

OCTOBER 2020

HARVEST

SPIRE



HAMPTON HILL'S PARISH MAGAZINE

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INSIDE FRANCIS: A SAINT FOR OUR TIME



Celebrating Harvest
TIME FOR A TEA BREAK

Meet the clergy



VICAR Rev Derek Winterburn

Derek was born in Orpington, Kent, and ordained in 1986. He 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 Wednesdays (his day off).

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ASSOCIATE PRIEST Rev 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, based in the church hall, with her family.

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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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Letter from the Editor

We are so pleased that after three digital-only issues we are back to printing again. We still cannot distribute paper copies widely, but if you would like a paper copy of this issue, please email me (see below) and I will deliver one to you. We also thank our printers for being so understanding.

We always celebrate Harvest in October, but things will be different this year. We should also remember the farmers who have had to cope with both Covid-19 and very unpredictable weather, and many crops have suffered.

On the theme of God's creation, Sylvie has written about St Francis and his care for everything around him.

On page 6 Laurence has written about pineapples. This reminds me of the stone versions displayed on doors and gates, particularly of stately homes like Ham House, symbolising welcome and hospitality. We continue to offer our friendship during these uncertain times and look forward to a time when we can fully open our doors again.

Best Wishes

Janet

Janet Nunn



Cover photo: Freshly-plucked tea leaves from a Kenyan plantation for the UK market

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.

STORIES FOR THE SPIRE

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To receive it by email contact the vicar.

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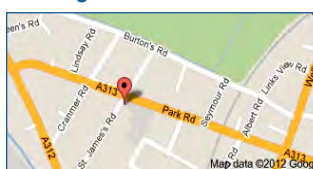


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Finding us



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

Follow us

For the very latest news go to our website or follow us on social media:

stjames-hamptonhill.org.uk

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Clerical Capers



'But did they plough the fields and scatter whilst keeping a safe distance between each other?'

God gives us so much food for thought



the Boston Tea Party?) that led to American independence. Britain fought two wars with China in the 19th century, usually called the Opium Wars, but one of the main causes was the insatiable British thirst for Chinese tea.

So here are three things to note at harvest: we have food, we have food that is as cheap as it has ever been, and buying our food can support poorer people in developing countries, and not take advantage of them.

Where in the world...?
So we have come a long way to the present time when having a cuppa is an everyday event. We almost take for granted the dazzling variety of teas in the supermarket. That tea is so affordable is due to the vast tea industry, employing millions. Our front cover reminds us that tea now is grown not only in Asia but substantially in Africa.



But without the labour-intensive tea plantations, our pot of tea would still be prohibitively expensive; we can't grow much in England! Although cheap tea became available in the 19th century, that was often a result of exploitation. Fortunately there is no reason today not to enjoy tea ethically; but ensure that you only buy Traidcraft or Fairtrade packets.



Although I wasn't born yesterday (!) I can only remember two spells when there was widespread fear that the shops might not have all the food that we might want. Although one of those times was earlier this year, I have never been seriously worried that food would run short. Neither have I been aware that our family would never have enough money to put 'food on the table', although at times making ends meet was harder.

What does Harvest mean to us?
I think that is one of the reasons that some of us have to work at appreciating Harvest. The irony is that the more that we have in stock the less likely we are to be aware of our dependence on thousands of people in the food chain providing our food — let alone God 'who gives the growth'.

I always struggle to grasp how even our everyday foods were previously so precious. Pepper, sugar and chocolate were once high luxury items.

Another contemporary staple is tea, which was brought around the world to Europe from China in the 17th century. Inevitably costly, it was also highly taxed and was so expensive it could only become widely popular because it was smuggled ashore.

Meanwhile the tax on tea was a catalyst in the American Revolution (remember



Services and events are subject to change. Go to our website for the latest information.

Sundays

Parish Communion 9:30am
in church and online LIVE

Join us in church or online. Your safety is paramount. Spaces are limited because of social distancing. Please book online or via the link in the weekly e-flyer and allow enough time to take your seats. You must wear a face covering.

The service is live streamed on Facebook. Go to: www.facebook.com/StJamesHamptonHill Look for the red LIVE box at 9:25.

The service will be uploaded to YouTube to view afterwards (find the link on our website).

