

MARCH/APRIL 2021 EASTER ISSUE

SPIRE



HAMPTON HILL'S PARISH MAGAZINE

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He is Risen

HAPPY EASTER!

stjames-hamptonhill.org.uk or find us on     THE CHURCH OF ENGLAND

WELCOME

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.

Tel: 079 5012 2294

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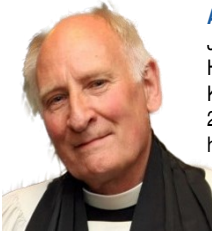


ASSISTANT PRIEST Canon Julian Reindorp

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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CHURCH OFFICE Church & hall bookings Nick Bagge

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@ Email Susan Horner:
smhorner5@yahoo.co.uk
— and start saving paper!

FROM THE EDITOR...

As Easter is at the beginning of April we have a joint March / April Spire this year. With Covid still affecting our lives the church has had to come up with several plans to celebrate Easter.

Zoom has become a 'friend' to lots of us – we use it for our meetings, along with vicarage virtual coffee mornings, when we are put into 'rooms' so we can chat more easily. Derek has run three Quiz Nights this way. Even funerals have webcams; I have been able to see two funerals online. We plan to reopen the church from Monday 29 March, and on Sundays from Easter Day, but do check the website.

As we reported in the February edition this is the last year that there will be a national census, so useful to people investigating family trees. Sheila Bligh, who worked at Hampton Hill Library before retiring, looks at the origins of the census on our centre pages.

On behalf of the Spire Team, I wish you a happy Easter and hope that we are able to celebrate it in whatever way we can.

Best Wishes

Janet

Janet Nunn



Cover photo: Easter brings us all hope of a better life to come.

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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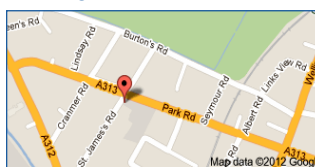
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Finding us



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



'Perhaps he's heard about us losing our churchwarden!'

Clear message not lost in translation



DEREK WINTERBURN

I was intrigued by a newspaper article that described how 'Greece's foremost linguist' regretted how many English words had been adopted wholesale during the pandemic (a word with Greek origins!) Apparently, the heirs of Homer have adopted 'lockdown', 'delivery', 'click and collect' and 'curfew'!

Professor Georgios Babinotis has spoken up before; he persuaded Greeks to accept his new Greek word *diadikyo*, rather than the original English, internet.

John and Greek

Many readers of the *Spire* will know that I have been producing a daily 'podcast' and that from August we have been reading a little of John's Gospel each day. This Gospel, written in Greek, opens: 'In the beginning was the Word'; so we see that words were important even in the first century.

As I have translated the gospel, and as we have thought about it for six months, I have noticed the author's use of words. Professor Babinotis would be pleased to know that John shows that Greek can use one word for ideas that English needs a phrase for: 'to become more (or 'less') important', a 'period of four months', 'to leave without being noticed', or 'to be extremely joyful'.

On the other hand, John can use the same Greek word when we would use different words. Sometimes I have wanted to translate a word consistently to show the connections that would have been clearer to the original readers.

For example, we read that 'The chief priests and Pharisees sent *temple police* to arrest him.' (John 7:32) *Temple police* translates a more general word for *subordinate*;

the translators are telling us specifically who the authorities instructed to seize Jesus.

The translators use *police* again to name the official who struck Jesus during his Jewish trial. But when Jesus later is before the Roman Governor and they are debating whether Jesus is a King, Jesus says 'If my kingdom were from this world, my *followers* would be fighting to keep me from being handed over.' (18:36)

Followers is the same Greek word as *Police*; but they are not identical people. John is contrasting how the leaders' followers have moved forcefully against him, but Jesus forswears instructing his followers to respond in the same way. That contrast is lost in translation.

But John can be much more dramatic in his use of words, stretching their meaning. The opening chapter declares why the Gospel is being written: 'And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.' (1:14)

Glory is a hard idea to pin down — but at its most basic it is about fame or reputation. In storytelling and painting we use the convention of light as displaying glory. So some artists portray this verse as the luminous baby Jesus lighting up the darkened stable (e.g. Adoration of the Shepherds by Stomer). This is a great comfort, not least when we feel that we are in a dark place. The presence of Jesus pushes back the shadows.

