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# thespire

[stjames-hamptonhill.org.uk](http://stjames-hamptonhill.org.uk)

please take a copy



**Remembrance Sunday**  
11 November  
Service at 9.45am

**HAMPTON HILL CHRISTMAS PARADE 5.30-9.30PM 30 NOVEMBER**

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.

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GET IN TOUCH

STORIES, FEATURES

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

020 8979 6325  
janunnhh@btinternet.com  
spire@stjames-hamptonhill.org.uk

AROUND THE SPIRE

Susan Horner writes Around the Spire. If you have any news to be considered, please email: smhorney5@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  
smhorney5@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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Welcome  
November 2012



Remembrance Sunday will soon be with us and this issue features a visit a small group of us made to the Poppy Factory in Richmond. It was a fascinating tour which Jill Goddard highlights in Your Voice on Page 8.

Our centrespread this month is devoted to the talks arranged by Canon Julian Reindorp on Faith at Work. These talks have been running for two years now and Julian explains why he feels it is so important to relate our Christian faith to the work we do and to share our experiences.

December will see the start of our 150th Anniversary celebrations which will be regularly featured in The Spire for the next year, including a Souvenir Anniversary edition in July. The local traders in Hampton Hill High Street are supporting our anniversary and we have included an interview with the Town Centre Manager, Ian Macintosh, which includes some interesting facts about our High Street and details of the annual Christmas Lights Parade in which our choir, together with other members of the congregation, are taking part.

Best wishes

Janet

Janet Nunn,  
Editor

You can find us on facebook:

facebook.com/SaintJamesHamptonHill



CHURCH AND OTHER CONTACTS

Bell Ringing Susan Horner 020 8979 9380

Book of Remembrance Recorder  
Margaret Hobbs 020 8979 2320

Brownies Sarah Beer 075 0135 4225

Charities and Links Committee  
Ann Peterken 020 8891 5862

Children's Advocate  
Jane Newman 020 8979 6154

Church 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

Electoral Roll Nickie Jones 020 8941 6003

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 Wilmot 020 8977 9434

Mozambique/Angola Link  
Gwynneth Lloyd 020 8943 0709

Music and Worship Committee  
Peter Vannozzi 020 8979 2069

Organist / Choirmaster

Sam Draper 020 8892 4957

Organist Emeritus

Geoffrey Bowyer 020 8894 3773

PCC Secretary Jane Gibson, by email:  
janealigibson@hotmail.co.uk

Planned Giving Committee  
Gwynneth Lloyd 020 8943 0709

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 Wilmot 020 8977 9434

St James's Ark Debbie Nunn 020 8979 3078

St James's Players  
Martin Hinckley 020 8979 0528

Sunday School Catherine Gash 020 8783 0563

Tools with a Mission (TWAM)  
Janet Nunn 020 8979 6325

Treasurer Don Barrett 020 8979 3331

Theatre Club Peter Hale 020 979 9287

Visitors' Group Liz Butler 020 8977 4227

Weekly Notices / Pew Sheet  
Nickie Jones 020 8941 6003

OUR CLERGY

VICAR



The Revd Peter Vannozzi  
Peter was born in Hanwell in 1962, but owes his surname to his Italian great-grandfather.

Peter was ordained in 1987.

020 8979 2069

vicar@stjames-hamptonhill.org.uk

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

CURATE



The Revd David Bell  
David was born in Skipton in 1952. He is a self-supporting deacon, ordained in June 2012.

079 8624 5313

davidbell@stjames-hamptonhill.org.uk

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 enquiries and hall bookings.

The office is open Monday,  
Wednesday and Friday am.

020 8941 6003

office@stjames-hamptonhill.org.uk

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

CHURCHWARDENS



Carole Greville-Giddings

020 8979 6592

carole.g-g@hotmail.co.uk



Nick Bagge

020 8783 0871

Nickbagge1@aol.com

SERVICES FOR NOVEMBER

Sundays

8am Holy Communion

9.30am Parish Communion

(first in month is  
an All-age Service)



4 November — All Saints' Sunday

Isaiah 25.6-9; Revelation 21.1-6a;  
John 11.32-44.

6pm All Souls' Requiem

Wisdom 3.1-9; John 5.19-25.

11 November — 3rd Sunday before

Advent / Remembrance Day

9.45am Jonah 3.1-5, 10;

Hebrews 9.24-28;

Mark 1.14-20.

18 November — 2nd Sunday before

Advent

Daniel 12.1-3;

Hebrews 10.11-14, 19-25;

Mark 13.1-8.

25 November — Christ the King

Daniel 7.9-10, 13-14;

Revelation 1.4b-8;

John 18.33-37.

Mondays-Fridays

(but not Tuesdays)

9.15am Morning Prayer

Tuesdays

9.30am Holy Communion

1st Thursday in month

1 November 2pm Holy Communion

# Leader Column

## Kind hearts and coronets



*What are kings, when regiment is gone,  
But perfect shadows in a sunshine day?*

**S**o writes Christopher Marlowe (c.1554-1593) in his play *Edward the Second*. Edward II is indeed a perfect shadow, being one of the few English monarchs to be killed.