Together at Eleven 11am

Our All Age Service continues online via the Zoom platform. zoom
The link is sent out weekly by emailing Derek: vicar@stjames-hamptonhill.org.uk

Harvest Festival

in church and online LIVE
Sunday 4 October 9:30am

This year's service may be a little different, but we still plan to collect for the Upper Room, which helps homeless people. See page six for details.

Monday-Friday

(but not Thursdays)

Morning Prayer 9-9:30am

Join us in church. No booking necessary. You must wear a face covering.

Thursdays

1, 8, 15, 22, 29 Oct

Holy Communion 10-10:30am

Join us in church. No booking necessary. You must wear a face covering.

#Alpha Online WEEKLY

Weekly Mon 28 Sep; 5, 12, 19 Oct at 8pm
Alpha enables us to connect with others online to watch a series of episodes and explore the Christian faith together. Runs until 14 Dec (not Oct half-term).

Life Groups FORTNIGHTLY

Tue 29 Sep; 13, 27 Oct at 8pm zoom
Thu 1, 15, 29 Oct at 3pm zoom
Our 'Book Groups' continue exploring the Christian classic *Screwtape Letters* via Zoom.

Annual Meeting

Sunday 18 Oct at 11am
This year's meeting is online via Zoom. Get the link from: zoom
vicar@stjames-hamptonhill.org.uk

A saint for our times



SYLVIE COLLINS-MAYO



On 4 October the Church remembers Saint Francis. Francis is probably one of the most well-known of all the Christian saints. He is famous for his care for the poor and his love of the natural world. Although he lived over 800 years ago, he is a saint for our times.

Francis was born in Assisi, Italy, around 1182. He was the son of a wealthy cloth merchant and as a young man he dreamed of becoming a great knight.

But in his mid-20s, after being captured in battle and falling ill, he felt the call of God on his life. Overwhelmed by love for his Saviour, Jesus Christ, Francis determined to live as closely as possible to the gospel commands.

He gave up all his possessions, became a wandering preacher, and dedicated his life to serving the poor and sick who were shunned by society.

In so doing, Francis drew closer to God and grew in humility and holiness. His life became a prayer, bringing wholeness and healing wherever he went.

People gravitate towards true holiness, and a monastic order was set up to follow Francis' example of a simple, prayerful and compassionate life.

According to legend, however, it was not only people who were attracted to Francis, but animals too.

Talked to the animals

It is said of Francis that a lamb followed him around the town of Portiuncula whilst he stayed there, that birds listened to him as he preached to them of God's love, and

Long before we thought about carbon footprints, Saint Francis lived out his life appreciating the fragility of the world and all its creatures, determined to leave the least impression of himself behind. Sylvie Collins-Mayo says we all need to follow his example and care for God's creation.

that he brokered peace between a hungry, injured wolf and the folk of Gubbio, so that the wolf would not threaten the town in return for the town providing the wolf with food.

In this I am reminded of the current day hyenas of Harar, Ethiopia, who have been peaceably fed by a family for over 50 years to protect livestock.

Animals loved Francis and Francis loved animals. These stories of Francis' association with animals may seem a little twee, but as we learn of threats to animal-kind across the world due to human activity, there are some important lessons to be drawn from the Franciscan way of engaging with animals and

nature.

He shows us that all of creation is underpinned by a loving, sustaining God. Creation, as life itself, is a gift, to be cherished and cared for. The earth is not ours to exploit and trash.

Industrial farming methods which strip the soil of its nutrients, wholesale destruction of habitats to make

way for car parks, and poisoning of rivers and seas with chemical and plastic waste would have appalled Francis.

The earth and its creatures are to be treasured. If we are to treasure nature, we need to get to know it.

During the spring lockdown many of us became aware of our need for trees, plants, and wildlife around us because our access to them

could no longer be taken for granted. Gardens were valued more.

Awestruck by the world

Francis spent a great deal of time in nature, contemplating the beauty of earth and its creatures, the complexity of the natural world and its order. He allowed himself to be awestruck and filled with gratitude and praise for the wonder of it all.

The famous hymn, *All creatures of our God and King*, is based on a poem Francis wrote called the *Canticle of the Creatures*.

In it he extols the virtues of different elements of creation, the way that everything in creation points to and praises God. The canticle begins:

*Praised be my Lord,
By means of all Your creatures,
And most especially by Sir Brother Sun,
Who makes the day, and illumines us by his light:
For he is beautiful and radiant with great splendour;
And is a symbol of You, God most High.*

Taking time to see and appreciate plants and animals, and to be grateful for them, is essential if we are to care for our world, since we care best for that which we love most.