Cometh the hour

But John's Gospel has no account of the nativity; although it starts before all things, it looks forward to an 'hour' that is coming. But finally we read: 'Jesus answered them, "Father, the hour has come; glorify your Son!"' (17:1 compare 11:9) What is this hour, when Christ's majesty will be seen? It is his crucifixion and resurrection. First there is a mock coronation — crowned with thorns and hailed as a parody of the King of Israel by Pilate, then he is 'lifted up' not in earthly triumph but

onto a cross of shame.

Glory in this gospel is not merely about 'light in a dark place'. It is about the 'Light of the World', Jesus's self-description, being extinguished. (John does not describe the darkness at the cross as the other gospel writers do — is this because the Light has gone out?) But at the last moment when it looks as if Jesus is finished or defeated, and evil has won, he says: 'It is completed.' He has done what he came to do, and John at the foot of the cross 'has seen his glory'.

We read that the next words Jesus says are, 'Woman, why are you weeping?' On Easter Sunday morning Mary sees a radiant Christ on a bright morning in the garden, a cause for joy and wonder — but the way there has been through pain and suffering.

Laid down his life

In one of the clearest accounts of why Jesus died (and rose) in the gospel, Jesus describes himself as the shepherd prepared to die in the place of his sheep: 'I lay down my life for the sheep.' (10:15)

Because Jesus has died in our place he can promise that we will never 'experience' death. This is not merely not being overwhelmed by the violence, hatred, doubt, weaknesses and fear — internal and outside us — it is the hope that things can be completely different. Hope that rests on the finality of Jesus's words 'It is completed'.

Six months with John's Gospel is a long journey and I am grateful that many have travelled it with me. One way or another (!) we will come to a conclusion in Holy Week and Easter when we will read the passion and the resurrection accounts as part of our worship. Although, oddly, the Lectionary never offers us the conclusion of the Gospel, that really needs to be read: '(This book is) written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.' (20:31).



WE PLAN TO REOPEN THE CHURCH FROM 29 MARCH

Go to our website for the latest information.

To come to church on Sundays you must book a place — there's a link in the weekly e-Flyer. Alternatively, watch online.

KEY: IN CHURCH ONLINE

Sundays

Parish Communion 9:30am

We are also streaming this service on Facebook.

You don't need an account, just go to:

facebook.com/StJamesHamptonHill

Coffee and Chat 10:30am

Join us 'at the vicarage' for this virtual coffee morning where you supply the coffee and chat! There's a link in the weekly e-Flyer.

Together at 11 11:15am

Our shorter, All-Age Service continues online.

The link is sent out weekly by emailing Derek:

vicar@stjames-hamptonhill.org.uk

Mon-Fri (but not Thu)

Morning Prayer 9:15-9.40am

Resumes in church from **Mon 29 March**.

Thursdays

Holy Communion (said) 9:30am

If you would like to come to church please remember to wear a mask.

Coffee and Chat 10:30am

Join us 'at the vicarage' for this virtual coffee morning where you supply the coffee and chat!

There's a link in the weekly e-flyer.

Compline

Sundays until 28 March and

Mon-Wed 29-31 March 9pm

Palm Sunday 28 March

Maundy Thursday 1 April

8pm Holy Communion followed by The Watch, an hour's vigil

Good Friday 2 April

2pm An Hour at the Cross

Easter Day 4 April

6am Dawn Service

9:30am Parish Communion

Time to Pray Mon-Fri

If you would like to receive the weekday podcasts please email: vicar@stjames-hamptonhill.org.uk

E-news

If you would like to receive the weekly e-Flyers, with details of services and events, email: vicar@stjames-hamptonhill.org.uk

A priceless record of



SHEILA BLIGH



Census records are a useful marker when researching family trees.

A census is defined in Chambers dictionary as 'an official enumeration of inhabitants with statistics relating to them'. One of the first we know of is in St Luke's Gospel, where he refers to the Emperor Augustus's decree that 'All the world (the Roman world) should be taxed.'

The head of each household was asked to return to his birthplace. Joseph was born in Bethlehem, so he and Mary travelled there to be counted and Jesus was born there.

