

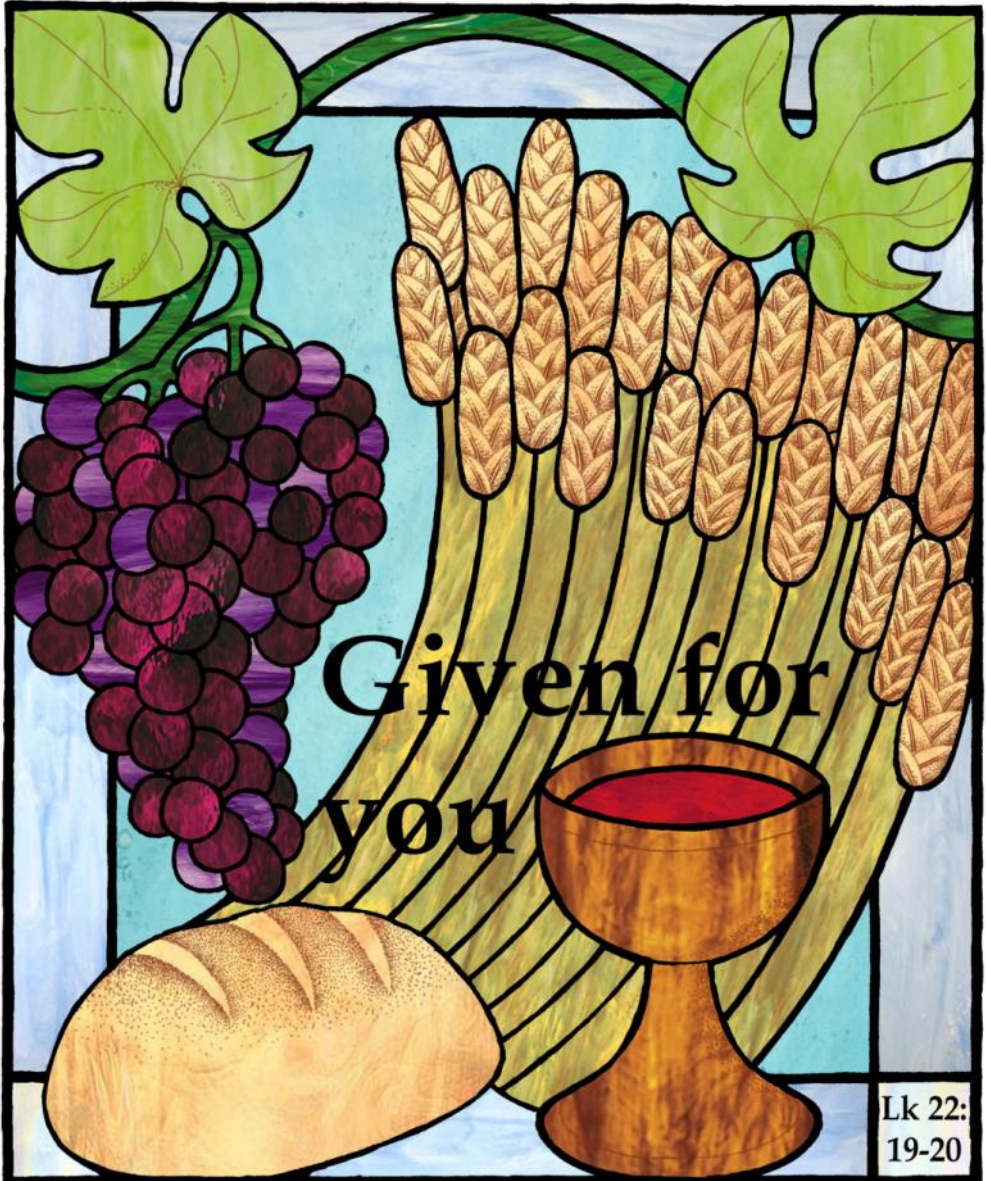


# CROSSROADS

*The Family Magazine of St Hilda's, Ashford, Middlesex*

No. 716 February 2021

*Free - but donations welcome!*



The Parish of **St Hilda, Ashford** in the Diocese of London  
Charity Reg. No. 1134119

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This is the final edition of  
**Crossroads**  
as a magazine for now

Please send future contributions  
to the Parish Office  
for the **Newsletter**

For the latest information on  
Church Services at St. Hilda's,  
Zoom meetings etc., please see  
the church web site:

[www.sthilda.org](http://www.sthilda.org)

Things change too quickly to  
include in a monthly publica-  
tion!