St Francis also draws attention to the interconnectedness of our human lives with other creatures. As the poem above suggests, he referred to animals and to elements of creation, as brothers and sisters.

The Basilica of Saint Francis, in the heart of Assisi



to give hope



Francis was a friend to animals, ever conscious of our impact on nature

Anybody who lives with a companion animal will know the warmth and generosity they bring into our lives.

By referring to all creatures as 'brother' or 'sister', Francis encourages us to view ourselves in relationship to all creatures we encounter and respond to them with kindness and compassion.

This way of thinking may come readily as we think about our pets, but perhaps less so when we think of farm animals reared for human consumption, or the animals we have come to define as pests. Yet all animals deserve to be treated well.

Care extended to worms

An early biographer of St Francis records how he would move worms off the path so that they would not risk being trodden on.

Campaign groups such as World Compassion in Farming and Creature Kind seek to end factory farming and ensure the highest standards of animal welfare for those bred for food, and those who eat meat owe respect to the creatures whose lives are taken.

Finally, Francis teaches us about justice and the need to use the earth's resources wisely and fairly. Francis himself embraced absolute poverty.

He gave up all possessions except the minimum needed for clothing, and he begged daily for food. He was reliant on God's provision through the people he met.

We are not all called to such radical living, but we do have a responsibility to walk lightly on the earth, taking from it only what we need. Being satisfied with 'enough'

is a matter of justice. If poorer people in the world are deprived of what they need because the richest take more and more for themselves, then the most vulnerable in society are forced to find sustenance where they can.

Trees are destroyed to make way for farmland to scratch a living; animals are poached to make money to get by. Justice for humankind enables a fairer world for animal-kind; the two cannot be separated.

So as we go through October this year let's spare a thought for all the creatures we share our planet with, be grateful for them, love them and treat them well, for as Francis shows us, they deserve our very best care.

Happy St Francis Day!



Francis tamed a wolf and brought peace to the village of Gubbio



Around the Spire

Goodbye to the history man

DAVID LLOYD died on 24 July, aged 88, and his funeral was held in church on 14 August. He had a major operation in 2018 and underwent several rounds of treatment, but always looked on the bright side and bore his health problems with his usual quiet manner and positivity.

His two daughters, Rachele and Justine, took great care of him and did all they could to help.

Many of you will recall David's wife Jennifer, who died in 2004 after a similar battle with ill-health.

David continued to live in Burtons Road and was a regular face at church services. He particularly loved Compline, said at St James's in Lent and Holy Week each year, which he always went to with Jennifer. He continued to attend in her memory, including this year until covid-19 changed everything.

Born Albert David Lloyd, he served his National Service in Aden, and developed a life-long interest in military history, particularly the stories behind the medals.

He retired at 50 from his full-time job as an Immigration Officer at the Australian High Commission in London and was then able to work as a researcher at the National Archives at Kew, helping families looking into military history.



David Lloyd

For many years he went at Kew five days a week. After his surgery in 2018 he couldn't wait to get back to Kew and his research, which he managed a couple of days a week.

David has helped many people in the church with research on their family history and was always happy to chat about military history. He worked at Kew as a researcher for nearly 40 years.

David was also a keen supporter of the Leprosy Mission and collected postage stamps, including in church, sending them on to the charity to sell.

We shall all miss David – his quiet unassuming manner, his signature ponytail, his lovely smile and twinkle in his eye, sitting in his pew at the back of the church.

We send our love to Rachele and Justine as they begin the job of winding up all the family's affairs.

Janet Nunn

Our favourite lockdown recipes

MANY of us spent time during lockdown more baking. Now, some of our favourite recipes have been brought together in a recipe booklet. Copies will be available to buy from church in late October, with all profits going to church funds. Look out for more details.

Go ahead for annual meeting

OUR ANNUAL Parochial Church Meeting, usually held in April, will now go ahead on **Sunday 18 October** at **11am** online via Zoom.

This is the church's equivalent to an annual general meeting, where we review the past year and the vicar looks forward. Few could have predicted the Covid-19 pandemic and the impact it has had on us and the life and of our church, but the crisis will pass.

