

JULY 2019 COMETO OUR OPEN DAY

SPIRE



HAMPTON HILL'S PARISH MAGAZINE

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Back in time for school
How our first vicar shook up education

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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 Mondays (his day off).

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CURATE Rev Jacky Cammidge

Jacky was born in Abertillery, South Wales, and ordained in 1951. 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

July is always a special month for us as we celebrate our patron, Saint James. The actual date is 25 July, but as this weekend falls in the school holidays we celebrate earlier in the month. This year it is the weekend of 6-7 July (full details can be found on page 3).

Saturday's Open to View day was well attended last year and trips up the spire are always popular so don't leave it too late in the afternoon as there are limited spaces. There is also the chance to try your hand at bell-ringing.

Prill Hinckley has delved into the archives to write about our first vicar, the Rev Fitzroy Fitz Wygram, who helped establish Hampton Hill's first schools (one for boys and one for girls).

To coincide with our saint's day, Ros Daly has chosen her favourite saints, including some you may not be familiar with.

Do come and visit us during our celebration weekend; you will be most welcome.

Best Wishes

Janet



Cover photo: the Victorians taught girls practical skills for future jobs, including cookery

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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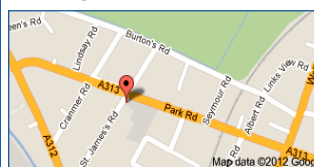


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Finding us



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



When Mrs Jones was arranging the flowers she always kept the vicar's hay fever in mind

The Church is growing - and the figures prove it!



DEREK WINTERBURN

Mark Twain wrote 'Figures often beguile me, particularly when I have the arranging of them myself; in which case the remark attributed to Disraeli would often apply with justice and force: "There are three kinds of lies: lies, damned lies, and statistics".'

Our culture is awash with statistics from political opinion polls to the results of medical trials of a new drug. Sports commentators have impressive details at their fingertips and (some) DJs can tell us how long a certain song was in the charts.

Statisticians don't like Mark Twain's comment as it seems to imply that statistics are the worst forms of lie. But it is quite easy to show that statistics can be used misleadingly or that they are not clearly understood.

Celebrity soundbites unclear

One of BBC Radio 4's more popular shows is *More or Less*. Week after week Tim Harford is able to show that numbers have been abused or misunderstood.

For example, in a recent episode the team investigated two statements made by Emma Thompson and Nigel Farage about national wealth and child poverty. They were quickly able to show that celebrities' soundbites were not clear about the difference between the size of our economy (5th in the world) and our 'wealth per head' (20th in the world).

Additionally, child poverty was no worse in the UK than in any of the other top five largest economies. The audience was

surprised to learn that Japan has a lower GDP/capita than the UK, and Belgium a greater wealth per head. So we have to learn to read statistics carefully.

The Church of England has a Research and Statistics Unit. As well as making the government statistics available at parish level, they have the unenviable task of collecting and publishing church attendance figures each year. Like every historic church denomination, the Church of England continues to see fewer attending Sunday-by-Sunday.

However, this undoubted statistic, which is readily retold by journalists and dramatised by soap operas, is only part of the story; there are some unexpected stats.

The R&S Unit say that the number of people worshipping in the Church of England has been 'almost unchanged' for five years (attendance has fallen because the same number of people have come less frequently).

Churches outnumber supermarkets

The largest group of buildings open to the public are churches — more than 40,000 compared to 14,000 supermarkets or 11,000 pubs. Twenty years ago there were far more pubs than churches. (This illustrates something about the decay of secular communal space.)

The number of Christian congregations in London has risen by 50% since 1979. In our local area on this side of Richmond, two new Anglican congregations have begun in buildings that had been 'mothballed', and a third is being planned.

Worldwide, the Anglican Communion has doubled in size over the past 50 years.

At the time of our church's annual meeting I presented some statistics, as every year, with caution; we must look to long-term trends. But over 20 people joined the church's Electoral Roll this year, attendance was moving in the right direction,

and giving by the congregation has grown.