Literature of one sort or another has a lot to say about kings. A great deal of it is not complimentary. The oppressive nature of absolute monarchy, and monarchy where the king or queen rules as well as reigns, is brought out frequently. There are few governing monarchies left, and in Nepal, where one was attempted a few years ago, it fell and the country is now a republic. One view of kings which dismissed the whole lot of them is expressed by Thomas Jefferson to George Washington, both, of course, founders of the American republic:

*I was much an enemy to monarchies before I came to Europe. I am ten thousand times more so, since I have seen what they are. There is scarcely an evil known in these countries, which may not be traced to their king, as its source, nor a good, which is not derived from the small fibres of republicanism existing among them.*

The French Revolution, just a few years later, showed that a republic could be as oppressive as a monarchy, but monarchy as at least a potential source of evil can also be found in the Bible, also. In the First Book of Samuel – part of the sweeping narrative of the people of Israel that occupies 16 books of the Bible – the people ask for a king.

They want to be like other nations in having a king to fight their battles for them, but the prophet Samuel makes clear there will be consequences: the best of the land will be taken by the king along with the best of the people to be his servants. (1 Samuel 8.10-18.)

The kings of Old Testament times are, with only a few exceptions, a bad lot. Similarly, in the New Testament we do not have good kings: the various Herods are tyrannical and murderous; the emperors (though strictly not monarchs) preside over a state that occupied the Promised Land, sanctioned the death of Jesus, and came to be a persecutor of Christians. With all this in mind, we may ask why the Church of England and wider Anglican Communion together with Christians of other denominations, follows Roman Catholic practice in keeping the last Sunday of the Christian Year as the *Feast of Christ the King*?

Pope Pius XI introduced the Feast of Christ the King in 1925 in response to the rise of both nationalism and secularism. Initially kept on the last Sunday in October, in 1969 it was moved to be always the Sunday before Advent. The concern of Pius was particular to his time. A few years earlier Europe had been rent asunder by the First World War.



Peter  
Vannozzi

Kings had been deposed. A new, tentative, unstable order had emerged. New political movements took nationalism a stage further – and its darkest consequences were to emerge in the Nazi regime.

The Pope – an absolute monarch, though an elected one – must have looked with considerable trepidation at what was emerging, and did what any Christian, let alone leader, might have done, and asked what constants there were. The danger is to see the Church as an institution as the constant. This feast, though, puts the focus on Christ. Yet given all that could be said about kings, how good an image for Jesus is that of the king? Jesus was no friend of the powerful. He was the carpenter from Nazareth with no power and no armies.

However, I do think there is still value in the image of Christ as king. A feast such as Christ the King gives us pause to consider the nature of the one whom millions have followed, and still do. In a few weeks, we will be celebrating his birth into poverty. From the very beginning of his human life, it is clear that whatever we may say about him, we have to work at it. The reign of Jesus is expressed not in conventional power terms, but in service. Jesus resisted the attempts of Pontius Pilate to get him to describe himself in conventional kingly terms (John 18:33b, 36-37.)

The kingship of Jesus is seen in humility and service (Mark 10:42-45.) In the Queen's Diamond Jubilee year, service has often been mentioned in relation to her life. For me, the kingship of Jesus undermines all power structures, assertions of human beings who seek to be absolute, and the Church itself, when it forgets the Person and teaching of the one it proclaims.

Describing Jesus as 'king', undercuts the image itself. It also takes people's focus away from themselves, and to one who is greater, above all in love. Remembrance Sunday reminds us of the consequences of human folly and self-seeking, and the consequences of 'kings' not seeking a better way than conflict, forgetting their call to service.

**A** hymn that will be sung at St. James's on 25 November, Christ the King, was written by Bishop George Bell of Chichester (1883-1958).

Bell controversially criticised some of the bombing tactics of the Allies during the Second World War. He wrote his hymn 'Christ is the King' in the 1930s as the shadow of tyranny fell across Europe. It is an assertion of a greater power.

This is the first verse, and it sums up this feast day:  
*Christ is the King, O friends rejoice;  
brothers and sisters, with one voice;  
let the world know he is your choice:  
alleluia!*

## In Thought and Prayer

This poem was written by Rebekah Coomber in 2010 following a visit to Auschwitz with a group of friends from England and some that she had met in Germany through the *Cross of Nails* charity. She was 14 years old at the time. This poem, together with many others, can be seen at [www.warpoetry.co.uk](http://www.warpoetry.co.uk), a website offering poems for Remembrance Day and peace events.



### They Lied

Sent to a better life, they told us. They lied.

Packed to go, our lives in a suitcase.  
Forced on a train, sardines in a tin.  
Destination? Unknown.  
We'll be there soon, they told us. They lied.

Half of us dead, most of us dying.  
We arrived, our lives thrust into Nazi fists.  
Families separated, people alone.  
You'll see them again, they told us. They lied.

They picked us out, worthy from useless.  
Was this just a sick game?  
Who were they to say? Who were they to judge?  
It'll be over in a while, they told us. They lied.

Fear for our lives.  
People left and never came back.  
Our backs broken, our bodies broken, our hearts broken.  
'Heil Hitler, he will save the world,' they told us.  
They lied.