When William of Normandy conquered England he had no idea of what his new realm consisted. In 1085 he sent his men into every shire to note how many hides (measures of land) and cattle they held.

The Domesday Book was a detailed statement of lands held by the king and his tenants and the resources that went with those lands. It was a feudal statement giving the identities of the tenants who held their lands from the crown, their tenants and under tenants. The survey took two years and was the first English census. As with the one we know from the Bible, the purpose was primarily financial to learn what men and services were available to the crown.

Protests against the census

The first parliamentary bill proposing a regular nationwide census in Great Britain was in 1753. There were objections to it on the grounds of religion, feasibility and cost, and a suspicion that the information gathered would be used

The UK has carried out a census every decade since 1801, but this year's could be the last because of the huge cost. Censuses go back to Biblical times when Mary and Joseph went to Bethlehem. Nor have they been universally popular. The artist JMW Turner famously rowed into the middle of the Thames to avoid being counted! Sheila Bligh, who has used them to research her family tree, takes a closer look.

for subscription or taxation purposes. As a result the bill was rejected by parliament. However as the century neared its end there was anxiety over population growth, and in the lead up to the Napoleonic wars there was a need to calculate the numbers of fighting men.

In 1800 the Population Act, also known as the Census Act, was

passed legislating for the first census in England and Wales and separately for Scotland, and from 1821 in Ireland. It has taken place every ten years since in the first year of the new decade.

The first four censuses from 1801-1831 were largely head counts to measure population growth. Very little attempt was

made to record personal details, although males were listed according to occupation.

Collectors included clergy

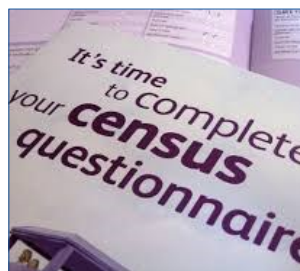
In England and Wales responsibility for collecting census information was split between overseers of the poor and the clergy. One 19th century minister recorded a butcher as a 'cut throat of pigs'.

The census results passed through the hands of various officials before landing at the Home Office. In Scotland, the schoolmaster for each parish was responsible for collection, and results were signed off by the sheriff substitute of the county or the provost of the Burgh. In Ireland magistrates supervised the census of 1821 and 31.

The 1841 census introduced significant improvements. Personal information was collected and a different system of administration was established that has remained largely intact to this day.

The administrative system that was put in place for the registration of births, marriages and deaths was applied to the census. To ensure that people were neither missed nor double counted, the government recognised the importance of gathering the information in one day.

The country was divided into 'enumeration districts'. Existing districts were subdivided to ensure areas could be covered in a single day. An enumerator was attached to each district and his job was to deliver a form to each household, collect them in a day, and record the census details.



all our lives

Night of Sunday, June 6th.	Males.	Females.			
The Queen		20	✓		
H.H. Prince Albert	20		✓		
The Prince's Royal		20	✓		
Earl of Abeyne	45			Lord in Waiting	8
George the 3rd	40			Groom in Waiting	8
Eduard Thistorius	30			Secretary to H.H. Prince Albert	8
Thomas Batchelor	55			Page of the Backstairs	8
Augustus Fred. Gerding	40			Page of the Backstairs	8
William Peel	20			Page of the Passoness	8
George Wakeley	50			Queen's Messenger	8
Thomas Hill	40			Queen's Messenger	8

1841 Buckingham Palace census, showing Queen Victoria and Prince Albert top left

Fines for non-compliance

The householder was asked to provide details of any person who stayed in the house on the night of the census, including visitors and servants. It had to be completed by



the householder in readiness for collection on census day. Fines for non-compliance ranged from 40 shillings to five pounds.

After the enumerator had collected the forms he copied the information into a book. Once this had been done the householders forms were usually destroyed.

Because of the gradual addition of information required by subsequent censuses, it is these books that give us a snapshot of the social history of the time and are so valuable for family historians.

The 1841 census was taken on 6 June. Each member of the household

was asked for their first name and surname, their age to within five years, sex and occupation, the place where the individual was staying on the night of 6 June and the street name of the town.

In rural areas the name of the village or hamlet where they were living was asked for and whether or not they were living in the county in which they were born which had to be answered by a Y or N. Children under the age of 15 had their year of birth recorded.

