí-speaking church members that St James's helped to finance through the Lent Appeal in 2014.

A recent training course in Juarez saw a group of 70 new students, and following heavy rain that left the roads very muddy, the usual two-hour journey back to their homes took the students 30 hours!

Shelley has been working with AMARE, which is the Argentine branch of Mothers' Union. AMARE encourages women to put their faith and love into action and now has over 1000 members in many different communities with many different challenges.

Learn why we are supporting David and Shelley

Take a look at their regular newsletters which are displayed on the charities board in church, and catch up with their news.

Alternatively visit the CMS website:

churchmissionsociety.org/our-stories



LIZ WILMOT



Seventy new students training to be church leaders in northern Argentina

■ We are very pleased to announce that David and Shelley, below, will be visiting St James's in October. They will be giving a talk about their work over a fish and chip supper in the hall on Saturday 28, and speaking in church on Sunday 29 at the 0930 service. Please save these dates in your diaries now.



REGISTERS

JULY WEDDING

14 Christian Bassani and Nadine Rajan, Hampton Hill

FUNERALS

18 Walter Albert Fleet, 87, Hampton Hill
19 Terence Alfred Parsons, 78, Walton-on-the-Naze
21 David William Barrett, 63, Hampton

AUGUST WEDDING

5 Luke Thornton and Natalie Atkinson, Addlestone
27 Nathan Singh and Taysa Sendanayake, Borehamwood

FUNERAL

4 Jillian Kay Shutt, 53, Hampton Hill

INTERMENT OF ASHES

14 Julia Dorothy Ivy Fisher, 79, Twyford, Oxfordshire



Going wild in the garden

Despite considerable debate about which plants Jesus was referring to when he taught us to 'consider the lilies of the field' (Mathew 6: 28), it is usually accepted that he was referring to the wild flowers that grew amongst the seasonal grasses in Israel. Those of us with gardens may spend a lot of time trying to eradicate the wild flowers that persistently push up through the soil even though 'Solomon' may not have been 'arrayed like one of these'. Next time we bend to rip up a buttercup or spray a hapless daisy, perhaps we should take a look first to appreciate its beauty. Yes, a 'weed' is a plant growing in the wrong place, as any gardener will say, but a truly wild flower is, quite simply, a natural part of God's creation. Here are ten wild flowers, many of which can be found locally and several of which grow in our own churchyard at St. James's.



ROS DALY

Tutsan (*Hypericum androsaemum*)

Soft, bright yellow, with prominent stamens, this is a native flower of damp woods and hedges. Also called 'Sweet Amber' the plant has a bushy habit and genuine antiseptic properties. Fragrant when dried, the leaves were often used as bookmarks in Bibles and prayer books and to perfume linen.



Cuckoo flower (*Cardamine pratensis*)



The soft pink or lilac and sometimes white flowers can be found in April and May, when the cuckoo sings. Growing in isolated clumps from 15-60 cm high in damp pastures, the flowers are a delightful sight. Also called 'milkmaids' and 'lady's smock', it is a member of the cabbage family and the leaves may be eaten as a substitute for watercress.

Common fumitory (*Fumaria officinalis*)

A sneaky little plant, up to 50 cm high, that will curve up like a drift of smoke, as the name suggests, almost undetected amongst other plants until its heads of tubular purplish-pink flowers have opened. A plant of arable and disturbed sites it emits a smoky smell if pulled up and, should the sap get into your eyes, it will make them water as if affected by smoke.



Field poppy (*Papaver rhoeas*)

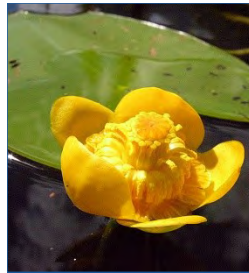
There are some six types of wild poppy in the British Isles including the yellow Welsh poppy, the yellow coastal Horned poppy, the purple Opium poppy – escapees from cultivation,



and various red poppies, the best known of which is the Field poppy which grew in the fields of Flanders and is the symbol of Remembrance Day. The Field poppy sheds its flowers after only one day, but a vigorous plant can produce up to 400 flowers in succession in a summer season.

Water-lilies

The White water-lily, (*Nymphaea alba*), growing in still and slow-moving water is the largest flower in the British flora. The underwater stems were once eaten as a delicacy. The white flowers open only towards midday and close and sink partly below the water as evening approaches. The Yellow water-lily (*Nuphar lutea*) can grow to a depth of 2.75 metres. Described by early medieval doctors as 'a destroyer of pleasure and love' the flowers were carved into the roof bosses of both Westminster Abbey and Bristol Cathedral, perhaps to encourage celibacy.



Lesser celandine (*Ranunculus ficaria*)

Bright yellow and prolific, often carpeting woodlands with splashes of colour, Lesser celandine is one of the earliest of spring flowers. It closes its blooms in dull weather but opens them again as soon as the sun shines. Used as a medicinal plant in the 17th century, the herbalist Nicholas Culpeper swore that it cured his daughter of the consumptive disease 'the king's evil', or scrofula.



River water-crowfoot (*Ranunculus fluitans*)

A glorious sight in swift-flowing chalk streams on a summer's day, River water-crowfoot holds its myriad white and golden-eyed flowers above its long, slender submerged stems and tassel-like leaves. Stare down between the stems to the river bed and glimpse a brown trout in the dappled watery depths. Perfect!



Traveller's-joy (*Clematis vitalba*)

So named by the 16th century English botanist John Gerard for 'decking and adorning ways and hedges where people travel',



Traveller's-joy is our true, native, wild clematis. The small greenish flowers have long stamens, sepals, not petals, and have a hairy outside and smell sweetly of vanilla. The plant can reach 30m climbing through the tree tops and is easily spotted in autumn when the clumps of feathery seed heads give it its popular name of 'old man's beard'.

Foxglove (*Digitalis purpurea*)

Nothing to do with foxes or gloves, the name derives from the Anglo-Saxon 'gliew', a musical instrument with many small bells and 'folk's', meaning belonging to the little folk or fairies. The Foxglove is a tall, stately plant with between 20 and 80 purple flowers with spotted throats that hang from a single, vertical stem. Beloved by bumble bees the plant prefers shady, slightly damp locations. It is highly poisonous but yields the drug digitalis, used in the treatment of heart disorders.



Bluebell (*Hyacinthoides non-scriptus*)

The bluebell, native only to the lands fringing the European North Atlantic, was unknown to the early Greek and Roman botanists of the Mediterranean, and the plant was left unrecorded, hence its name, meaning 'not written'. Deep, pure blue, the flowers carpet deciduous woodlands in spring before the leaf canopy closes over. The white bulbs do not grow offsets and the plant multiplies by seed. The long bell-shaped flowers, which can sometimes be white or even pink, all hang from one side only of the drooping stem. The plant can survive without its flowers, but dies for lack of food if the green strap-shaped leaves are crushed by heavy-footed sightseers. In recent years the native bluebell has become seriously threatened by cross-pollination with imported Spanish 'bluebells'.

This produces a hybrid of inferior colour, often with open, more upward facing bells arranged all around an upright non-drooping flower stem. To preserve the native species it is recommended, if you have 'Spaniards' in your garden, to dig them up and destroy them.