No bravery in our eyes anymore.  
Only tears.  
Sore from weeping, sore from sleeping.  
'Work will set you free, harder,' they told us.  
They lied.

The innocent forsaken.  
The faithful destroyed.  
How so uncompassionate? How so empty? How so cold?  
You are all bad Jews, they told us. They lied.

I am God's child, I told them.  
I am a light in the darkness, I told them  
It's just a shower, they told me.  
They lied. They lied. They lied.

© Rebekah Coomber 2010



## Support your High Street!

**MANY OF YOU** may not know that Hampton Hill has a Town Centre Manger. Ian Macintosh, pictured right, is employed by the Hampton Hill Traders' Association. His role is to promote the interests of the High Street in general and the individual traders. The process involves interacting with the traders, residents, Richmond Council and the association's sponsored charities.



'Hampton Hill is unique', said Ian, 'in that even in these difficult times the High Street is vibrant and there are relatively few empty shops. The traders and residents are passionate about maintaining the variety and quality of the goods and services on offer.'

Part of that process is to ensure the right mix of traders to meet residents' needs. 'We would all like to see more specialty shops to cater for their needs and enhance their shopping experience,' he said. 'I am working with local estate agents and Richmond Council to attract traders, particularly in the area of women's fashion and accessories.'

Ian is also optimistic about the future. 'I think that in this day of electronic shopping and large retailers, the High Street can offer a personalized service that cannot be matched. There is something special about being greeted with a smile and an offer to help you with your purchase. The knowledge of our traders about their products is exceptional and this ensures that you buy what you need at the best price to meet your needs.'

Looking to the future, there are plans to rejuvenate the High Street with the addition of this distinctive sign and to add hanging flower baskets on the shop fronts. 'We are also trying to develop monthly events, such as arts and crafts fairs, to enhance our two annual fixtures of the Christmas Parade and Summer Festival.'

**■ Come and see our choir sing at this year's Christmas Parade — full details on Page 7**



**Everything has a season!** It's tempting to buy green beans or strawberries in the middle of winter, but transporting food halfway around the world produces quantities of unnecessary polluting emissions.

Re-connect to the seasons by choosing carrots, parsnips, swedes, leeks – it's time for a warming casserole!

### A NEW REGULAR FOCUS ON OUR GIVING

## Charity Box



## A better childhood. For every child. Today.

The Children's Society is a Christian charity committed to helping vulnerable and disadvantaged young people of all faiths and none, including those at risk on the streets, disabled children, young refugees, young carers and those within the youth justice system.



Through its campaigns and research, it seeks to influence child protection policy and perceptions at all levels so that young people have a better chance in life.

It all began in the late 18th century when Edward Rudolf, a young Sunday school teacher and civil servant in south London, found himself confronted by the brutal effects of poverty on the lives of children. In 1881 he founded The Children's Society and worked unceasingly to ensure its success. By 1919, with support from parishes and individuals across the country, 113 caring children's homes had been set up throughout England and Wales.

With ongoing cutbacks in social welfare provision and a growing

economic divide, the need for the Church to take a lead is as important today as in Victorian Britain. The Children's Society's close partnership with the Church of England is of central importance, but it seeks to work with all people who share its values, whether Christians of other denominations, people of other faiths or none.

St James's continues its support of The Children's Society through personal collection boxes (please speak to Pip Rowett if you would like one) and through the collection taken at the Christingle service each Advent – so please come prepared on Sunday 2 December to play your part in the essential work of this charity.

**■ [www.childrenssociety.org.uk](http://www.childrenssociety.org.uk)**

# Keeping faith and

## How being a Christian makes a difference at work



**Canon Julian Reindorp has been running the Faith at Work discussions for two years. He has learned a lot about the participants, but what lasting effects have there been?**



### WHO KNOWS OUR WORKING WORLD?

In the autumn of 2010 we started a *Faith at Work* group at St James's. We meet on a Saturday morning from 9.15 to 10.15 about 12 times a year. So far 26 people have told us about their work, paid or unpaid. They have also shared how they feel their faith has influenced their lives. Anyone is welcome. We average about 12 participants, and more than 30 people have come to hear different speakers.

What has been so interesting is that most of the speakers have been well known in our church community for many years, but people have never before heard them talking about their lives at work, or listened to their experience of being made redundant, or some of the challenges and tensions of their work. It has been an eye-opener in so many ways.

### WORK AND FAITH: DOES THE CHURCH CARE?

St James's, like so many churches, has very good relationships with its local community, particularly with the local schools, but how do we equip and support one another for the activity that takes up fifty, sixty, seventy per-cent of peoples' waking hours — our work? And UK citizens work four hours' longer per person, per week than any other EU citizens.

Does the visitor to our Sunday worship feel that the church really cares about God's working world? I always remember the words of Geoffrey Studdert Kennedy, the famous First World War army chaplain, known as *Woodbine Willie*, because he always carried with him a packet of that brand of cigarettes. He used to say: 'If our finding God in churches leads

to our losing sight of him in factories, it were better to tear down the churches for God must hate the sight of them.'

