



St Hilda's  
Ashford

# Weekly Newsletter



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We are looking for more contributions from the St Hilda's community, if you would like to contribute, please either call, email or send an article to the Parish Office.

If you would like help or to speak to a member of the ministry team please contact:

- Parish Office      Tel - 01784 253525  
   Email - [office@sthilda.org](mailto:office@sthilda.org)
- Father Joseph can be contacted on 01784 254237.

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

## Why should the church be interested in cultural diversity?



An insightful message from Bishop Graham Tomlin, looking at a passage from Acts 9.

‘Ever since the death of George Floyd back at the end of May, there’s been a great outpouring of anger and frustration across our world. Of course, this is nothing new. Black people have been discriminated against and mistreated for many, many years, and yet there feels something new

happening here. Maybe it’s because of social media, maybe the frustration that people were feeling because of the lockdown. But there’s also been a great deal of soul searching from white people, people like myself becoming aware of my own whiteness and the privileges that it’s brought me.

Maybe the Holy Spirit is stirring something in the church and in the world and in our hearts, uncovering the hidden roots of racism that causes so much pain and injustice across our world. Yet how do we think of this as Christians? Because the terms that we sometimes use, terms of diversity and inclusion, are good terms, good ideas, but not necessarily Christian words. What is at stake for the church in all this? Why should the church be interested in cultural diversity?

Maybe it’s about reputational damage. Nobody wants to be known as institutionally racist. There’s a question mark as to whether the church should take down statues or cover up windows of people who were involved in the slave trade. But there’s something else, I suspect something deeper that goes to the very heart of the church’s identity that is at stake here. In Acts chapter nine, there’s a little glimpse we get of the church growing and thriving. It says this in verse 31, “Meanwhile, the church throughout Judea and Galilee and Samaria had peace and was built up, living in the fear of the Lord and the comfort of the Holy Spirit. It increased in numbers.”

Now, that’s something we’d all love to see– the church having peace, being built up, the comfort of the Holy Spirit, increasing in numbers, and so on. And yet, what is the secret? And I wonder whether it’s because of the three places that are mentioned there– Judea, Galilee, and Samaria. They’re all culturally different. Judea was very Jewish. It was Jerusalem, the heart of the Jewish nation. Galilee was often known as Galilee of the Gentiles because of the waves of invasions that had happened in the northern kingdom over the centuries. There was always a very strong Gentile, as well as Jewish, presence there. Samaria was the home of the Samaritans and it was not just the Jews. And as we know from the story of the good Samaritan, Samaritans and Jews didn’t always get on very well.

Yet the church had taken root in each of these three places and cultures. And when they all came together, then somehow something happened. They experienced the comfort of the

Holy Spirit. And they increased in numbers. Now, there's a word that is used in the heart of that text, which is really interesting. When it says the church throughout Judea, Galilee, and Samaria, it has the Greek phrase *ecclesia catholis*. In other words, the church Catholic. And that, I think, is the Christian word at the heart of it. And this is what is at stake in this issue of racism, our very Catholicity.

Now, what does that word mean? What does Catholic or Catholicity mean? Well, Cyril of Jerusalem was one of the great early fathers of the church. And he said this in one of his catechetical lectures in the fourth century, "The church is called Catholic because it is spread throughout the entire inhabited world from one end to the other and because it teaches in its totality and without leaving anything out every doctrine which people need to know and because it brings to obedience every sort of person."

In other words, Catholicity means that the church has a common faith believed everywhere. We believe in God, Father, Son, and Holy Spirit. But that faith is expressed in different geographical and cultural forms across the world, and it reaches to every kind of person. In other words, Catholicity is all about the universal character of the church and the fact that we need the whole church. I don't know if you've ever had that experience. You may be going on holiday or listening to a sermon from a different culture or maybe talking to a friend from a different cultural background.

And when they talk about Jesus, seeing something of Jesus that you've never seen before. That's Catholicity. That's the ability of the church to see the whole Jesus through the eyes of the whole church, because each of us has our own little narrow view of Jesus. We need to understand more of him by receiving the gifts that others have to bring. And when the church refuses that gift, refuses the gift of part of the church, then our Catholicity, our identity is under threat.

A little while ago on a Sunday morning, I dropped into one of our churches online worship to join in. And there was a sermon given there by a lay Asian Christian. And it was a brilliant sermon, really, really good, very rich, all kinds of interesting insights in it, and very much coming out of his experience as an Asian Christian. It struck me how tragic it would be if we had refused to receive the gift that he brought to the church that day simply because of the colour of his skin.

Now, that seems increasingly so when you think about the growth in world Christianity at the moment. It's not in the white areas of Europe and North America, but it's in places like China. It's in places like Africa and South America, and so on. There was an idea in ecumenical theology at the moment called *receptive ecumenism*, which is the idea that different parts of the church approach each other not in the spirit of saying, well, let me tell you where you're wrong or even, let's first work out a form of words that we can agree on, but what can I learn from you about God that I wouldn't be able to learn just on my own?

Now, maybe we need that kind of spirit in this arena of racism when we think about our own church of England, because the problem of racism is that it stops us receiving the gifts of others. It blinds us to the glory of God that we can only see together. What is at stake in this issue of racism is the very Catholicity of the church. If we don't receive the gifts that other cultures have to bring us, whatever culture we're from, we're kind of saying that the church doesn't really extend to all cultures and all peoples.