## UPDATE ON CROSSROADS

St Hilda's church Ashford has stood at the crossroads between the Stanwell and Woodthorpe roads for over a century. Over fifty years ago, when considering a name for the new parish magazine, it made perfect sense to choose 'Crossroads'. It soon became a much-loved monthly publication with readers from the parish and beyond. *Crossroads* has been at the centre of parish life, covering a variety of articles, and it makes for fascinating reading to flick through different issues over the years. Thankfully, they are safely archived in church for future generations and they are an important part of an archival legacy to future generations. Another important aspect was the connection with local businesses through paid advertising in the magazine.

Several generations of committed, creative and passionate editorial teams have been instrumental to the success of *Crossroads*, with a balanced and varied selection of articles, which made the publication endearing to so many. The current editorial team, Michael Davenport, Valerie Scott, Terry Rickson, Chris Holliday and Rosemary Greenwood, have been outstanding in their oversight of *Crossroads*.

The arrival of Covid 19 pandemic in March 2020 brought unprecedented challenges to all of us and impacted the parish at several levels. In the midst of such challenging times, without the possibility of meeting in person, and with so many people shielding and in vulnerable categories, there was a need to find a way to provide regular updates from the parish and beyond, particularly for those who were not able to access online services. This was the main motivation to start a weekly newsletter, which evolved over the following months to the present format, overseen by Darran and Denise Buttigieg.

Although *Crossroads* has carried on throughout the pandemic, Rosemary has found it increasingly challenging to find regular contributions and has placed an added pressure on her. With this in mind, and after much deliberation, we will pause *Crossroads* for the time being and carry on with the weekly newsletter, until we are able to review the situation at a later date. We are deeply grateful to Rosemary, Michael, Valerie, Terry and Chris for bringing *Crossroads* thus far. Watch this space!

*Fr. Joseph Fernandes*

The Editorial Team thank our advertisers, everyone involved in the production and distribution of the magazine, and all our readers for their support over the years. We hope you continue to enjoy the Newsletter..

*Rosemary Greenwood, Mike Davenport, Chris Holliday,  
Terry Rickson, Valerie Scott*

## **WE MUST BECOME A ‘SIMPLER, HUMBLER, BOLDER CHURCH’**

The momentous events of 2020 will have a “profound effect” on the future of the Church of England and our wider society, the Archbishops of Canterbury and York have said.

In a recent joint address to the General Synod, Archbishops Justin Welby and Stephen Cottrell said the Church of England must adapt and put its trust in God to become a “simpler, humbler, bolder Church.”

The archbishops’ comments came as they addressed the first online sitting of the General Synod following a legal change to enable it to meet remotely amid the coronavirus restrictions.

They outlined how the coronavirus pandemic and its economic fallout are providing the backdrop to huge social changes - here and around the world.

They also singled out how the Black Lives Matter movement and the publication of the IICSA report on abuse had exposed the Church’s own failings and the need to change.

Archbishop Justin told Synod: “2020 will be a year that registers in memory and in history. It can be compared with 1929, with 1914, with 1989.

“We are aware that this is a year in which huge changes are happening in our society and consequently in the Church.

“For let us be clear, there is no possibility of changes in society failing to have a profound effect on the shape, calling and experience of mission in the Church.”

Outlining the dramatic events of 2020, he added: “These crises are not signs of the absence of God but calls to recognise the presence of the kingdom and to act in faith and courage, simplifying our life focusing on Jesus Christ, looking outwards to the needy and renewing in our cells our call to wash feet, to serve our society and to be the Church *for* England.”

Archbishop Stephen went on to outline the work of groups set up to discern how the Church of England might respond and change in light of the recent challenges.

He told Synod: “If we put our trust in God, and if we learn to love one another, then I believe we can become a simpler, humbler, bolder Church, better able to live and share the gospel of Jesus Christ.”

## FIVE THINGS I'D LIKE TO SEE IN 2021

I keep hearing people say that 2020 was a 'year like no other.' Friends have been writing a special journal recording the year, so they can pass it on to their grandchildren. Others just want to leave 2020 behind and look to a happier new year.

Both reactions are completely understandable. But I've been looking ahead to 2021 and thinking about the five top things I'd like to see in the year ahead. I wonder if you'll agree with them or not? Maybe you could put together your own list.

***Let's make sure the vaccines are distributed fairly and speedily.*** Those who need the vaccine most urgently should receive it first, with a fair system for ensuring everyone else can be vaccinated quickly and efficiently. We need to ensure that everyone receives the vaccine wherever they live in the world – from the poorest to the richest. Especially, in those parts of the world where there is war, and people are living as refugees.

***Let's learn the lessons of the pandemic*** – not just going back to how life was, as quickly as possible. Many of us learnt to appreciate our family so very much more – especially when we could not be with them for months on end. We learnt lessons about how important our neighbours and local businesses are, how precious our NHS, medical researchers, care providers and other frontline workers are. Let's not forget them.