In a gentle way we are experiencing the growth that churches in the London Diocese, the Anglican Communion and the church around the world is seeing. Many British people would be surprised — the church is not moribund.

But at the annual meeting we were also able to note with gratitude the 'quality' of St James's, not just the quantity. The Ark playgroup continued to welcome children and their carers, Connections had been open for visitors for a year, the youth were gathering for fun occasions, and we had welcomed a variety of schools into the building for services, concerts and prayer.

As for Sundays, we had appointed a new choir director and our Together at 11 service had grown and developed. The Pop-Up Cinema and concerts had encouraged residents to come inside their local church, even if not wanting to join in with worship.

If the popular conception of a church is of a dwindling group of people in a draughty building we can offer, alongside some (but not all) downbeat statistics, the tangible experience of the church here in Hampton Hill at St James's. Headlines that proclaim that the church is dying are not true here.

Come and see us for yourself!

Our *Open To View* and *St James's Day* service/lunch are part of this 'come and see' welcome (see panel, right). The emphasis on Saturday is on the building, with guides to show visitors around the church and the tower and opportunities to listen to the organ or watch a film. On Sunday the focus is more on the people with a celebration of our life as a worshipping community, followed by a marvellous barbecue.

The best way to find the truth behind the statistics is by seeing for yourself. Everyone is welcome!



Sundays

Holy Communion (said) 8-8:30am

Parish Communion 9:30-10:30am (not 7 Jul)

Together at Eleven 11-11:35am (not 7, 28 Jul) followed by crafts and refreshments

Mon-Fri

(but not Tuesdays)

Morning Prayer 9:15-9:40am

Tuesdays

2, 16, 23, 30 Jul

Holy Communion 9:30-10:15am

9 Jul

Holy Communion and Coffee 10-11:30am

Fairtrade Stall

Sunday 30 Jun 10:30am

Stock up on Traidcraft goods

Ark Playgroup

Mondays 1, 8, 15 Jul 10:15am-12:15pm

Weekly playgroup for under 5s and carers.

£2 per family, including refreshments.

The summer term ends with a picnic on 15 July in Bushy Park (weather permitting)

Connections

Tuesday 2 Jul 11am-12:30pm

Our drop-in session with games and exercises and a free NHS hearing aid clinic.

The Bible Course (Life Groups)

Tuesday 2 Jul 8pm

Thursday 4 Jul 8pm

Summer dates for groups to follow

St James's Day Weekend

Open to View Saturday 6 Jul

1.30pm Organ Recital

2-4pm Climb the spire, ring the bells, 2pm & 3pm Take a church tour, and learn more of our 156 year history

2-4pm Enjoy tea and freshly-baked cakes, try your hand at the tombola and raffle, or buy something from the plants stall.

4pm Pop-up Cinema presents *How to Train Your Dragon: The Hidden World (2019)* (PG)

The final film in the blockbuster trilogy

★★★★ ★★★★★ ★★★★★

THE TIMES GUARDIAN METRO

Free entry - no need to book

St James's Day Sunday 7 Jul

11am The Rev Prebendary Dr Brian Leathard, a former vicar of St James's, is guest speaker at our Parish Communion.

Children's groups will run as usual.

12:30pm Barbecue lunch and drinks in the vicarage garden, with games, activities and crafts for families and children.

Finally, education for



PRILL HINCKLEY



Victorian schools prepared boys for work in factories. Inset: Rev Fitzroy Fitz Wygram

During 1867 our first vicar, the Rev Fitzroy Fitz Wygram, discovered that only 13 children out of a population of 1,100 attended any sort of school. Shocked by the statistics, he made a grant of land in Mill Lane (now School Road) to enable the St James's Schools to be built. The boys' school was where the Greenwood Centre now stands and opposite that the girls' and infants' school was where there are now flats.

The schools were run according to the principles of the National Society for Promoting Religious Education: 'To teach basic skills and also to provide for the moral and spiritual welfare of the children.'

The schools were inspected every year, the amount of grant depending on the success of each individual pupil. Teachers were also tested to make sure that they deserved government funds.