More information added

Gradually, the increase of information required enabled the government and later generations to know more about households, including if they had any disabilities, the number of the streets and houses and even the number of rooms in a house. Later, the scope widened and, in addition to the UK, the census attempted to include colonies and dependencies of the British Empire, and Royal Navy ships at home and abroad.

A census is not made public for 100 years. The 1921 census will be released in 2022. The 1931 records were destroyed by fire and the 1941 count was abandoned due to the war.

There was a National Register of 1939 which has been called the *Wartime Domesday Book*. It was conducted to enable the provision of identity cards and ration books. Although less than 100 years old, there is public access to this one.

With this year's count likely to be the last, we all have a chance to leave a record of our lives for future generations.

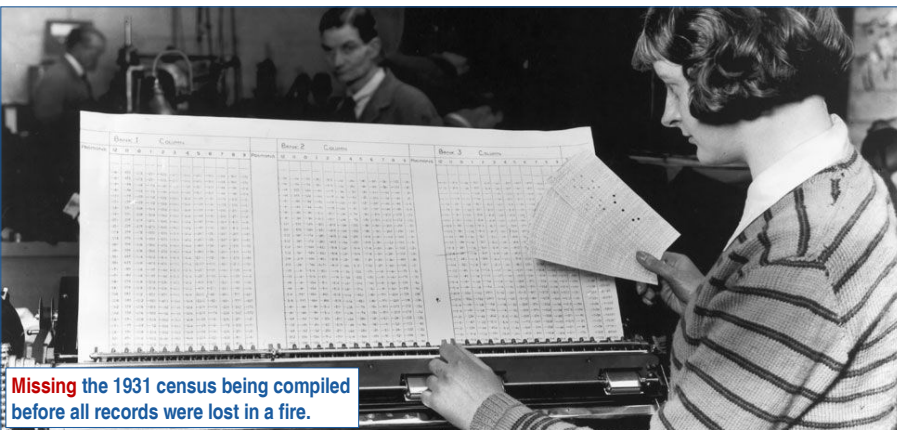
CENSUS OF THE POPULATION, 1861. FORM FOR VESSELS. PREPARED UNDER THE DIRECTION OF ONE OF HER MAJESTY'S PRINCIPAL SECRETARIES OF STATE.

NAME OF VESSEL	Beagle
Port or Place to which she belongs	Portsmouth
Her Tonnage	250 Tons
Her Description, and the Trade in which she is employed	10 Gun Brig, employed as a tender to the Royal Navy
Name of Master	Charles Dalwood

Place at which the Schedule is delivered to the Master
Portsmouth, and the Date of Delivery. 7th April 1861

Position of the Vessel at Midnight, April 7th, 1861.
Portsmouth

All at sea the census entry for HMS Beagle from 1861.



Missing the 1931 census being compiled before all records were lost in a fire.

Around the Spire

Remembering a very special lady

MARGARET TAYLOR died on 15 April last year, aged 91, and only close family were able to attend her funeral due to Covid.

As we did not mark her life in print then, it seemed appropriate to use her first anniversary for the tribute.

The family are still planning to hold a thanksgiving service. Margaret's family lived in a large mining village near Rotherham where her father worked at the local colliery. She attended the local grammar school, and Bedford College in London on a scholarship.

Margaret moved to Birmingham and worked at Cadbury's. She attended church and her local social club, where she met David.

They were married in 1960 and moved to Twickenham and then Teddington where they raised their three children, Helen, Nicholas and Sandy, who all went to Bishop Wand Church of England School. Later she and David moved to Hampton.

As her family grew up Margaret worked at St Mary's College, Twickenham, eventually running the Students' Bookshop. It was an ideal job as Margaret was an avid reader. Her other abiding passion was collecting antiques, plates and samplers which still adorn the walls of their home.

David and Margaret attended St Mary's Church, Twickenham, before transferring to St James's.

Her Christian faith inspired all that she did. She served on the Liturgical, Stewardship and Spire committees and eventually became a churchwarden for five years.



For many years she organised our Christian Aid Week street collections and the weekly church cleaning rota; taking her turn to clean the church with David. One of her personal achievements was to complete one of the tapestry kneelers which are unique to St James's.