***Let's value nature.*** Those of us with gardens, or with parks or fields nearby, have been massively blessed. I've learnt to pay attention to birdsong, to the changing colours of the trees, and how unexpected plants have taken root in our garden. Pets have played a major part in helping us endure the lockdowns, especially for people who live alone. May we all learn to value the natural world on our doorsteps in the year ahead and beyond.

***Let's bless technology.*** Without the use of the internet, meeting people 'online' or keeping in touch via email, Facetime or other technologies, 2020 would have been a whole lot tougher. Churches across the country moved their Sunday services online, and soon adapted to a different way of worshipping – not the same, but still helping us to worship together and see familiar faces. Let's continue to give thanks for the science that made that contact possible in 2020.

***Let's value our church family.*** Imperfect we may be, like any family. But the months without being physically able to worship with them, share communion with them, sing alongside them have been hard. I value so much how many churches have risen to the pandemic challenge and sought to serve their communities in all kinds of ways. May we take all this experience into 2021 and build upon it.

Whatever 2021 holds for you and all those that you love, I pray that you may know the love of God in your life, and be able to pass it on to others.

*The Revd Peter Crumpler  
Church of England priest in St Albans, former communications director for the CofE*

## **Lent Appeal**

Do you have loitering on a shelf or in a drawer a Smartie tube half filled with coins – you must remember coins, pre COVID metal things ? I DO!

Another Lent is fast approaching and I am acutely aware that last year a lot of people took the Smartie Challenge to raise funds ALMA but lock down got in the way. If like me you have a tube, can you dust it down and should you have a coin or two, top them up and return them to Church by March 21<sup>st</sup> ? If you do not have a tube and wish to make a donation, just put it in an envelope labelled ALMA and return it to Church. May be we can spread a little cheer this Easter.

Thanking you in anticipation  
*Christine Taylor and the Fundraising Team*

## **21<sup>st</sup> February - CHURCH ACTION ON POVERTY SUNDAY**

This month you can join churches around the UK in prayer, giving and action, on behalf of those who are struggling with poverty. Society should be “founded on compassion and justice, where all people are able to exercise dignity, agency and power,” says Church Action on Poverty.

For free resources to encourage prayer and fund-raising, go to: [www.church-poverty.org.uk/sunday/](http://www.church-poverty.org.uk/sunday/).

## **FAIRTRADE FORTNIGHT: 22<sup>nd</sup> February – 7<sup>th</sup> March**

It has been a terrible year for farmers and workers in the global south.

In 2020, on top of the pandemic, they had to deal with the growing impact of climate change: more droughts and crop disease, locusts, floods, fires, and heat-waves. No wonder their harvests were shrinking.

Yet with the help of Fairtrade, many of these producers of food, drinks and cottons can be equipped to meet more everyday needs, and to deal with the challenges facing them.

So this month, why not visit [www.fairtrade.org.uk](http://www.fairtrade.org.uk) and see how you can send some support.

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## FOLLOW A NEW PILGRIM PATH

In the south of England, a new pilgrim path is emerging. Winding through downland, weald and shoreline for 250 miles, the Old Way from Southampton to Canterbury is derived from the oldest road map of Britain: the Gough Map, c.1360.

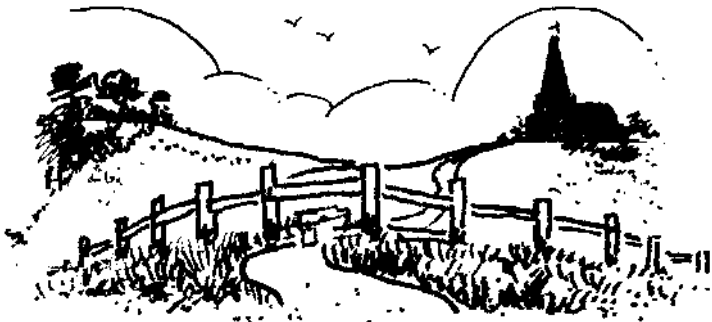
Like the Santiago de Compostela in Spain, this ancient route has lain dormant for years. But it has been recently rediscovered by the British Pilgrimage Trust, who have used the Gough Map's key anchor waypoints (corresponding to settlements like Southampton, Chichester, Arundel, Battle, Rye etc) to create a new pilgrimage route with ancient roots.

In unison with the Old Way's development, the British Pilgrimage Trust are also reintroducing another ancient – and similarly dormant – tradition. The offering of 'sanctuary' hospitality to pilgrims along a pilgrimage route was, up until the English Reformation of 1534, common practice. Monasteries throughout the country would have had a room or building reserved specifically for travellers, who would rely on these sanctuaries in order to make pilgrimage. When pilgrimage was banned in 1538, and monasteries demolished, these two practices – making pilgrimage, and providing sanctuary – ceased, lying fallow for hundreds of years.