There was a management committee and funds to run the schools came chiefly from the grants, church offerings, donations and the children's pennies. In 1869, however, a fund was set up to pay the fees of poorer children, so that no child should be denied education.

Equipment was sparse

Schools in Victorian times were cold, dark and dull compared with the

In early Victorian Britain an education was for the privileged few. School was not yet compulsory and poorer families relied on their children working to bring in the extra money they needed to survive. Here in Hampton Hill our first vicar was determined to change that. He opened our first schools, bringing education to the masses, as Prill Hinckley reports

bright and cheerful schools of today. At that time there were about 200 boys, girls and infants in the schools sitting at long, backless desks from 9-12, and from 2-4.15.

Very little was spent on

equipment, so we can imagine them writing on slates, sharing reading books, and learning much by repetition. There may have been some maps and pictures on the walls, an abacus for maths, a globe for geography but the children's work was not displayed.

Older children learned to write on paper with wooden pens. An ink monitor poured the ink into ink-wells cut into the top of the desks.

In 1873 a new classroom was added to the boys' school, and in the next year the vicar himself paid for an extra classroom and an enlarged porch for the girls.

Ready for factory or army

An Industrial Department was opened in 1875, where the boys had lessons in technology, woodwork and technical drawing, to prepare them for work in factories, workshops or the army when they grew up.

Telegraphy was also taught, the vicar having given the equipment needed.

Girls had lessons in

cooking and sewing, to prepare them for domestic service and motherhood.

All children were taught about right and wrong. Scripture, The Catechism and church history were seemingly lovingly taught as the annual reports of the Diocesan Inspectors were almost uniformly good throughout the schools' history.

Her Majesty's Inspectors always wrote favourably of the needlework and knitting. Children sometimes did 'drill', a series of exercises, in the classroom. Playtime was held in a small yard outside the classroom where the children could play games of blind man's buff, snakes and ladders, hide-and-seek and hopscotch.

The vicar also provided some more ground at the rear of the school to enable the boys to play cricket.

Discipline in schools was usually quite strict. Teachers caned the children for bad behaviour such as being rude, leaving the playground without permission, answering back, sulking, throwing ink pellets and being late. Writing 'lines' was given as a punishment and sometimes a child would have to stand in the corner wearing a 'dunce's cap'.

School became compulsory

Although the leaving age was 11, a large number of children seem to have left before then.

In 1876 attendance at school was made compulsory and parents were fined for their children's non-attendance, without reasonable cause.



School had largely been for children from wealthy families

There was a certificated teacher at the head of each department, helped by uncertificated assistants and pupil teachers, who were boys and girls in their teens training to be teachers. However, not all pupil teachers settled happily to their work. Records report that one was 'severely reprimanded for his idleness and bad conduct' and his mother was sent for!

In 1871 the girls' head teacher received £60 per annum and the boys' head teacher, £70. Gratuities were sometimes paid to the



Classrooms were basic: desks, slates to write on and an abacus for maths

the masses



Victorian lessons were boring by today's standards and discipline was strict

teachers after a favourable report by the inspectors. New, exciting or experimental ideas did not have much of a chance under this system. However, generally speaking, the system, even with its imperfections, seems to have worked.

Using the school rooms

Special events were held in the school to raise money and the rooms were also the centres of local festivities on payment of a small fee. In 1876 Mr Hunt put on a Magic Entertainment in aid of the schools and 'his efforts produced £11. So great was his success, that this gentleman will be for some days the most popular man in the district'.

In the same year the boys themselves were entertained in their school. One hundred and forty scholars had 'an excellent tea' and all who had attended for more than 400 half days were given prizes and

a spelling bee which was a favourite form of amusement.

The school rooms were let for various activities, for example, the New Hampton Cottagers' Flower Show, and for Dramatic Entertainments, mostly in aid of the school funds. The Working Men's Club were given permission to hold a dance in the boys' room as long as there was 'no intoxicating liquor!'