Margaret spread her talents far and wide and for many years she worked in the office at the Greenwood Centre and eventually became a Trustee. She also joined the Stroke Association and helped people manage their condition.

Another of her strengths, as her many friends and family will testify, was her love of cooking and entertaining.

Margaret never sought the limelight but was always keen to help and nurture others.

If she asked you to do something her lovely smile and enthusiasm always made you say 'Yes' — as I well remember!

Her children are now married with grown-up children of their own. Margaret always took a keen interest in all that they were doing.

Over the years Margaret played a very active part in most aspects of church life and she became a friend to so many people. Her memory will live on, but as our heading says we have lost 'a very special lady'.

Janet Nunn

Changing of the guard

GWYNETH LLOYD, pictured right, who has been our sole churchwarden for the past four years, is standing down at our annual meeting on **Sunday 25 April**.

Derek, our vicar, says: 'Gwyneth has been hugely supportive, tackling all the job's challenges, including covid, with energy and enthusiasm. We all owe her a debt of gratitude.'

Her departure means there are two vacancies for wardens, along with three members of the PCC.

The Annual Parochial Church Meeting (APCM) was delayed last year, finally being held in October via the Zoom platform. This year's meeting will again take place on Zoom. Details will be sent out nearer the time in our weekly e-Flyers. To join the list see page three.



The font of all knowledge

An unseen team of mice!



PRILL HINCKLEY

The baptistry is at the bottom of the bell tower. It surrounds the baptismal font near the former main entrance in the south porch. Originally, on arriving in the church people had to pass the place of baptism, where their journey with Christ as members of his Church began. The portable font used at the front of the church is kept in the baptistry.



The word font comes from the word *fons*, meaning fountain, and is essentially a bowl for water. The main font in our church is a large octagonal bowl, made of Portland stone with decorated marble outer columns. It holds the water used in baptism which has been sanctified (made holy) by the priest. The number eight and the octagon represent the resurrection and rebirth. Christ rose from the grave eight days after his entry into

Jerusalem. The eight sides became symbols of baptism, the spiritual rebirth of a person. Four sides of the font have symbols of the four Gospels of Matthew, Mark, Luke and John, containing the good news of Jesus. The other sides have symbols which point to a name or title of Jesus, directing people towards him and his identity. Often fonts are decorated to draw out the meaning of aspects of Christian faith relevant to baptism. The font has an oak cover with a decorative cross.

A font at the front of church

When a baptism takes place in the nave, a portable font is used at the front of the church. This has a wooden base which supports a copper font. The base is inscribed: *Let the children come to me. In memory of Vivienne Prentice, 1898 – 1995.*

Two of the stained glass windows in the baptistry show A for alpha and O for omega, the first and last letters of the Greek alphabet. They remind us that God is the beginning and the end of all things, suggesting his everlasting nature.

Another two windows show *I am the Good Shepherd* and *I am the Light of the World*. The main three windows depict the story of Jesus being presented in the temple at Candlemas. There is Simeon, who acclaimed Jesus as light and glory, Anna, a devout person, and the centre window shows the infant Jesus being carried by his mother Mary.

The rope to the single tolling bell is in the baptistry. All the bells are located in the bell tower, directly above. This particular bell is used during special services when a peal is not required.

The paschal candle on its stand is kept in the baptistry when not in use and the baptistry is also where food collected for the local Foodbank is stored before delivery.

■ **More information about the baptistry can be found on our website.**



DEBBIE NUNN

Special attention is paid to wine and candle grease stains, which can both prove troublesome.

I head up the church cleaning team, whose members are some of the 70 or so volunteers at St James's — many of whom have more than 'one hat'. There is a weekly cleaning rota and each person does the same week each month. Cleaning takes about an hour.

I was recruited way back by David and Margaret Taylor and took over from them as the named person a few years ago. It is my job to recruit people when there is a vacancy, and to order cleaning supplies: not an onerous task.

Pews, carpets and floors

Cleaning usually takes place each Friday, or whenever is convenient. Pews, carpets and floors are a priority, plus dusting and tidying as necessary, including the vestry.

We empty the bin and take away the towels for washing. Awareness of what is coming up (e.g. weddings, funerals and festivals) is essential to make sure the church is presentable, and to know the church's availability for the cleaning to take place.