### WORK — JESUS AND HIS PARABLES

If there is any doubt about Jesus's understanding of and concern for God's working world, just look at the parables, the stories Jesus told. Almost all his illustrations about the kingdom of God at work are about peoples' working lives and the local economy: farmers and fishermen, day labourers and tax collectors, money lenders and soldiers, shepherds and teachers, lawyers and judges, tenants and landowners, the list goes on. All this at a time of great unemployment as the parable of the labourers in the vineyard suggests (*Matthew 20.1-16*)

As George Herbert, the 16th century priest poet wrote in his famous hymns:

*Seven whole days, not one in seven,  
I will praise thee;  
and  
Teach me my God and King  
In all things Thee to see  
And what I do in anything to do it as for Thee.*

### WHERE IS GOD AT WORK THIS WEEK?

A senior civil servant was speaking at a *Faith at Work* group on *Where did I find God at work this week?* She described how it had been an exhausting week, but then on the Friday afternoon they had a meeting at the Treasury. Everyone listened to each other, made creative suggestions, decisions were made, the meeting was over quicker than expected and at the



**Morally bankrupt? Bob Diamond lost the top job over a rate-fixing scandal**

# doing your job



end there was an almost tangible sense of achievement. 'I came away thinking I had found God at work that Friday afternoon.'

Coming to church for worship can have many effects. One is to clean our glasses, to help us afresh to see the world through God's eyes. Another is to ask radical questions of our lives and our society. Bob Diamond, formerly the Chief Executive of Barclays Bank, was angry about the 14 traders who had apparently rigged the bank's Libor Rate (the rate of interest that banks charge to lend money to each other), but he clearly felt little responsibility for the culture he had encouraged.

Worship is offering to God our daily lives with our strengths and failings and our need for God's wisdom, and guidance.

## MIND THE GAP

The gap between people's working lives and their recreational lives is widening, and the Church can seem just another part of their recreational activity. It is worth asking two questions about the Church's activity: what percentage is geared for outsiders, and what percentage is for equipping Christians at work?

Do our prayers in church begin with God's world: *God so loved the world...that he sent his son...?* Just asking people 'What kind of week have you had?' can open up key conversations.

At least once a year people could bring a symbol of their work and place it on the altar at the offertory. Recently we had a course of sermons on the challenges people face at work. Abbey National (now

Santander) used to have a *Caring for Self* programme and suggestion No. 3 out of 14 was: *Find a hermit spot and use it daily.*

Whenever people say to me: 'I don't find it easy being a Christian at work', I ask: 'Is it easier to be a Christian at work or at home?' After a pause they smile and say: 'Perhaps at work, they don't know me so well!'

## WHERE CHRIST IS TO BE FOUND AND FOLLOWED

More than 40 years ago, I was writing a book on trade union leaders in India, as part of my last year of theological training. All but two of the leaders I interviewed were communists and that certainly challenged me to think out afresh just what Christianity was about.

One of the leaders, Alexander Devasunder, said to me: 'Do encourage people to see their working lives as a key focus for their discipleship, for that is where their faith will be tested and developed, and where Christ will be found and followed.'

## JOIN US FOR THE NEXT DISCUSSIONS

Our *Faith at Work* group at St James's is about making connections, sharing the pressures, and encouraging a vision.

Do join us for the concluding two dates this autumn, both 9.15-10.15am. On Saturday 10 November, **Gwynneth Lloyd** discusses *Faith in Nursing*; and on Saturday 24 November, **Stuart Richardson** talks about *Faith in Schools*.

If you have some news to share, please contact Susan Horner: [smhorner5@yahoo.co.uk](mailto:smhorner5@yahoo.co.uk)

## Around the Spire

NEWS FROM HAMPTON HILL AND BEYOND

### Rodney installed as livery master

**IN AUGUST**, Rodney Taylor was the 400th person to be elected Master of the Worshipful Society of Apothecaries of London.

The Society is a city livery company with its own hall in Blackfriars, the oldest livery hall in the City of London. The Society has a role in the governance of the City of London, electing the sheriffs and affirming the election of the Lord Mayor.

It is a medical licensing body and runs postgraduate diplomas and courses on medical topics. Livery companies are involved in maintaining quality and educational standards in the craft and they also have a charitable role.

Rodney expects a very busy year!



**William Charles, son of Dan and Lisa Smith and grandson of Prill and Martin Hinckley, was baptised at Cirencester Parish Church on 7 October.**

If you have a story or photo you'd like us to feature in this column, don't forget to tell us!

### Support for Bethlehem's 'under siege' hospital

**THE ARK**, which is now three years old, held a cake sale on 1 October which raised **£75.35** for the Holy Family Maternity Hospital in Bethlehem.

This 4000-year-old city has been turned into a virtual prison for its 150,000 inhabitants, being now totally surrounded by a 26-foot-high security wall. In this very difficult situation, the hospital is a beacon of outstanding care, delivering 3,000 babies a year. There are three gynaecologists although they could use ten. Fees pay 2/5 of



the hospital costs and the rest comes from people outside Bethlehem.

There will be further cake sales from 10.30am-12noon on **5 November** and **3 December**.