The annual meeting also elects churchwardens, members of the



Parochial Church Council and the Deanery Synod. What we achieve depends on volunteers who give time and bring their ideas to the table. You do not need to be a long-standing member of the church to stand: young or old, we welcome anyone with good ideas!

Making children of all of us



Roman world generally children were 'expendable' before they could speak and could be regarded as rational.

Children 'not fully human' until 13!

It was entirely acceptable for parents to reject their infants and even abandon them at the side of the road. Older children were usually viewed as 'not fully human', for example in the Jewish culture it was not until their *bar mitzvah* at 13 that boys were counted as fully responsible.

It is natural that parents love *their own* children, but in the first century other children had no particular value.

So when the disciples turn away the mothers with their children — that is what most people would have expected. (Remember that the women alone would normally have been turned away too!) But Jesus rebukes the disciples and welcomes them, women and children.

Then he says: 'Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.' In our culture we think 'What characteristic of children are we supposed to carry over from these children? Innocence? Trusting?'

There is nothing in the passage to guide us. But suppose Jesus takes his cue from his culture and is not saying that there is any particular virtue in all children, but that he has accepted them, and is modelling the principle that God accepts us all with no judgement about whether we deserve it? Jesus is teaching that we receive God's attention, his welcome is grace.

Children as equals to adults

If that interpretation is correct it does not diminish children (suggesting that they have no value after all) but it lifts them to the level of adults — we all stand equal before God, recipients of grace.

There is evidence that the rise of Christianity in the Roman Empire shifted attitudes to paedophilia, infanticide and education; regarding children as bearing God's image as much as adults subverted traditional patterns of social life. When the church safeguards and nurtures children, we are following in the steps of Jesus.

But as well as lifting up children, the thrust of Jesus's teaching is to humble *us* — the adults. I find it intriguing that John in his epistle writes to 'My little children...'

It is one thing to understand ourselves as daughters or sons of God (as John in his gospel and Paul write) — but that is not quite the same as being little children is it? But that is who we are if we call God 'Our Father in heaven'.

One of the curious things about the Covid-19 pandemic is that the virus seems to affect children much less than adults. In recent years we have moved to more scrupulously 'shielding' children from all kinds of harm: 'safeguarding' is rightly a major concern. However in the context of the pandemic young ones might well be silent carriers and being *children* might sneeze more, wash their hands less and ignore social distancing. This is a reminder that our treasuring of our children in some ways is a modern phenomenon. Of course there has been irreversible and wonderful progress: no-one wants to send children down mines or up chimneys any more! Nevertheless it is important to remember that the historical background of, for example, the Bible might not be what we assume.

Children belong to Heaven

We read in Mark 10 how some mothers brought children to Jesus to be blessed and that the disciples began to chase them away.

Jesus is angry with them, and says: 'Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.'

It is easy for us to read this as if the disciples are the miserable bad guys and were being unreasonable. We might know first-hand the experience of taking children to a restaurant, a theatre or a church and being 'shushed' or shooed away.

We should remember that the first century had a very different view of children. In the



A totally tropical fruit



to the new 'sweet' or 'gold' pineapple variety which is bigger, has a higher sugar content, appealing taste and colour, and is consistent in quality. Pineapple cultivation is quite time intensive. The fruit needs between 14 and 18 months before it is ready to harvest.

Today, almost 30 million tonnes a year are produced, with the majority of production on large-scale, monoculture plantations owned by a small number of national and multinational fruit companies such as Del Monte, Dole, Fyffes and Chiquita, which together with the major retailers dominate the world pineapple supply chain. Costa Rica, the Philippines, Brazil, and Thailand are the largest producers.

It is interesting to examine the distribution of value in a pineapple. The plantation owner receives a 17% share, the multinational fruit trading companies 38%, the retailers 41%, with the poor pineapple workers only receiving around 4%. This demonstrates the increasing power of the large supermarkets, and the weak position of the field and factory workers.

This article is not about the old joke of "pineapples growing on trees" (even if some people do call the pineapple plant growing close to the ground a 'tree'!

Rather, this is an introduction to one of our favourite fruits, first brought to Europe from the Americas by Christopher Columbus in 1493.

Columbus called this fruit *piña de Indes* (pine of the Indians) and it came to symbolise the exotic tropical world, being used as a table decoration at banquets of the wealthy in 17th century Britain.