The end of our church schools

The Rev Fitz Wygram's wish had always been to do what was best for the children in the parish. 'It is of the most extreme importance,' he said, 'in these days that the children should be well grounded in the Faith upon which our great national character has been built up.'

However, the school population began to decline with many children moving to more modern local schools and the parishioners could

not collect sufficient funds to keep the schools going. So eventually the attempt to maintain the schools as church schools came to an end in 1928.

Greater control by both local and national authorities and the trend towards larger mixed schools probably made the closure inevitable.

At the time of the Rev Fitz Wygram's death in 1881, what had been the small rural community of Hampton Hill was in the process of becoming an urban area with a more sophisticated population.

The church schools had, for two generations, played their part in worthily making life richer and fuller for hundreds of children, a valuable link between rural and industrial England and a worthwhile legacy for the first vicar of St James's.



By the late 1880s school was compulsory, and all children received an education

Around the Spire



Travel the world at Holiday Club

WELCOME TO THE Backpackers!

Your Travel Guides are ready to greet you for this year's Holiday Club adventure.

Over three days in the church hall children aged from 5-11 will journey to Jerusalem to learn about the life of Jesus.



With the emphasis on fun learning, this is the perfect way to end the school summer holidays.

The club runs from Wednesday-Friday, 28-30 August, from 10:30am-12:30pm and is free.

The closing date for booking is Friday 12 July. Contact Children & Families Worker Dani Robertson 074 7110 1487 or email danielle.robertson@stjames-hamptonhill.org.uk

Celebrating 25 years of women's ordination in Church of England



SERVICES WERE held in churches across the country in June to mark 25 years of women's ordination to the priesthood in the Church of England, including at St Paul's in London, pictured above.

Women have also played a key part in the history of St James's. Betty Stewart, from our congregation, was one of first women to be ordained a priest in 1994, and we have had a number of women curates. It was therefore apt that Lesley Mortimer, a member of our church and of the Committee of London Women and the Church (WATCH), should help lead the intercessions at the service.

The Bishop of London, Sarah Mullaly, led the service and five women priests told their stories: a curate, incumbent, archdeacon, hospital chaplain and self-supporting minister.

Garden makeover revealed

AFTER MANY months of preparation by the Gardening Team, the last stages of the churchyard garden on the corner of St James's Road have been carried out.

The mixed hedge, planted last December, is in full leaf, the new raised beds and a shady shrubbery area



have been planted with donated plants and last month the turf was laid, a bench installed and stepping

stones were used to create a pathway. The barriers will come down once the grass has taken root.

Food, friends & fellowship



DANI ROBERTSON

Whilst friends and food are very important to this group, they never forget that the focus is fellowship as believers. Their times together include games and food, but also prayer and discussions on God's word.

Our young people, ranging in age from 12-15, at St James's Church have kept active this year as they have lived out their call to fellowship together.

The Bible warns that 'some people have got out of the habit of meeting together, but we must not do that. We should keep on encouraging each other, especially since you know that the day of the Lord's coming is getting closer.' (Hebrews 10: 25-26).

The young people have met together in a variety of locations from the ice-skating rink at Hampton Court Palace to the Riverside Vineyard Church in Feltham, and activities have included an escape room and 'Minute to win it' ping-pong ball challenges.

Their time together usually includes sharing a meal as they discuss their week at school, alongside the latest episode/movie they've watched of *Friends* or *Harry Potter*.

They share their lives together as they pass round taco fillings, pizza toppings, or an abundance of chicken nuggets.

The younger ones have the benefit of learning from the older group as they give advice on teachers, classes or friends. The group shows encouragement to one another in more ways than just words; they hold each other up on the ice-skating rink and help each other during a challenging escape room mystery.

The group has made several attempts to come up with a name for themselves, so far without success. Many suggestions had to be thrown out, but they kept coming back to what was most important: friends, food, and fellowship.

They take five-to-ten minutes out of their evening to discuss things that might make them feel trapped (like an escape room) and how Christ offers them freedom; or how they may be tempted to break the rules of the ping-pong challenges but God has rules that he doesn't want broken either.