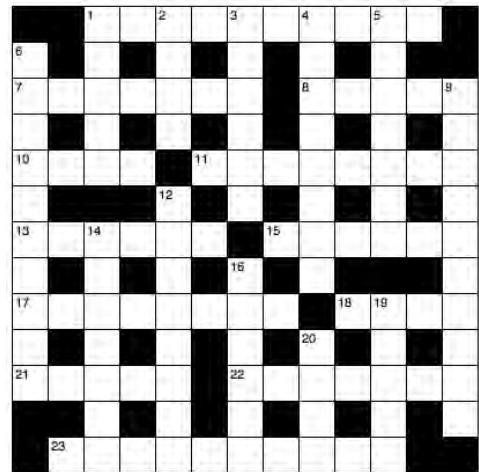
Canon Julian Reindorp will take the proceeds, and any donations, to the hospital during our church's pilgrimage in February.



**■ Congratulations to Matthew and Marina Horner on the birth of their son Mark Timothy, a first grandchild for Susan and Michael. Matthew was a member of our congregation and a bell-ringer for several years before going to university and subsequently moving to Erlangen, Germany.**



## Crossword



### St. Andrew the Apostle 30 November



Andrew, like his brother, Simon Peter, made his living as a fisherman on the Sea of Galilee (in present-day Israel). They lived in the Holy Land in the ancient city of Bethsaida. Andrew became a disciple of St. John the Baptist, but when John pointed to Jesus and said, 'Behold the Lamb of God', Andrew understood that Jesus was greater. So Andrew decided to follow Jesus, and he had been with him only a short time when he realised that he was the true Messiah.

So Andrew became the first disciple of Christ. As the first to be called by Jesus into his service, Andrew is known as 'First-called'. Later, Andrew brought his brother Simon (St. Peter) to become a disciple. At first the two brothers continued to carry on their fishing trade and family affairs, but later, Jesus called them to stay with him all the time. He promised to make them fishers of men, and this time they left their nets for good.

Andrew accepted Christ with all his heart and became one of the greatest missionaries in all history. It is believed that after Jesus ascended into Heaven, when the apostles drew lots to decide where each of them would preach the word, St. Andrew went to Asia Minor, part of Greece, and an area along the coast of the Black Sea, including its gateway, Constantinople, the city now known as Istanbul.

The governor of Patros was furious with Andrew for his preaching and ordered him to stand before the tribunal in his attempt to do away with the Christian faith. When Andrew resisted the tribunal the governor ordered him to be crucified. He is said to have been put to death upside-down on a diagonal cross, to which he was tied, not nailed. He lived three days in that state of suffering, still preaching to the people who gathered around their beloved Apostle.

Several centuries after the death of Andrew, it is said that some of his relics were brought by a missionary named Rule to Scotland, to a place then known as Fife, but now known as St. Andrew's. For this reason, Andrew is the patron of Scotland.

Because Andrew was the first Apostle, his feast is taken to be the beginning of the Church Year, which is Advent. The First Sunday of Advent is the Sunday on or nearest his feast. St Andrew's Day is actually 30 November.

St Andrew's symbol is a white cross on a blue background. As Andrew is believed to have died on a diagonal cross, this, therefore, came to be called St. Andrew's cross. The blue stands for the sky.



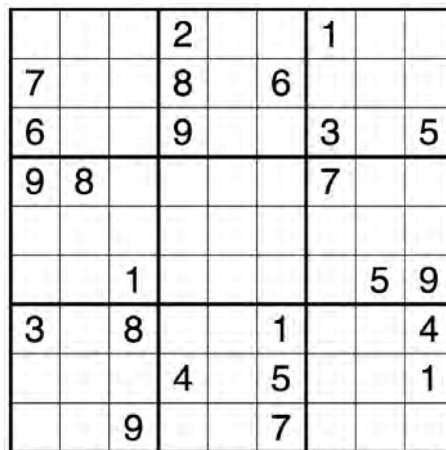
### Across

- 1 He was replaced as king of Judah by his uncle Mattaniah (2 Kings 24:17) (10)
- 7 'Let us fix our eyes on Jesus... who for the joy set before him — the cross' (Hebrews 12:2) (7)
- 8 Relieved (5)
- 10 Impetuous (Acts 19:36) (4)
- 11 Surprised and alarmed (Luke 24:37) (8)
- 13 'It is — for a camel to go through the eye of a needle than for the rich to enter the kingdom of God' (Mark 10:25) (6)
- 15 Directions for the conduct of a church service (6)
- 17 One of the acts of the sinful nature (Galatians 5:19) (8)
- 18 and 20 Down 'She began to wet his — with her tears. Then she wiped them with her —' (Luke 7:38) (4,4)
- 21 'We will all be changed, in a flash, in the twinkling of an —, — the last trumpet' (1 Corinthians 15:51-52) (3,2)
- 22 'But he replied, "Lord, I am — go with you to prison and to death"' (Luke 22:33) (5,2)
- 23 Third person of the Trinity (2 Corinthians 13:14) (4,6)