It is natural, then, that with the re-emergence of pilgrimage in the UK, the provision of sanctuary should likewise become common practice again. The BPT has worked with 13 churches along the Old Way, who will offer overnight sanctuary to BPT pilgrims walking the route, in exchange for a donation (between £5-£10 per pilgrim for one night) to their church. In Spring 2021, Covid-19 permitting, the Sanctuary Project will launch.

The BPT is looking for more churches, based along this route and in other locations across Britain, to take up this project. This is a fantastic opportunity: not only will the project enable pilgrims on lower incomes to make pilgrimage, but it will also bring a new type of visitor and donation to churches.

*To find out more about the BPT's Sanctuary Project, visit: [britishpilgrimage.org/sanctuary](http://britishpilgrimage.org/sanctuary)*



## 11<sup>th</sup> Feb: CAEDMON, THE POETIC SHEPHERD

Caedmon (d 680) should be the patron saint of all farmers who enjoy humming to themselves as they do the lambing this Spring. For Caedmon of Whitby was a bit like David in the Bible; he grew up as a simple herdsman out on the hills who enjoyed composing songs and poetry for himself while watching his flocks.

Like David, Caedmon also had a keen awareness of God, and used his creative gift to express his devotion and love for his Creator. When his poems and songs became known to others, they liked them so much that soon Caedmon left his sheep in order to become a monk. This gave him time to compose many poems based on the stories in the Bible: from Creation and Genesis, to the Exodus and entry of the Jews into the promised land, to the birth, passion and resurrection of Christ, and finally to the future Last Judgement, Heaven, and Hell.

Then one day Caedmon suddenly announced that he knew he was going to die soon. And so he did, in a state of charity and peace with everyone. There was great mourning.

Sadly, only nine lines of his poetry have survived, and we have the great historian, Bede, to thank for even that much. But in his time, Caedmon's gift of telling Christian stories in the vernacular must have been of great value in evangelising the common folk.



## NATIONAL NESTBOX WEEK – time to help your garden birds

Our birds are short of nesting holes, and no wonder: gardens, parks and woodland are much neater than they used to be, and modern homes offer few crannies for nest building.

National Nestbox Week, which is celebrated from 14<sup>th</sup> February each year, aims to encourage us to put up more nestboxes, and to consider planting shrubs or trees with fruit that birds eat. These can make all the difference to birds struggling to survive, especially blue tits, great tits, house sparrows, robins and starlings.

The British Trust for Ornithology (BTO) offers a variety of ideas for building and placing nestboxes. Go to: <https://www.nestboxweek.com>

Our days are happier when we give people a bit of our heart rather than a piece of our mind. - *has been attributed to Ritu Ghatourney*



## 14<sup>th</sup> Feb: St VALENTINE'S DAY

Saint Valentine's Day, many believe, was named after one or more Christian martyrs and was established by Pope Gelasius 1 in 496 AD. Valentine of Rome was martyred about 269, and this day usually 'belongs' to him.

The first recorded association of Valentine Day with romantic love (1382) is from Geoffrey Chaucer. He wrote, 'For this was Saint Valentine's Day, when every bird cometh there to choose his mate.' This poem was in honour of the first anniversary of the engagement of King Richard II of England to Anne of Bohemia. Valentine Day is referred to by Ophelia in Hamlet (1600-1601).

*To-morrow is St Valentine's day  
All in the morning betime  
And I a maid at your window  
To be your Valentine.*

A more modern mention of Valentine's Day can be found in a collection of English nursery rhymes (1784):

*The rose is red, the violet's blue  
The honey's sweet, and so are you.  
Thou are my love and I am thine  
I drew thee to my Valentine.*

## THE AGES OF LIFE

### *Old Age*

On the outside: why so faded,  
Colours chipped and hair awry?  
Ageing's price has been exacted,  
Hope extinguished, love gone by.

### *Middle Age*

Halfway there with lines appearing,  
Self-help books are piling high.  
Dreams still beckon; future yearning,  
Life has not yet passed me by.

### *Adolescence*

Teenage daring, risk unflinching;  
Health and vigour promise more  
Every passion lurks, so tempting  
All sensations to the fore.

### *Childhood*

Child amazement, world untested;  
Safely kept in others' care.  
Now emerging, trusting, fearless  
Stain-free soul to taste the air.

### *Moral*

Cast off now your stubborn pride.  
Liberate the child inside.

(See Matthew 18:3)

*By John Barton*

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## A FEBRUARY ROSE

My love, she likes a red, red rose  
Of deep magenta hue,  
A gift for Valentine that shows  
That someone's love is true.