The young people diligently reflect on these truths for life, then it's back to the games!

Cupcakes competition

At the end of June, the young people embarked on a *Great British Bake Off* challenge where they baked and decorated cupcakes with prizes for categories including most creative or best-tasting.

They had to impress guest judges with their sweet treats in order to be victorious. Many giggles and a huge mess were delightfully anticipated!

Holiday Club in August

For three days in the school summer holidays we are running a holiday club for 5 to 11-year-old children. Full details are on page 5, but to secure a place parents or carers need to have booked by 12 July. We can't wait to get started on what will be a fun three-day adventure!



A Bake Off-style cupcake competition was the latest challenge for the group

Bread and butter income



The Shea tree and its fruit



LAURENCE SEWELL

increased by 1200% from 2005 to 2015 – and there are more opportunities than ever to bring better value to the pickers and processors.

Supporting pickers and processors

In northern Ghana, women have picked and processed shea nuts over generations with very little reward, as it has been traders and middlemen who have profited. As a result, the women have not benefited from a fair share of the profits for their labour.

Did you know that Shea butter is a major ingredient of many cosmetics, lotions and soaps we buy? Shea butter is a fat extracted from the nut of the

Vitellaria paradoxa tree, or *African shea tree*, that grows naturally in the wild in the dry Sahel zone from Senegal in the west to Sudan in the east. It is a deciduous tree with a spreading crown that grows up to about 25 metres in height.

The tree starts bearing fruit, which are like large plums, when it is 10-15 years old, is in full production between 20 to 30 years, but can produce nuts for up to 200 years! When the fruit ripens it falls to the ground allowing for easy collection. Most shea fruits contain one or two kernels, although some may have up to three. It is these edible, oil-rich kernels that are used to produce the extract known as shea butter, a vegetable fat.

Traditional uses

Traditionally, in local African societies, the tree and its nuts have many uses; for example, its leaves and shea butter are used for topical medicinal purposes, its bark is used for treatment of ailments and as a chewing gum, it is used as a cooking oil and in food preparation, and the tree itself is used for house building and furniture making. It is also an excellent fuelwood and can be made into charcoal. So a valuable tree to local communities in those drylands across the African continent.

Global demand for shea butter

However, as a global commodity it is mainly used in the cosmetics industry for skin and hair-related products. There is a non-profit industry-wide association, the Global Shea Alliance (GSA), with 500 members from 35 countries, including women's groups, suppliers, brands and retailers. Through public-private partnerships the GSA promotes industry sustainability, quality practices and standards, and demand for shea in food and cosmetics. But for many years there has been little consideration given to those picking the nuts, who are mostly women.

The value of shea butter and shea products is booming – global demand

Global Shea Alliance



Recently, a development 'impact investor' has supported *Naasakle*, a majority female-owned local company that manufactures shea butter for the cosmetics industry, bridging the gap between rural female nut pickers in the region and global shea butter demand.

The investment allows *Naasakle* to offer more than 5,000 women access to a stable and ready market for their inputs with limited waste and higher payments, and to offer various support services for their well-being.

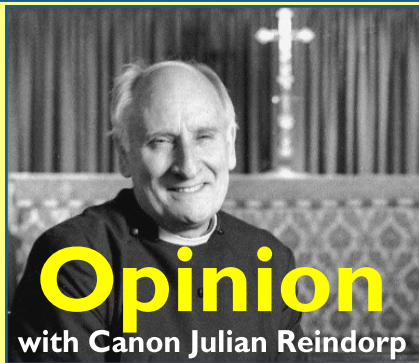
Another illustration is the *L'Occitane Foundation* (financed by the company of that name we see on our high streets) which has been working with women in Burkina Faso producing shea butter over many years.

This partnership, based on a fair trade agreement, has grown to include over 15,000 women today who all benefit from improved financial, social and environmental stability.

There are many other cases where local communities are benefiting from the trade in shea butter through the efforts of the GSA, donor programmes and the work of Non-Governmental Organisations in the region.