In the current Covid situation, extra cleaning and disinfecting is undertaken ad hoc after each church use.

Altar linen

A separate job is maintenance of the linen used during the services. This is undertaken by one or two people, who collect it after each service and take it home to wash, iron and mend before returning it to church.

Brass cleaning

Brass cleaning is also done by two people, once or twice a month, depending on the season and upcoming events. The high altar rail needs constant attention, as does the Eagle Lectern. If they are left for too long it takes considerably more time to restore them.

There are many other less obvious brass items to clean, including the wall plaques, crosses, candlesticks and snuffers, collection plates and the portable font. A wall brass under the big west window was rediscovered recently. A ladder had to be used in order to clean it—it had clearly not seen a cloth for years!

Annual spring clean

A major part of maintaining the appearance of the church is the annual spring clean, undertaken by the Properties Team just before Easter.

This involves a deep clean, using ladders, much elbow grease and extra volunteers.

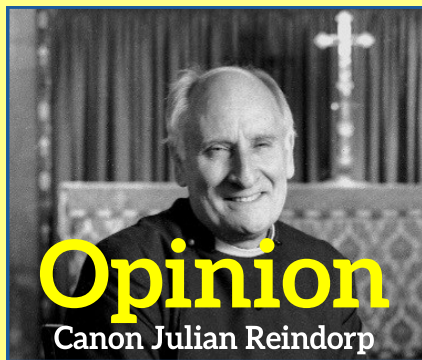
They start at the top and work down, ending with the tiles and wooden floors, which are brushed, washed and resealed — back-breaking work!

Unseen and unsung

Unseen and unsung, the volunteers find their tasks rewarding, knowing that they are making a huge contribution to the running and enjoyment of the church for everyone.

■ **New volunteers are always welcome!** See the contacts on page 2.





Opinion

Canon Julian Reindorp

WHAT HAVE WE LEARNT?

Since the pandemic gripped the world a year ago there has been a dramatic increase in inequality. Amazon's Jeff Bezos made £10bn in one day. A recent Oxfam report, *The Inequality Virus*, noted the combined wealth of the world's 10 richest men has increased by £500bn since March 2020, enough to vaccinate everyone in the world and save those recently pushed into poverty. Bezos could have paid the 876,000 Amazon employees a bonus of almost £100,000 each and have remained just as rich as he was before the pandemic. Many of us without expensive holidays and travelling have saved money over this year.

Meanwhile campaigns led by Marcus Rashford, the Manchester United footballer, and his highly effective support team, have forced the government to face food poverty, especially among children. One campaign highlighted the miserable food 'hampers' provided for £15; the government quickly reinstated giving vouchers directly to parents. Child poverty is now rising above 30%. The Child Poverty Act passed in 2010 with all party support aimed to reduce the proportion of poor children in the country within a decade. This aim was abandoned in 2016.

FUTURE AIMS?

Political commentator Stephen Bush noted that state benefits are now lower than at any point since the 1940s, and in normal times most people on Universal Credit are in work. He suggested that an increasing number of Conservative MPs are in favour of a properly supportive welfare system. The 1918 worldwide Spanish Flu, which started in the US, killed some 50 million people and spurred the creation of the Swedish welfare system. Faced with a comparable crisis, surely, we must construct a system to meet the giant challenges of our times?

DID I HAVE COVID?

Four days after Christmas I went to bed feeling rather hot. As the night wore on I felt hotter still. I had no cough. I have never had any real sense of smell, but I began to feel I had Covid. On my iPad I looked up where to get a test and the rules about self-isolating. Who had I been in contact with? St Augustine's, where I had taken two Christmas services, then St James's with Jacky. Would she have to self-isolate and how would it affect the nursery school?

Then I remembered I had had the first vaccine. This would surely save me from the worst effects of Covid, being on a ventilator with a pacemaker? I went downstairs but failed to find the leaflet I was given. Before 6am I woke my wife and explained what we were in for.

As always, she was reassuring, but also apologetic. By mistake she had left the heating on all night. Being adjacent to the radiator this would probably account for my modest temperature. By 8am my temperature was back to normal. I had learnt a lot in one night and was even more determined to be responsible in the future!