But think on this, my bonnie lass,  
As you admire the bloom –  
That flower's been forced on under

glass

You ought to wait till June!

*By Nigel Beeton*

## **16<sup>th</sup> Feb: SHROVE TUESDAY, PANCAKE DAY**

Ever wonder why we eat pancakes just before Lent? The tradition dates back to Anglo-Saxon times, when Christians spent Lent in repentance and severe fasting.

So on the Tuesday before Ash Wednesday, the church bell would summon them to confession, where they would be ‘shriven’, or absolved from their sins, which gives us *Shrove* Tuesday. At home, they would then eat up their last eggs and fat, and making a pancake was the easiest way to do this. For the next 47 days, they pretty well starved themselves.

Pancakes feature in cookery books as far back as 1439, and today’s pancake races are in remembrance of a panicked woman back in 1445 in Olney, Buckinghamshire. She was making pancakes when she heard the shriving bell calling her to confession. Afraid she’d be late, she ran to the church in a panic, still in her apron, and still holding the pan.

Flipping pancakes is also centuries old. A poem from Pasquil’s Palin in 1619 runs: “And every man and maide doe take their turne, And tosse their Pancakes up for feare they burne.”

Some people have noted that the ingredients of pancakes can be used to highlight four significant things about this time of year: eggs stand for creation, flour is the staff of life, while salt keeps things wholesome, and milk stands for purity.

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## **17<sup>th</sup> Feb: ASH WEDNESDAY; MY MEMORY OF THE PASSOVER IN JERUSALEM**

Ash Wednesday introduces the Christian preparation for Easter, which normally coincides with Passover, the major Jewish celebration of the year. It’s near Easter because Jesus was crucified at Passover, having just shared this very meal with His disciples.

Passover celebrates and recalls the Israelites’ escape from slavery in Egypt. Led by Moses they crossed the Red Sea and 40 days later entered the ‘Promised Land.’ They shared the Passover meal at their last night in Egypt and have kept it all for nearly the past three thousand years or so that have followed.

Many years ago, when I was in Jerusalem to produce a radio programme, I was invited to join a Jewish family for their Passover meal. It was a great occasion, very like our Christmas, a family event with deep religious significance for those who seek it.

At the meal in Jerusalem, we ate modest lentils and unleavened bread – Matzos as we now call it. We also drank plenty of wine but not from the cup at the end of the table. That is ‘Elijah’s cup’, only to be drunk from when the prophet comes to announce the arrival of the Messiah. At the last supper Jesus instructed His disciples to drink from that cup after supper, which may have shocked them at the time. The Messiah had come!

*David Winter*

## 17<sup>th</sup> Feb: ASH WEDNESDAY; MOURNING OUR SINS

Lent begins with Ash Wednesday. But why 'Ash' Wednesday? The reason has to do with getting things right between you and God, and the tradition goes right back to the Old Testament.



In the Old Testament, the Israelites often sinned. When they finally came to their senses, and saw their evil ways as God saw them, they could do nothing but repent in sorrow. They mourned for the damage and evil they had done. As part of this repentance, they covered their heads with ashes. For the Israelites, putting ashes on your head, and even rending your clothes, was an outward sign of their heart-felt repentance and acknowledgement of sin. (See Genesis 18:27; 2 Samuel 13:19; Job 2:8, 30:19; Isaiah 58:5; Jeremiah 6:26; Jonah 3:6)

In the very early Christian Church, the yearly 'class' of penitents had ashes sprinkled over them at the beginning of Lent. They were turning to God for the first time, and mourning their sins. But soon many other Christians wanted to take part in the custom, and to do so at the very start of Lent. They heeded Joel's call to 'rend your hearts and not your garments' (Joel 2:12-19). Ash Wednesday became known as either the 'beginning of the fast' or 'the day of the ashes'.

The collect for today goes back to the Prayer Book, and it stresses the penitential character of the day. It encourages us with the reminder of the readiness of God to forgive us and to renew us.

The Bible readings for today are often Joel 2:1-2, 12-18, Matthew 6: 1-6, 16 - 21 and Paul's moving catalogue of suffering, "as having nothing and yet possessing everything." (2 Corinthians 5:20b - 6:10)

The actual custom of 'ashing' was abolished at the Reformation, though the old name for the day remained. Today, throughout the Church of England, receiving the mark of ashes on one's forehead is optional. Certainly, the mark of ashes on the forehead reminds people of their mortality: "Remember that you are dust and to dust you will return..." (Genesis 3:19)

The late medieval custom was to burn the branches used on Palm Sunday in the previous year in order to create the ashes for today.