### Down

- 1 He betrayed Jesus (Matthew 27:3) (5)
- 2 Paul's assurance to the Philippian jailer: 'Don't — yourself! We are all here!' (Acts 16:28) (4)
- 3 'Fear God and keep his commandments, for this — the whole — of man' (Ecclesiastes 12:13) (2,4)
- 4 The sort of giver God loves (2 Corinthians 9:7) (8)
- 5 Sun rail (anag.) (7)
- 6 Naboth, the ill-fated vineyard owner, was one (1 Kings 21:1) (10)
- 9 Paul said of young widows, 'When their sensual desires overcome their — to Christ, they want to marry' (1 Timothy 5:11) (10)
- 12 This was how Joseph of Arimathea practised his discipleship 'because he feared the Jews' (John 19:38) (8)
- 14 Mop ruse (anag.) (7)
- 16 Foment (Philippians 1:17) (4,2)
- 19 Where Joseph and Mary escaped to with the baby Jesus (Matthew 2:14) (5)
- 20 See 18 Across

## Sudoku

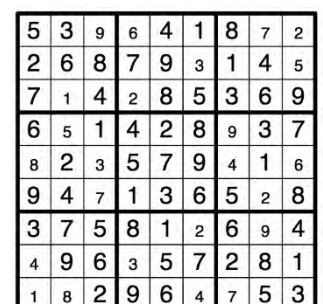


Complete the grid so that every row, column, and each 3 x 3 box contains every digit from 1 to 9 once.

Solutions to both puzzles will appear in the next issue.

This will be the last puzzler column for a while. It makes way for in-depth coverage of St James's 1863-2013 150th anniversary celebrations throughout 2013

### Solutions to October's puzzles



# What's On



## opinion Canon Julian Reindorp

### JESUS MARRIED?

Every so often new theories hit the headlines. The latest suggestion comes from a tiny fragment of parchment where Jesus refers to 'my wife'. Some scholars have simply dismissed this fragment as a forgery. Others point out that this small document comes from the 4th century CE and the dialogue, involving Jesus and his disciples, comes from the end of the 2nd century, 400 and 200 years after Christ lived. As one writer concludes: 'What the fragment does not do is shed any light on the marital status of the historical Jesus.'

### RICHMOND'S FOOD BANK

It is forecast that by 2015 a million people in the UK will be relying on Food Banks. These are set up as charities, often by churches, to provide food for those who are desperate. Now one is planned for Richmond.

The food is collected in schools, businesses and churches, but most is given at events held at supermarkets. Food Banks are opening at the rate of one every four days. By the end of this year there are likely to be more than 200.

### HOUSING CRISIS

Nationally the number of people being housed in Bed and Breakfast accommodation is up 44% on last year. The number of homeless acceptances in London increased by 27% compared with last year. All this when the cuts in Housing Benefit in many areas have yet to take their full effects; the crunch period starts next April. Locally, there were 371 lettings available to Richmond Council last year, while the list has 4495 households in need of it.

The council is so far working with over 1000 households affected by the benefit cuts. Private landlords are increasingly unwilling to let to people on benefits, and 93% of new housing benefit claims are made by people in work.

Thousands of families are now losing their homes and being forced out of London. As the letter leaked in early 2011 from the Local Government Minister's department to No 10 said, these Housing Benefit cuts will in the long run cost more than they save.

### CHILDREN'S FUTURE

A reception class teacher can normally accurately predict where the children in their care will end up in life after their first few days in school. Research shows that by the age of three, and certainly by five, the life chances of children have generally been decided. Schools manage to raise the attainment of all children, but they do not close the attainment gap between poorer and richer children.

The Foundation Years Trust is piloting a project which starts when parents register a pregnancy at around 12 weeks. One teacher said that ten years ago her main concern was how well a child could read when they first went to school. Today, her concern is whether they grunt rather than speak, whether they can sit still, and whether they are toilet-trained or can use a knife and fork.

### PUBLIC and PRIVATE

The Defence Secretary, Philip Hammond changed his mind about the private sector following the failure of the security firm G4S to provide some 11,000 trained helpers at the London Olympics and Paralympics, forcing the Armed Forces to step in at the last moment.

Starting with a prejudice in favour of the private sector, he acknowledged that partnership between private and public can be the way forward. And for many of us the 70,000 volunteer 'games makers' helped to make it for us.

### All Souls' Requiem

*Sunday 4 November, 6pm, St James's Church*  
This service remembers friends and loved ones who have died. Names added to a list will be included in the service.

### Charity Christmas Cards Sale

*Sunday 4 November, 10.30am, St James's Church Hall*  
Support numerous charities by buying your cards here.

### Greencoat Forum

*Tuesday 6 November, 6.30pm, Prospering in a Changing World, 24 Greencoat Place, London SW1P 1RD*  
A panel of experts discuss what principles and practices are needed to survive and prosper under a new economic order. Entry is free. RSVP [reception@london.ifo.org](mailto:reception@london.ifo.org)

### Teddington Choral Society

*Saturday 10 November, Toward the Unknown Region, 7.30pm, St John the Evangelist Church, Grove Lane, Kingston upon Thames KT1 2SU*  
A joint concert with Kingston Philharmonia. Programme includes the title piece by Vaughan Williams. Tickets: £10 for adults (concessions £9); children £2, on the door, or from [www.wegotickets.com](http://www.wegotickets.com)

### Remembrance Day Service

*Sunday 11 November, 9.45am, St James's Church, Hampton Hill, and then at the War Memorial*  
A special service to remember all those who have died in two world wars and more recent conflicts. Just before 11am you are invited to gather round the War Memorial. The Last Post will be followed by two minutes' silence.