ROYAL HUMOUR

Andrew Lownie's book *The Mountbattens: Their Lives and Loves*, reveals that Lord Louis, Prince Philip's uncle, amused his daughters with what he called the London Bus Drivers' Prayer:

Our Father, who art in Hendon
 Harrow be thy name
 thy Kingston come
 thy Wimbledon
 in Erith as it is in Hendon.
 Give us this day our Leatherhead
 and forgive us our bypasses
 as we forgive those who bypass against us.
 Lead us not into Thames Ditton
 but deliver us from Ewell.
 For thine is the Kingston
 the Purley and the Crawley
 for Esher and Esher
 Crouch End.

Three causes that need our support



DENNIS WILMOT

OUR LENT APPEAL this year will support three causes, all facing additional challenges because of Covid-19.

ALMA Appeal

The partnership between the Anglican Church in Angola, London and Mozambique is desperate for our support. The newly created Diocese of Nampula, led by Bishop Manuel (who visited Hampton Hill in 2018) only met once in 2020, at the Epiphany ordinations of Lebombo's first women priests.

In Nampula Diocese, a terrorist insurgency in the northern province of Cabo Delgado has left villages burnt down and thousands killed. Some 500,000 have fled for their lives.

Cabo Delgado has also become the largest hotspot for Covid-19 in all Mozambique and churches have been pivotal in spreading the safety message. ALMA is struggling to distribute supplies over a vast area. Bishop Manuel needs our help.

Diocese of London

The diocese appeal is focusing on reducing serious youth violence. There has been an 85% increase in knife crime in England and Wales in six years. Some 24 children aged just 17 or younger were murdered with a knife or sharp object in 2019. The diocese is supporting three charities who work with young people affected by violence, as well as reaching out to vulnerable children via partner churches. Other work includes posting youth workers in hospital Emergency Departments.

Activate Sports and Wellbeing Ministry

Activate is the name given to a new ministry in the Hampton Deanery. The principal aim is to improve



ALMA is supporting refugees who fled to a camp in Nampula

wellbeing through fitness, health and community and to share our faith in different ways. The focus is on Bushy Park, which attracts huge numbers of people.

St Peter and St Paul's Church in Teddington is the base for Rev Chris Kennedy, pictured below, who heads the mission, and it will be used for indoor activities.

The plans include running and cycling programmes, chaplaincy to nearby sports clubs, mother and baby exercise, after-school and holiday clubs, 'pop-up church' at sports events and mental health support.

A new ministry like this has no income and your donations will help to make this dream come true.



■ To donate go:
<http://bit.ly/StLent21>

NEWS IN BRIEF

Climate change for Lent

THIS YEAR'S Lent Course is tackling the challenge of climate change. It began on 25 February, but it is not too late to join. The course runs on Thursdays until 25 March at 8pm via the Zoom platform. To sign up please email Derek: vicar@stjames-hamptonhill.org.uk, or find the link on the weekly e-Flyer. A booklet is available to buy too.

Getting quizzical for Lent

FEBRUARY'S Quiz Night raised £565 for our Lent Appeal. Thirty-five people took part in the latest fun evening. The next quiz will be on **Friday 12 March at 8pm**. Look out for details in the weekly e-Flyer (to receive it, see page three).

Reaching out to care homes

EMBRACING AGE a local charity supporting older people has come up with two ways we can support care home residents:

- **Sensory knitted aquariums** are easy and fun to make and are particularly suitable for residents with dementia.
- **Cards of Kindness** made at home are much appreciated. Email wendy@embracingage.org.uk for more information.

REGISTERS

JANUARY

FUNERAL

29 Percy William (Bill) Lester, 85, Hampton Hill



They're just purr-fect!



LINDA CARGILL

I have been fortunate enough always to have had cats in my life. They have become part of our family and we have all grown to love them and their fascinating characters. Both pedigree and non-pedigree, they are wonderful company, even more so in our Covid times. Included here are cats from all corners, both real and fiction.

Tim Fly

Tim Fly was the very first cat that our family owned when I was a child. I adored him and I seem to remember that he acquired his name because



he caught flies! A lovely, friendly tabby moggie, he was gentle and would allow me to dress him up and push him round in a pram. He must have been very long-suffering! That was the start of many cats that have become part of our family's life.