The Collect for Ash Wednesday is:

*Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent: Create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may receive from you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.*

## 27<sup>th</sup> Feb: GEORGE HERBERT, PRIEST AND POET

If we were to name someone prominent from the 17th century, we might mention Rembrandt or Shakespeare. It is unlikely we would remember George Herbert. However, he was a prolific writer, a gifted speaker and musician. His hymns are still sung today.

Herbert was born into a wealthy family in Mid-Wales on 3rd April 1593. His father was a Member of Parliament who died when Herbert was three years old. His mother moved her large family to London where, aged 12, Herbert entered Westminster School. In 1609, his mother remarried, and Herbert left home to be a student at Trinity College, Cambridge.

By the age of 23, Herbert had graduated with two degrees. He was fluent in Latin and Greek and in 1620 was elected as the University's Public Orator. He held this position for seven years, and for a short time was MP in his hometown in Wales.

Although Herbert was securing an illustrious future and his speeches had gained the attention of King James 1, he was restless. He felt God was calling him to the priesthood and much of Herbert's poetry expressed his inner spiritual conflicts.

When the King died in 1625, and two influential patrons also died at about the same time, Herbert responded to God's call on his life and gave up his secular ambitions. He married in 1629 and became a priest in a small Anglican church in Bemerton in Wiltshire.

Here he found inner peace at last, serving God in the local community. His poetic talent continued to flourish along with his musicianship as a skilled lutenist. After only three years as a priest, he died of tuberculosis on 1<sup>st</sup> March 1633. He was 39.

Some ninety of Herbert's poems have been set to music by such composers as Ralph Vaughan Williams and Benjamin Britten. His most well-known hymns are *Teach me my God and King*, *Let all the world in every corner sing* and *King of glory, king of peace*.

A number of artistic commemorations of Herbert exists in several churches and cathedrals including a stained-glass window in Westminster Abbey and a statue at the front of Salisbury Cathedral.

A young clergyman, fresh out of training, thought it would help him better understand the harsh realities his future congregations faced if he first took a job as a policeman for several months. He passed the physical examination; then came the oral exam to test his ability to act quickly and wisely in an emergency. Among other questions he was asked, "What would you do to disperse a frenzied crowd?"

He thought for a moment and then said, "I would pass an offering plate." He got the job.

## ‘BEING THERE’ FOR PRISONERS DURING COVID-19

Surely the most severe form of lockdown this past year has been in our prisons. Prisoners have been left in their cells for up to 23 hours a day, with all activities suspended.

Whereas prayer and chapel services usually provide some outlet for prisoners, even these were halted. That meant that many prisoners with personal problems and anxieties were left with no one to turn to for help.

In response, Prison Fellowship launched *Prayer Line*. It is a telephone service with a freephone number, where prisoners have been requesting prayers for something personal by leaving their request as an anonymous recorded message.

The messages have then been picked up by PF staff, distributed to PF volunteer prayer groups, and faithfully prayed for.

The requests for help have ranged from prayers for the victims of the prisoner’s crime, to the prisoner’s family, themselves, and other prisoners.



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## LAUNCH OF RURAL TEACHING PARTNERSHIP



The Church of England, the education charity Teach First, and the Chartered College of Teaching have recently launched the new Rural Teaching Partnership.

The partnership will run in ten pilot regions across England, and will see trainee teachers, trained by Teach First, start two-year placements with Church of England primary schools by September 2021

By coming together, these three organisations hope to tackle teacher recruitment challenges currently faced by schools in poorer rural areas, with evidence showing that rural school leaders face greater difficulties with staff recruitment and retention compared to urban schools.

With more than half of its 4,644 schools situated in rural areas, the Church of England is the majority provider of rural schools nationally. Within ten pilot regions, schools serving areas of rural deprivation will be selected for placements either in Church of England schools, or non-Church of England schools which are part of a Church of England federation or multi academy trust.

The ten pilot dioceses are Leeds, York, Truro, Salisbury, Chelmsford, Norwich, Oxford, Hereford, Derby, and Bath-and-Wells.

## **WHY PARKING YOUR CAR IS GETTING MORE DIFFICULT**

Have you noticed that it is getting harder to park your car? And that when you finally do get parked, you can barely get the door open enough to squeeze out?

It is not your fault. Modern cars have grown so big that many drivers now have as little as 21cm of room to spare in a parking space.

A recent study has found that the country's most popular cars are as much as 55 per cent larger than they were in the Seventies, while the standard parking space has not grown at all. No surprise, then, that millions of drivers scrape their cars each year trying to park in cramped spaces.

The biggest grower is the Mini Hatch, which is now 55 per cent bigger and takes up to 22 per cent more of a parking space than the original did, back in 1959. The Honda Civic of today is 1.8m wide, an increase of 44 per cent. It now takes up nearly three quarters of a standard parking bay.