The popularity of the pineapple

The wild pineapple plant (*Ananas comosus*) originates in southern Brazil and Paraguay. Little is known about its domestication, but it spread widely as a crop throughout South America by the time Columbus first encountered the tasty fruit. It wasn't long before the Portuguese took the plant from Brazil to India, and the Spanish introduced it to the Philippines.

Pineapples gained widespread popularity; it was Captain James Cook in circa 1770 who brought pineapples to Hawaii where the first commercial propagation began in the 1880s and which soon became the world's largest producer. It was also where, in 1903, James Drummond Dole started canning pineapples. It was this that heralded their ready accessibility to the wider public in the USA and Europe. Today, the majority of pineapples in the UK come from Costa Rica, which supplies 75% of the pineapples being sold to Europe.

Production of pineapples

In recent years, the world pineapple market has expanded rapidly, with production increasing by nearly 50% since 1998. This is largely due

Problems and hopes for the industry

In addition to poverty wages on many plantations, the hours are long with poor working conditions. Often there are health risks because of dangerous levels of pesticide and, in several areas, water supplies are constantly being contaminated with chemicals. Like any large-scale production, the pineapple industry is also responsible for significant environmental risks in producer countries.

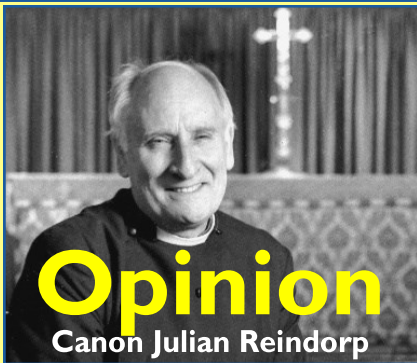
Many of the chemicals used are not licensed for use in the EU because they are considered to be too dangerous to use.

However, there are growing examples of better social and environmental practices within the industry, particularly in the case of small Fairtrade and organic-certified producers, although these small producers represent a minority in an industry that is dominated by large-scale, conventional production, which is controlled by a handful of powerful fruit companies.

The impact that supermarket supply chain policies have on producers, workers and communities in developing countries can help bring about positive change. The purpose of a supermarket code of conduct is to ensure that certain social and environmental standards are maintained throughout their supply chains, from field to shelf.

With their ever-growing leverage, these retailers have the opportunity to ensure that equitable codes of conduct around working conditions and good environmental practice are implemented at plantation level.





Opinion
Canon Julian Reindorp

VOGUE: BLACK LIVES MATTER

Vogue, the British fashion magazine has radically changed its image. Alexandra Shulman, editor until three years ago, was criticised for having a picture of her all white staff. When challenged: 'I don't see race...I don't have a racist bone in my body'. Her successor, Edward Enninful, is of Ghanaian descent. In the Covid-19 crisis the magazine's cover featured those on the frontline – all people of colour.

The September issue produced by a predominantly black team, had on the front the Manchester United player Marcus Rashford and Adwoa Aboah, model and leading mental health activist. Under the title *Faces of hope*, 20 inspirational faces from the Black Lives Matter movement are featured. But recently when the editor arrived for work, he was 'racially profiled' by a security guard and told to use the loading bay entrance. His response, 'This can happen to any black person.'

EXAM BLINDNESS?

I write in the week after U-turns by all four governments in the UK over the issue of teacher assessment for GCSEs, BTECs and A-levels. Apart from the huge anger and anxiety caused to hundreds of thousands of young people and their families, certain questions stand out. Why did Ofqual, the exam regulator, refuse the help of two experts from the Royal Statistical Society unless they sign a five-year legally binding non-disclosure agreement? Why was the July report of the House of Commons select committee chaired by Conservative MP Robert Halfon, which warned that the proposed method of assessment was likely to favour private schools over state schools, ignored? Then, when the Scottish government found this to be true, why was this final warning ignored?

The Education Secretary, Gavin Williamson, said it was only on the final weekend before publication that he realised what was likely to happen. Was this simply that private pressure from many Conservative MPs finally changed his mind?

CREDIT UNIONS

The credit union movement, both here in the UK, and round the world has played a vital role during the Covid-19 crisis. Credit unions with just over two million members in the UK are financial co-ops owned by their members.

They provide current accounts, savings accounts and loans to members who would often struggle to get them from a high street bank. They provide branches for people who cannot use online services. They have also offered interest free overdrafts of up to £2,000 for three months to all NHS staff. With a quarter of the families in this country with less than £100 savings, credit unions need expanding.