Twinkle

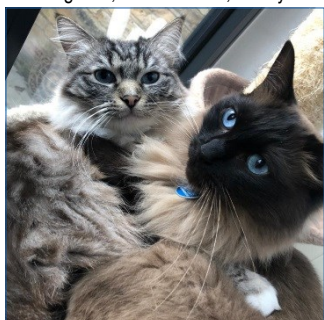
Twinkle, a farm cat, was a gorgeous long-haired (definitely non-pedigree!) silver tabby, who was very adventurous. You never knew where you would find her next. Being very pretty, we



decided to show her in the Blue Peter class at the National Cat Club Show at Olympia. Her success there inspired us to enter her for other competitions where she won *Best in Show* a few times. Sadly, she was run over before she was two years old, but she introduced us to a new world and we have been involved with cat shows ever since.

Toffee and Crumble

My grandchildren have two Ragdoll cats. Being large, friendly and fluffy, they are the most laidback of all domestic cat breeds with a gentle, relaxed nature, blue eyes and a semi-longhaired



coat which is soft and silky. Although brother and sister, they have very different markings: Toffee, the girl, is a tabby point and Crumble, her brother, is a seal point and very naughty! They are adorable to handle, but their coats need brushing daily.

'The Owl and the Pussy Cat...'



... went to sea in a beautiful pea green boat, they took some money and plenty of honey, wrapped up in a five pound note.' These are the opening lines of the nonsense

poem by Edward Lear, written in 1871. Lear wrote the poem for the three-year-old daughter of one of his friends. I find it hard to imagine the two animals being friends, let alone in a boat, but it was one of my favourite poems and the words were easy to remember!

Larry



Larry is currently the Chief Mouser at No 10 Downing Street, and has been in that position under David Cameron, Theresa May and Boris Johnson. I wonder how he gets on with Carrie's dog, Dilyn? It has been a tradition to have a mouser there since 1515, in the days of Cardinal Wolsey. The previous cat, Sibyl, owned by Gordon Brown, was not good at catching mice, so moved to No 11 to allow Larry to take on the job in hand!

A Street Cat Named Bob



This is the title of a book written by James Bowen. As a young man, recovering from drug dependency after a difficult start in life, he found Bob, as he later named him, as a stray outside the supported housing where he was living in North London. Bob changed his life for ever. As James says in the book, Bob needed looking after, but later Bob looked after him. Bob wore a harness for safety, and accompanied James on his journeys into Covent Garden where he sold the *Big Issue*. His amazing story has also been made into a film where Bob played himself.

Dick Whittington's cat

The rags-to-riches story of Dick Whittington and his cat is not just a fairy tale; it is part of the folklore of London. Today there is a stone monument to Whittington's cat at the foot of Highgate Hill, where Dick sat down and heard the Bow Bells of East London ring out: 'Turn again Whittington, Lord Mayor



of London'. The story is famously played out as a pantomime at Christmas with a young actor dressed in a black cat outfit!

Ship's Cat

In the days of the tall sailing ships when men were at sea for many months, it was usual to take a cat with you to protect the food stores from the mice and rats, and to



prevent the rodents from gnawing the ropes. It was also believed that cats had miraculous powers that could protect ships from dangerous weather. They were also good company as was shown by Prime Minister Winston Churchill who took *Blackie* to sea on HMS Prince of Wales in 1941.

Cheshire Cat (from Alice in Wonderland)



The creepy cat in *Alice's Adventures in Wonderland* is so-called as the author, Lewis Carroll, was born in Cheshire. In the story, the Cheshire Cat guides Alice towards the March Hare's house and the Mad Hatter's tea party which eventually leads her to her final destination, the garden. The cat was always grinning, while looking over everything in Wonderland and the expression 'to grin like a Cheshire cat' was born.

Therapy Cats

Cats as well as dogs can give a huge amount of reassurance and calm to someone recovering from illness, for example – just stroking a cat while it sits on your lap, purrs and keeps you warm will help you relax. And the affection that a cat can show to a child can give them confidence in their abilities to form a bond and become friends with others around them. Main Coon and Norwegian Forest cats are the perfect breeds for this – both are laid back, gentle and relaxed with soft, silky coats. They will jump into water at the drop of a hat, which is handy if you have a child who doesn't want to actually have a bath!