CarGurus, who carried out the research, has urged the authorities to update the guidelines for parking bays. The current size of a parking bay is 2.4m by 4.8m, and has not changed in 50 years.

Drive carefully. It's not only cars that can be recalled by their maker.

## **THE FIRST MAN TO GET STOPPED FOR SPEEDING...**

It was 125 years ago, on 28<sup>th</sup> January 1896, that Walter Arnold of Kent became the first person in the world to be convicted of speeding. The speed limit was 2mph at the time, and a man carrying a red flag had to walk in front of the vehicle. But one day Mr Arnold took off at 8mph, without a flag bearer. He was chased by a policeman on a bicycle for five miles, arrested, and fined one shilling.

Mr Arnold was four times over the rather modest 2mph limit in the streets of Paddock Wood, near Tunbridge Wells in Kent. To achieve this feat today, a driver in most towns or cities would have to be travelling at over 100mph, which is probably a bit excessive.

The speed limit was changed later that same year to 14mph, but there is no record of Mr Arnold getting his money back. Nor is there any evidence that he was endangering life and limb, which used to be the criterion: the 1832 Stage Carriage Act introduced the offence of endangering someone's safety by "furious driving".

Just over 100 years later, the road safety charity Brake reports that male motorists are more than three times as likely as women to have driven at more than 100mph, because 'boy racers' believe they have more talent than the average driver. Police have caught one driver doing 120mph in a 20mph zone, another doing 152mph in a 30mph zone, and one doing an astonishing 180mph on a motorway. As Edmund King, AA president, points out: "Generally men have riskier attitudes towards driving than their female counterparts."



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## CHRISTIAN AID REPORT SURVEYS CLIMATE BREAKDOWN

A new report by Christian Aid, *Counting the cost 2020: a year of climate breakdown*, has identified 15 of the most destructive climate disasters of the year.



Ten of those events cost \$1.5 billion or more, with nine of them causing damage worth at least \$5 billion. Most of these estimates are based only on insured losses, meaning the true financial costs are likely to be higher.

Among them is Storm Ciara which struck the UK, Ireland and other European countries in February costing, \$2.7 billion and killing 14. The UK's Environment Agency issued 251 flood warnings.

While the report focuses on financial costs, which are usually higher in richer countries because they have more valuable property, some extreme weather events in 2020 were devastating in poorer countries, even though the price tag was lower. South Sudan, for example, experienced one of its worst floods on record, which killed 138 people and destroyed the year's crops.

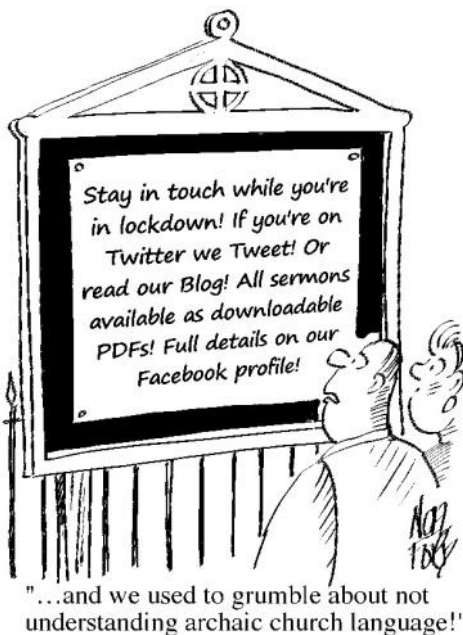
Some of the disasters hit fast, like Cyclone Amphan, which struck the Bay of Bengal in May and caused losses valued at \$13 billion in just a few days. Other events unfolded over months, like floods in China and India, which had an estimated cost of \$32 billion and \$10 billion respectively.

Six of the ten most costly events took place in Asia, five of them associated with an unusually rainy monsoon. And in Africa, huge locust swarms ravaged crops and vegetation across several countries, causing damages estimated at \$8.5 billion. The outbreak has been linked to wet conditions brought about by unusual rains fuelled by climate change.

But the impact of extreme weather was felt all over the world. In Europe, two extra-tropical cyclones, Ciara and Alex, had a combined cost of almost \$6 billion. And the US suffered from both a record-breaking hurricane season and a record-breaking fire season adding up to more than \$60 billion in damages.

Some less populated places also suffered the consequences of a warming world. In Siberia, a heat wave during the first half of the year set a record in the city of Verkhoyansk, with temperatures reaching 38°C. A few months later, on the other side of the world, heat and drought drove the fires in Bolivia, Argentina, Paraguay and Brazil. While there were no human casualties reported from these events, the destruction of these areas has a great impact on biodiversity and the planet's capacity to respond to a warmer world.