CATHOLIC CHURCH & WOMEN

Pope Francis has appointed 6 women, all with professional financial experience, to join the other 9 members of the Vatican's Council for the Economy. They include Ruth Kelly the former Labour cabinet minister and Leslie Ferrar, former treasurer for Prince Charles.

Archbishop Moulins-Beaufort, head of the French Bishops' Conference, said recently, 'The Holy See will one day be led by the Pope surrounded by a college of cardinals in which there will be women.' The late Cardinal Hume said he dreamt that when he phoned the office of the Vatican's Secretary of State, the PA told him, 'She's out!'

THE ONLY HEDGEHOG?

Am I the only person feeling like a hedgehog gradually emerging from lockdown hibernation, still suspicious of being too close to people, hoping my prickles and my anxieties don't show, and wondering how permanent is this? In my '15-million-year history', Covid-19 is new to me!

Tools you donate will transform lives



JANET NUNN

Tools with a Mission has grown from a double garage in Bexleyheath, SE London, to six refurbishment centres across the UK with 400 volunteers and a growing number of supporter groups helping them to export 20 containers packed with tools a year.

In 2019, TWAM sent out over 3000 trade kits for carpentry, building and mechanics, along with 650 computers and 2,460 sewing or knitting machines to countries including Zambia, Uganda, Tanzania, the Democratic Republic of Congo and Zimbabwe.

TWAM is a Christian charity whose mission is to collect unwanted usable tools, refurbish them, sort them into trade kits and send them in shipping containers to wherever they are needed.

The charity helps people create viable businesses, knowing there is dignity through work. TWAM's quarterly newsletter gives examples of how tools have allowed families to work out of poverty and also provide for their children to go to school as well as work for the community.

St James's has been supporting TWAM since 2010, since when there have been over 40 collections from my garage. All over the country there are volunteers like me, offering space to house tools which are collected every three months by regional organiser, Keith Holborn, who lives at Farnham, and his team in a dedicated TWAM van.

The charity also needs donations to pay for the transportation costs, something St James's does regularly. After ten years as a collector I have decided to retire and pass on the baton to an enthusiastic collector in Surbiton,



TWAM has helped Buyala open a carpentry workshop in Uganda

but I shall be having one more collection at the end of November. If you have sorted out your tool shed or garage during lockdown and are ready to pass tools on, give me a call. If not, you have a couple of months to do the sorting!

I must also thank John Goddard, John Daly and Bryan Basdell who helped me collect tools from people, as well as people from other local churches. I lost count of the number of sewing machines when I got to 400!

I shall miss meeting TWAM's passionate volunteers when they stop for a cup of tea and chat after loading the van. Let's make my last collection a bumper one. Telephone 020 8979 6325 if you have any tools to bring or be collected.

Let's make it a good harvest



ST JAMES'S has supported The Upper Room for many years so it is good to hear that they have resumed cooking meals for the homeless and needy. This is a big challenge with social distancing, and meals are served all afternoon.

The charity needs money to operate. Please make a donation for Harvest. Cash or cheque donations please and, as always, we are collecting food (tins of meat or vegetables, tea bags, instant coffee), clothing and blankets, cleaning products (for Covid-19), toiletries, and PPE masks.

Bring gifts to church at any service, including Morning Prayer, or on Tue 6 Oct from 9:30-11:30am, or to the vicarage. Things may be harder, but then the need is greater than ever.

REGISTERS

JULY

WEDDING

25 Joseph Richard Capps and Sophie Kay Clifford, Brighton

FUNERAL

29 Catherine Holloway, 86, Twickenham

AUGUST

WEDDING

15 Richard Michael Cull and Charlotte Josephine Coryton Yeomans, Hampton Hill

FUNERALS

- 7 Peter Heywood Taylor, 70, Hampton
- 14 (Albert) David Lloyd, 88, Hampton Hill
- 24 Geoffrey Robin Brittan, 81, Hampton Hill
- 26 Olive Ida Curant, 90, Hanworth
- 28 Peter Norman Wilkins, 70, Twickenham



History's crossing places



JENNY WRIGHT

Bridges are, and always have been, about communication: from one place to another and from one person to another. Before bridges were common, ferries were used. There is a bridge in Greece which dates from 1300-1190 BC and is still in use. The first stone bridge was built by the Romans in AD 50. There are 37 verses about bridges in the Bible.