### Pot Luck and Poetry Evening

*Saturday 17 November, 6pm, St James's Church Hall*  
A wine and pot luck supper. All you need to do is to bring a plate of finger food to share and a favourite poem to read.

### Christ Will Come Again Advent Course

*Monday 26 November, 7.30pm, 32 Uxbridge Road, Hampton Hill TW12 1SN*  
We say these words frequently in church, but what do they mean? Join us, courtesy of Alan and Jacky Cammidge, as we read Paul's Letters to the Thessalonians. He wrote to a Christian community excited by its faith and living in hope. Continuing on 3, 10 and 17 December. Sign up in church.

### Registers for September

Baptisms	Weddings	Funerals
2 Harry James Bradley, Hampton	30 Matilda Olivia Fox, Hampton	19 Arthur William Brandon, 83, Hampton
16 Lily Marion Singers, Hampton	1 Robert Shillingford and Katie Shakran, Hampton	27 Matthew Eric Linden, 47, Teddington
16 Freya Rose Singers, Hampton	22 Mark Cook and Alina Culmes, Hampton Hill	
16 Esme Jean Singers, Hampton		
16 Sebastien Pascal Theodoloz, Switzerland		
23 Sidney Peter Connors, Hampton Hill		
23 Daisy Grace Gresset, Teddington		

### NEW LISTING



### Christmas Lighting-up Parade

*Friday 30 November, 4.30-9pm, Hampton Hill High Street*  
The parade began in 1968 and is now a highlight of the local calendar, attracting thousands of people. This year the spotlight will be on St James's Church, as we launch a year of events to mark our 150th anniversary.

**At 6.30pm, all attention will be on our church choir, as it leads carol singing near Barclays Bank.** There will be speeches by Peter, our vicar, and Richmond's Borough Mayor, Councillor Rita Palmer, will turn on the lights. The parade will run from The Rising Sun public house to Park Road from 7-8pm. With hot food available, late-night shopping, and the chance to meet local celebrities, this promises to be an event for all the family. The High Street will be closed to traffic from 5.30-8pm (subject to change). Buses will terminate early or be on diversion.

### NEW LISTING

### Annual Leaf Sweep and Gutter Clean

*Saturday 1 December, from 9.30am, St James's Church*  
All gutters of both the church and hall need to be cleared of leaves and the courtyard and car park swept. If you would like to help please telephone Bryan Basdell on 020 8979 2040 or email [bryan.basdell@uk.fujitsu.com](mailto:bryan.basdell@uk.fujitsu.com)

### NEW LISTING

### Concordia Concert

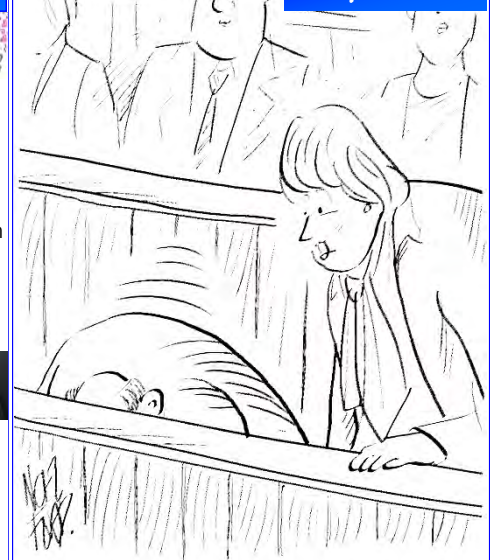
*Saturday 1 December, 7.30pm, Wolcum Yole — A Ceremony for Carols, St Luke's Church, Sydney Street, Chelsea, London SW3 6NH*  
The programme spans five centuries of music. Tickets £12 (concessions £10) or £10 (£8) in advance from Concordia members or email: [secretary@concordiavoices.org](mailto:secretary@concordiavoices.org)

### NEW LISTING

### Christingle Service

*Sunday 2 December, 9.30am, St James's Church*  
This service, supporting the Children's Society, also marks the start of our 150th Anniversary year. Family and friends are welcome. Candles and sweets await you!

### Vicar's View



'Why is it you always get down and pray whenever the vicar scans the congregation for volunteers?'



# Your Voice

Jill Goddard discovers how Richmond helps the nation 'remember them'



# Songs of Praise

The story behind the hymn

## The unforgettable flower



*In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.*

*We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie,  
In Flanders fields.*

*Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.*

War are still living.

Today, with increasing use of modern machinery, just 46 people in the factory, and 90 at home, made the 50 million poppies sold in 2011 — in fact poppies are not 'sold', but donated in exchange for a monetary gift.

Two years ago the Poppy Factory became a registered charity in its own right, completely separate from the Royal British Legion. Its new initiative is called *Getting back to Work* and its aim is to help 500 wounded, injured or sick ex-service personnel into mainstream employment, preferably near their families. They are seeking companies who are willing to offer training for a year. During this time the charity offers financial support to the company.