Christian Aid says that: "These extreme events highlight the need for urgent climate action. The Paris Agreement, which set the goal of keeping temperature rise 'well below' 2°C, and ideally 1.5°C, compared to pre-industrial levels, has just turned five years old. It is critical that countries commit to bold new targets ahead of the next climate conference, which will take place in Glasgow, in November 2021."



## TYPOS IN THIS CHURCH MAGAZINE

Some of you have noticed a few typos in this magazine now and then. To improve this here are a new set of rules for editing:

1. Verbs HAS to agree with their subjects.
2. Prepositions are not words to end sentences with.
3. And don't start a sentence with a conjunction.
4. It is wrong to ever split an infinitive.
5. Avoid cliches like the plague. (They're old hat.)
6. Also, always avoid annoying alliteration.
7. Be more or less specific.
8. Parenthetical remarks (however relevant) are (usually) unnecessary.
9. Also too, never, ever use repetitive redundancies.
10. No sentence fragments.
11. Contractions aren't necessary and shouldn't be used.
12. Foreign words and phrases are not *apropos*.
13. Do not be redundant; do not use more words than necessary; it's highly superfluous.
14. One should NEVER generalise.
15. Comparisons are as bad as cliches.

## **IF BIBLICAL EVENTS WERE BEING COVERED BY TODAY'S MEDIA...**

On the Red Sea crossing:

**WETLANDS TRAMPLED IN LABOUR STRIKE**  
Enforcement Officials Killed While Pursuing Unruly Mob

On the prophet Elijah on Mt Carmel:

**FIRE SENDS RELIGIOUS ACTIVIST INTO FRENZY**  
400 Killed In Unprovoked Attack

On the birth of Christ:

**HOTELS FULL, ANIMALS EJECTED FROM SHELTER**  
Animal Rights Advocates Enraged by Insensitive Couple

On feeding the 5,000:

**LAY PREACHER STEALS CHILD'S LUNCH**  
Disciples Mystified Over Behaviour

On healing the 10 lepers:

**QUACK PREYS ON TERMINALLY ILL**  
Authorities Investigating Use of Non-traditional Medical Procedure

On raising Lazarus from the dead:

**ITINERANT PREACHER RAISES STINK**  
Will Now Being Contested by Lawyers of Heirs

### **Following in His footsteps**

Almighty eternal, just and merciful God, grant us the desire to do only what pleases you, and the strength to do only what you command. Cleanse our souls, enlighten our minds, and inflame our hearts with your Holy Spirit, that we may follow in the footsteps of your beloved Son, Jesus Christ.

*St Francis of Assisi (1182 – 1226)*



### WHAT AM I?

The last letter of one word is the first letter of the next ....

E \_ \_ \_ \_ Y

• What two things did God create first?  
Genesis 1:1

\_ \_ \_ S \_ \_ \_

• What was the Earth without? Genesis 1:2  
• What came before morning? Gen 1:5

\_ \_ \_ \_ G

• Who is the creator?  
Genesis 1:1

• What was separated from light? Gen 1:4

\_ \_ \_ \_ \_

S \_ \_ \_ \_  
• Which day did God finish work? Gen 2:2  
• Who was created God's image? Gen 1:27

\_ \_ \_ H \_ \_ \_

• Who moved over the water? Gen 1:2

L \_ \_ \_ \_ S



By the **seventh** day God finished the work He had been doing. God *blessed* the seventh day and made it *holy*. When God gave Moses the Ten Commandments the **fourth commandment** said to *remember* the seventh Sabbath day, to *keep it holy* and set apart for God.



### DID YOU KNOW?

The first word of the Old Testament in Hebrew is **bereshith** which means "in the beginning". The Greeks translated this word as **GENESIS** which means *creation, origin and generation*



### FIND THE CREATION PAIRS from Genesis 1 and 2

- |         |         |
|---------|---------|
| EARTH   | MORNING |
| LIGHT   | FRUIT   |
| DAYS    | SEA     |
| TREES   | NIGHT   |
| LAND    | FISH    |
| EVENING | YEARS   |
| ADAM    | HEAVENS |
| DAY     | DARK    |
| BIRDS   | WATER   |
| SKY     | EVE     |



C R E A T U R E H G O D P  
D G A L R E F R U I T E L  
L O R I E S L B M O S E A  
A O T G E T Y D A R K P N  
N D H H E A V E N I G H T  
D A Y T R R S P I R I T W  
A S E E D S K Y B I R D O

Can you find these words in the word search?

- GOD • HEAVEN • SPIRIT  
FLY • DEEP • EARTH  
DARK • DAY • LIGHT  
NIGHT • STARS • SKY  
SEA • LAND • BIRD  
CREATURE • HUMAN  
TREE • PLANT • SEEDS  
FRUIT • GOOD • TWO



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