'Women's gold': nuts and processed butter



Opinion
with Canon Julian Reindorp

UNIVERSAL CREDIT PR?

George Osborne, in his 2015 budget as Chancellor of the Exchequer, decided to cut £12 billion from the welfare budget. He took nothing from pensioners, who took the largest sum out of the pot. Instead, he planned to take it from the two most vulnerable groups in our country: the poor and the disabled. By then Universal Credit, a widely welcomed policy in 2011, bringing together six benefits into one, had already been the victim of a huge IT failure.

People were waiting anything from six weeks to six months to receive their first payment. The majority of the claimants were people in poorly paid work with no savings. Osborne's attempt to save money meant that the policy became punitive and has been key to the growing use of foodbanks. In protest the minister responsible for the initial policy, Iain Duncan Smith, resigned.

This May, the Government put on a PR campaign for Universal Credit (now planned to take 14 years to bring in instead of the original seven).

In response Garry Lemon, director of policy and research for the Trussell Trust, who run about half of the 2000 foodbanks, said: 'The Department of Work and Pensions should tackle the reasons so many people who most need its help are being forced to use foodbanks after moving to the new benefit.'

'Foodbanks gave out 1.6 m parcels last year, the largest ever. This isn't right. Our benefit system should be anchoring people from poverty, not pushing them to a foodbank...we know the five weeks' wait for a first payment is one of the biggest issues facing people when moving onto universal credit. The wait is five weeks too long. Ending it must be the Government's first priority — not launching an ad campaign.'

CARDINAL DOWN DRAIN

The battle between the Pope and Matteo Salvini, the hardline Italian interior minister, over helping migrants and the poor has escalated after a cardinal climbed nine feet down a manhole to bring power back for 450 squatters in Rome recently.

Cardinal Konrad Krajewski, 55, broke a police seal and descended to the fuse box, risking arrest and electrocution after the squatters, including 100 children, had their electricity cut off for a week over an unpaid bill. He left his card taped inside the manhole.

This Polish cardinal travels round Rome in a white van, handing out food, sleeping bags and umbrellas to the homeless and has set up showers for them in St Peter's Square, His nickname is 'the Pope's Robin Hood.'

SCOUTS IN INNER CITIES

Cubs and Scouts are increasing in our inner cities and have formed 1,280 new packs, troops and colonies in the most deprived parts of Britain over the past five years. The 112-year-old movement has boosted membership in some of the UK's poorest areas by 20,000 since 2014.

It is part of a concerted drive by the Scouts to defeat a stereotype that Scouting is only for white, middle-class people, and rebuild the connections in cities.

£4500 WINE GOES FOR £260

An oversight by a trainee manager meant that three businessmen who ordered a £260 bottle of wine, in fact drank a bottle priced at £4,500.

The diners were at Hawksmoor in Manchester. The restaurant Tweeted: 'To those who accidentally got given a bottle of *Chateau le Pin Pomerol 2001* last night — hope you enjoyed your evening! To the member of staff who accidentally gave it away, chin up! One-off mistakes happen and we love you anyway'

How simple tools can transform lives



KEITH HOLBURN

I AM THE South Van co-ordinator in Surrey and Hampshire for Tools With A Mission. Since retiring I have been volunteering with TWAM and regularly drive around the South East of England picking up tools from our various collectors, including your Janet Nunn.

However, last September, I ventured a bit further... visiting Zambia with a small team of TWAM volunteers to see some of the projects we support.

Over the course of two weeks, we visited 19 projects and watched people being trained in sewing, knitting, carpentry, metalwork, welding, computing, car mechanics and other skills.

We also saw how tools which we here in the UK no longer need or use, are recycled to help transform and improve the lives of vulnerable and disadvantaged people.

One particular project was Hope Volunteers, supported by Mount Olive Christian Church in Lusaka. When we arrived we were greeted by a group of women singing.

This project helps vulnerable women, many of whom have desperately little income because they are not married or because their husbands do not have work.