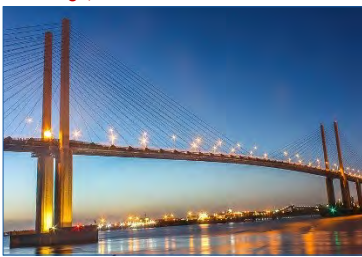
Waterloo Bridge, London



Originally called the Strand Bridge, it was opened in 1817 and renamed to commemorate our victory at the Battle of Waterloo. The Italian sculptor Antonio Canova described it as the 'noblest bridge in the world'. Sir Giles Scott's replacement was built during World War Two, opening in 1945. Its five spans of concrete, clad in Portland stone, provide the best views of London, including the London Eye, Southbank Centre, the Houses of Parliament, St Paul's Cathedral and Canary Wharf. I never tire of them.

Queen Elizabeth II Bridge, Dartford

The bridge was opened in 1991 and took three years to build. The bridge and two tunnels form the Dartford River Crossing. The toll bridge



carries four lanes of the M25 southbound and there are 16,000 crossings a day. From the top, you have a great view of the docks. In high winds it is often closed.

Tower Bridge, London

This iconic symbol of London opened in 1894, taking eight years to construct. Two towers are tied together by walkways and both vehicles and pedestrians can cross. A traditional bridge could not be built because tall sailing ships needed to



have access to the Port of London. It is a special experience watching the central part of the bridge raised. You get a beautiful view of the Tower of London from the Shard.

Millau, Southern France

This is one of the tallest bridges in the world. It spans the gorge valley of the Tarn and was built by an Anglo-French partnership, opening in 2004. It is beautiful and a magnificent example of audacious works of art begun by Gustav Eiffel at the turn of the 19th century. It is renowned for its design and was considered impossible at its inception.



Jacques Chaban-Delmar Bridge, Southwest France

The New Bordeaux Bridge was opened in 2015. Uniquely, its central span of the bridge lifts vertically to allow passing ships through. It is stunning to look at, but not much fun to drive across in torrential rain, which was my experience. The bridge can rise to 53m above the water. Stunning as it is, if you arrive when it is being raised you can wait three hours for a cruise ship to pass underneath!



Stari Most, Bosnia and Herzegovina

I visited Mostar quite recently. The city was named after the bridge keepers who guarded the Stari Most, which means *Old Bridge*. The current bridge is a rebuilt 16th century Ottoman bridge. The previous one stood for over 400 years until the Bosnian Croat Army destroyed the treasure of the Ottoman Empire. I watched some crazy young men diving off the bridge. This is a popular pastime and a terrifyingly long way down!



Sydney Harbour Bridge, Australia

I climbed this bridge on a beautiful day in 2002. It rewarded me with superb views and an unforgettable experience. From there I could see the magnificent Opera House, the Royal Botanical Gardens and



the Prime Minister's House, and all the ferries travelling to and fro. It is the largest steel arch bridge in the world, opened in 1932, and it links Sydney and its suburbs. It was first proposed in 1815, but building work didn't begin until 1924.

Rialto Bridge, Italy



The Piazza San Marco may be the most famous part of Venice, but the Rialto is considered to be the true heart of the city. This bridge crosses the narrowest part of the Grand Canal, the oldest of four bridges that cross it. It has been rebuilt many times since its first construction in 1173, and for 300 years was the only way of crossing the canal on foot. Sadly, the area has become over-commercialised with tourist shops. I used to walk over it early in the morning to get to the famous fish market.

Golden Gate Bridge, USA



This bridge, nicknamed *The Coathanger*, opened in 1937 to connect the city of San Francisco to Marin County, California. There has always been a debate as to why it is called the Golden Gate and yet it is bright red! In fact, you have to wait for a foggy day, like above, for the gold to show. Either way, this is a spectacular suspension bridge. Many experts said it could not be built across the 2000 metre strait because of the strong currents and tides. When crossing the bridge, you can see the connection to the Pacific Ocean, via the narrow strait.

Pont du Gard, Southern France

Begun around 19 BC, this bridge is part of an aqueduct which transported water to the Roman colony of Nimes. The three-tiered structure spans the Gardon valley in Provence and was the tallest aqueduct in the Roman empire. I climbed to the top with my husband, daughter and son-in-law many years ago. Both men suffered from vertigo, but we girls managed to cross it!