One example we saw on film was Grenadier Guardsman, Alex Harrison, who lost an eye in Afghanistan, aged 19, and is now a green-keeper at Gainsborough Golf Club. Support is also offered to personnel during their recruitment process.

Following Ian's talk, we were taken into the factory and talked to some of the workers who explained the various stages they worked on. I was given a silk poppy to take away (after a donation, of course).

The poppy itself is made up of four parts — the stamen, petals, leaves and the clasp (which holds it all together). The ordinary poppies are made of recyclable waxed paper. They are punched out of huge rolls giving 2.5 million petals per roll. The larger poppies are now made of polyester and give 5000 petals per roll.

In 1926 the first wreaths were made of silk. There are still 11 designs, with 1500 types of inserts (or centres). The Queen's wreath contains 90 poppies with the addition of black laurel leaves, added in memory of her father, George VI. The stamens are made of brush bristles.

In addition to the wreaths, we were shown the wooden crosses made for Christian usage, and alternatives featuring the Star of David, the Islamic crescent and the Sikh Khanda, and some for those of no faith. Very thought-provoking.

### Westminster Abbey

The factory is also responsible for the rectangular wreath of larger poppies that surrounds the *Tomb of the Unknown Soldier* in Westminster Abbey. The Poppy Factory hosts the Field of Remembrance outside Westminster Abbey, with 370 plots for regimental and other associations. Last year 90,000 crosses were planted during the ten days from the Thursday before Remembrance Sunday.

At the end we asked Ian what was the official line on how long to wear your poppy (*with pride of course*). He said that poppies should be worn for two weeks prior to Armistice Day and taken off the day after Remembrance Sunday (although some military organisations have different traditions). Old wreaths are removed, burnt and the ashes scattered on sanctified ground.

We all left the factory at Richmond in admiration of the great work they have done in the past and will still need to do until war and its effects are no longer.

### God! As With Silent Hearts We Bring to Mind



*God! As with silent hearts we bring to mind  
how hate and war diminish humankind,  
we pause - and seek in worship to increase  
our knowledge of the things that make for peace.*

*Hallow our will as humbly we recall  
the lives of those who gave and give their all.  
We thank you, Lord, for women, children, men  
who seek to serve in love, today as then.*

*Give us deep faith to comfort those who mourn,  
high hope to share with all the newly born,  
strong love in our pursuit of human worth:  
'lest we forget' the future of this earth.*

*So, Prince of Peace, disarm our trust in power,  
teach us to coax the plant of peace to flower.  
May we, im-passioned by your living Word,  
remember forward to a world restored.*

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Fred Kaan (1929-2009) was a significant hymn writer of the latter part of the 20th century. A minister first within the Congregational tradition, and later within the United Reformed Church, Kaan used contemporary language rather than trying to copy earlier modes of speech.



A prolific writer, Kaan had a particular concern for peace and justice. This hymn will be sung at St. James's on **Sunday 11 November**, Remembrance Sunday. The words demonstrate both a proper looking back in thankfulness and also looking forward to a future where a world is restored to what it should be — in Kaan's striking phrase 'remember forward'.

Fred Kaan's concern for peace was inspired by his Second World War experiences. He was born in Haarlem in the Netherlands, and his teenage experience of Nazi occupation never left him.

His parents were deeply involved in the resistance movement, with weapons hidden under their floor; the deputy German commandant, a secret anti-Nazi, helped to protect them as they successfully hid a young Jewish woman and a political prisoner who had escaped from Belsen.

With these words, our thoughts fly to Remembrance week — poppies everywhere, the Remembrance silence either at our local war memorial or on the television from locations around the world, the Royal

Albert Hall with a million poppy petals falling... But how many of us know the history of the poppy? A group from St. James's visited the Poppy Factory in Richmond to find out.

We were met by Ian Tyson (an ex-submariner with 31 years service) who gave us a very enlightening talk about the Poppy Factory. The poppy became a familiar emblem of Remembrance Day due to the poem *In Flanders Fields*, written in 1915 by John McCrae, a Canadian poet and field surgeon who noticed how the flowers sprung up around the trenches and on the graves of the fallen.

There are over 4000 species of poppies (or papavers), but the one found in Flanders is the corn poppy — the only one which seeds and germinates in rough and disturbed soil.

In the US, university teacher Moina Michael was so moved by the poem that she bought poppies with money collected from her colleagues and sold them to raise funds for ex-servicemen. Anna Guerin, a Frenchwoman, took up the idea and in 1921 made and sold millions of poppies throughout the US to raise funds for the rehabilitation of areas in France devastated by the First World War.

She persuaded Earl Haig to adopt the poppy for the Royal British Legion and in 1922 a factory (then called the Disabled Society) opened in Mitchells Collar Factory in London's Old Kent Road where silk poppies were made by 184 workers. Demand grew and in 1925 production moved into an old brewery in Richmond. It also changed its name to the Poppy Factory. By the 1930s it employed 364 people.

### Two World Wars

The poppy has gone on to commemorate many more events. In addition to the two World Wars, 1968 is the only year since that there has not been some conflict in the world. There are now no veterans from the First World War alive and only 8% of those who served in the Second World