They are taught to sew and make clothes. The shirt I bought there was made to order for me by the group in 24 hours and cost me 50 Kwacha (about £4).

You can see the range of items they make in the picture (right). It includes bangles and bracelets. They also make handbags from old plastic shopping bags, which are cut into strips, twisted into a twine and used for weaving.

The profits from sales are shared between the group, allowing the women to buy food, pay bills, and meet the cost of sending their children to school.

It is amazing to see how the group use the tools from TWAM, from sewing machines to computers, to support



The joyful welcome we received from the Hope Volunteers

their families. They have difficult lives, but the joy they exuded as they sang to us and showed us their crafts was wonderful. It showed just what a difference the work of TWAM makes. Thank you for your support.

■ Keith will be speaking about TWAM during our 9:30am service on **15 September**. For a full list of the items TWAM collects go to www.twam.uk/donate/tools or telephone local coordinator Janet Nunn on **020 8979 6325**.



Christian Aid Week success



CONGRATULATIONS to everyone who helped us raise nearly £4000 during Christian Aid Week — £300 more than last year. The money came from an auction of promises, money donated in church, a lunch party and envelope collections. This year's appeal supports healthcare in Sierra Leone.

REGISTERS

MAY

BAPTISM

5 Alfred Ben Latty, Hampton Hill



The great and the good



ROS DALY

The term 'saint' is widely used for someone renowned for their faith and selfless dedication. Saints can encourage and hearten us on our own faith journey and teach valuable life-lessons. Most Christian churches are named after a saint, like our own St James, the first of the apostles to be martyred. Here are ten saints whose stories can be both tragic or challenging as well as uplifting and inspiring.

Columba the Virgin



Saint Columba the Virgin became a Christian in c.700 when the Holy Spirit appeared to her in a vision in the form of a dove. Imprisoned when she refused to marry a pagan, she escaped by sea to Cornwall. Captured by her betrothed near St Columb Major, the current site of her shrine, she was beheaded. Local accounts claim that from where her blood fell a spring appeared and even today follows the course of her flight.

Alban

In his shrine, in St Albans, you will find a simple sign saying, 'Earliest known site of Christian worship in England.' Circa 300 Alban sheltered a Christian priest fleeing persecution and subsequently converted to Christianity. When the Romans came to arrest the priest, Alban put on the priest's coat and gave himself up instead. Ordered by a judge to comply with pagan rites, Alban was beheaded when he replied, 'I worship and adore the true and living God who created all things.' These words are still used in prayer at St. Alban's Abbey.



Richard of Chichester

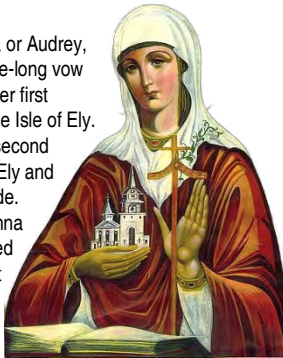
Henry III opposed Richard's 1244 consecration, forbade anyone to house or feed him and confiscated the See's properties. Richard visited his entire diocese on foot and practiced rigid frugality. A vegetarian ascetic he wore a hair-shirt, was merciless to usurers, corrupt clergy and priests 'who mumbled the Mass'.

His prayer reads: *'Thanks be to Thee, my Lord Jesus Christ for all the benefits Thou has given me, For all the pains and insults Thou has borne for me. O most merciful Redeemer, friend and brother, May I know Thee more clearly, love Thee more dearly, follow Thee more nearly.'*



Aethelthryth

Also known as Etheldreda or Audrey, c.636 – 679, she took a life-long vow of chastity, honoured by her first husband who gifted her the Isle of Ely. She was pursued by her second husband, but escaped to Ely and was saved by the rising tide. The daughter of King Anna of East Anglia, she founded a monastery and abbey at Ely. In 695 her reportedly uncorrupted remains were enshrined in the church at Ely, later destroyed in the 870 Danish invasion.



Little Hugh of Lincoln



Hugh was acclaimed a Christian martyr when buried in 1255, principally to attract pilgrimage income. Local Jews were falsely accused of the child's murder and many were killed in Lincoln. In 1955 the Church of England put a plaque at the former shrine condemning 'trumped-up' stories. 'Such stories do not redound to the credit of Christendom,' it said, 'and so we pray: Lord, forgive what we have been, amend what we are, and direct what we shall be.'

Augustine of Canterbury

Augustine, a Benedictine monk and first Archbishop of Canterbury, converted thousands to Christianity in a mass baptism on Christmas Day 597 having first converted Aethelberht, King of Kent. He founded the monastery of Saints Peter and Paul, later St Augustine's Abbey. During his lifetime he became the decisive influence in Christianity in the British Isles and was succeeded as archbishop by St Laurence and St Mellitus.

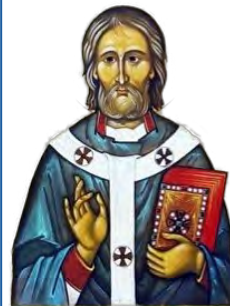
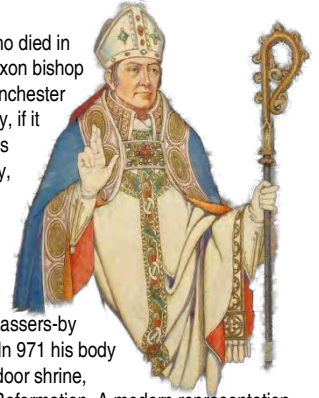


Edward the Confessor

Edward the Confessor was among the last of the Anglo-Saxon kings of England. Canonised by Pope Alexander III in 1161, he was a national saint until superseded by St George in 1350. Edward founded Westminster Abbey, consecrated in 1065 and completed in 1090. He died on 5 January 1066 and the following day was buried in the Abbey, the same day his appointed successor, Harold, was crowned.

Swithun

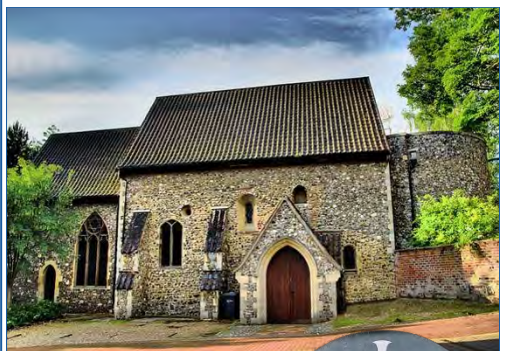
Swithun or Swithin, who died in 863, was an Anglo-Saxon bishop and patron saint of Winchester Cathedral. Traditionally, if it rains on Saint Swithin's Bridge on his feast day, 15 July, it will rain for 40 days. He asked for his body to be buried outside the church 'where it might be subject to the feet of passers-by and to the raindrops'. In 971 his body was removed to an indoor shrine, destroyed during the Reformation. A modern representation stands on the site.



Chad of Mercia

Chad of Mercia, abbot of several monasteries, Bishop of Northumbria, Mercia and Lindsey, brought Christianity to the North of England and the Midlands. He followed the monastic life in prayers and meditation on Holy Scripture. Whenever a storm arose he would call on God to have pity on humanity, explaining that storms are sent by God to remind humans of the Day of Judgment. He built a monastery at Lichfield, and was buried there in 672. Some of his relics can be found enshrined at Birmingham's Roman Catholic Cathedral.

Julian of Norwich



Julian of Norwich, an English anchoress, wrote the earliest surviving book in English to be written by a woman, *Revelations of Divine Love*.

In 1373, while severely ill and receiving the last rites, she saw the figure of Christ on a crucifix at the end of her bed begin to bleed. During the next 24 hours she had 16 visions.

Julian recovered and wrote about her 'showings' shortly after she experienced them. Considered an important Christian mystic and theologian, devoting herself to a life of prayer and counsel to the people, she served as an example of devout holiness.

St Julian's Chapel, above, can be found in Norwich.