And if we're saying that, we're impoverished. We cannot see the fullness, the glory, the greatness of the God of Jesus Christ just on our own. But if we do receive the gifts that other cultures, other ethnicities from our own have to bring, then it might just be that we, too, as a church will live in peace, in the fear of the Lord, the comfort of the Holy Spirit, and that we, too, will begin to grow in numbers.'

## We lose much when the face is covered up

Christians should long and pray for the day when this sadly necessary imposition will end, says *Edward Dowler*



"THE middle part of the face doesn't change much over the years." This was an excellent insight that a former parishioner gave me when a much-loved member of our church, Rose Hood, had recently died at an advanced age.

We were fascinated by a photograph (*top, left*) of her which, although taken in her early twenties, was none the less unmistakably the person whom we recognised (*top, right*).

This comment helped me to realise that, while other parts of us may change very much over time, the central part of our face remains pretty constant. It is our knowability: that which remains the same about us as we go through the changes and chances of this fleeting world.

It is, therefore, a very serious matter when, as in the present circumstances, we are required to cover it up.

THE face has enormous theological resonance. In one sense, the Old Testament places a strict prohibition on seeing God's face: we cannot presume to see the Lord in his fullness and still live (Exodus 33.20). And yet the Hebrew scriptures make frequent reference to seeking God's face. God's face is his presence, his knowability, and this is what differentiates the God of the Hebrew Bible from the "God of the philosophers".

Nobody can see the face of Plato's "form of the good", or Aristotle's "prime mover"; nobody can relate to such entities. But the God of the Bible makes his face shine upon us and lifts up

his countenance upon us (Numbers 6.26). He personally encounters us, and we can come to know him: “‘Come’, my heart says, ‘seek his face!’ Your face Lord, do I seek” (Psalm 27.8).

In the New Testament, this insight is extended yet further when this same God reveals his face to us in human form: “For it is the God who said, ‘Let light shine out of darkness’ who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4.6). Such knowledge in Christ prepares for, and ushers in, the time when we will no longer see God through a glass darkly, but when we will see him face to face (1 Corinthians 13.12).

The tradition of icons in Orthodox Christianity reflects this. As Andrew Louth writes, “as we gaze at the icon we enter into . . . a face to face relationship . . . the only faces depicted on icons in profile are those people to whom we are not to relate — Judas, for instance, in the icon of the Mystical Supper.”

These theological insights have a vital human dimension. Just as we are to seek the face of the Lord, he encounters us in a similar way: “Behold our shield, O God: look on the face of your anointed” (Psalm 84.9).

In his book *The God of Jesus Christ* (Ignatius Press, 2018), Pope Benedict XVI reflects on the dehumanising tendencies of authoritarian dictatorships, such as the Nazi Germany of his own youth, to turn everything and everyone into statistics, and thereby to efface the face.

The Christian vision of God and the human person is the precise opposite, he writes. “The beast is a number, and it makes men numbers. But God has a name, and God calls us by our name. He is a Person, and he seeks the person. He has a face, and he seeks our face. He has a heart, and he seeks our heart. For him, we are not some function in a ‘world machinery’. On the contrary, it is precisely those who have no function that are his own.”

The full import of face-covering came home to me last week, when I watched on YouTube my two new episcopal colleagues being consecrated in the chapel of Lambeth Palace.

Not only did the fact that everybody was wearing a face mask make the liturgy seem faintly ridiculous, but the participants were oddly dehumanised: that which makes them distinct and knowable was taken away. Only the daughter of one of the new bishops was able to break through it, communicating a particular set of responses through some unmistakable body language. God was able, on that day, to look upon the faces of his anointed, but we were unfortunately denied the opportunity.

I HAVE a beautiful face mask of my own: it was hand-made for me by a friend who also happens to be the daughter of the bishop who confirmed me.

I accept, reluctantly, that, in the heavily risk-averse culture of 21st-century society, I will need to wear it for a while, if only to give reassurance to frightened people, and, perhaps, help prevent the re-imposition of far more draconian and restrictive measures. And I am sure that

the Church of England will issue responsible and appropriate guidance on this matter, although I also hope that we will call for a more persuasive account of what these coverings actually achieve.

But I do believe that Christians are now called urgently to speak about the glory of the human face, which uniquely seeks and reflects God's own face; about how much we lose when it is covered up; and about how we long and pray for the day to come soon when this imposition on our faces will end.

*The Venerable Dr Edward Dowler is Archdeacon of Hastings in the diocese of Chichester.*

## 7 generations of Franklins

On the recent Wednesday tea and chat session, participants brought some fascinating "show and tell" stories, and mum and I thought a wider group might be interested in our show and tell – three photos that carry a myriad of historic family memories.

We have three photos – known in the family as the 4 generations photos.



The first was taken in 1934, mum being the babe in her father's arms. His father, mum's grandfather is to his left, and his mother, mum's great grandmother, in her long black dress sits regally in front of them all.

Mum's grandfather's brother-in-law was killed at Ypres, and I visited his grave in Klein Vierstraat cemetery on 24 February 2017 on the 100<sup>th</sup> anniversary of his death. When the poppy installation was at the Tower of London, we applied for his name to be read out at one of the evening ceremonies, and I was there in October 2014 to hear it.

Mum's grandfather, and father after him, were barbers and had a shop at 17 Woodthorpe Road (now Anthimos hairdressers), and mum was born above the shop.

Older readers may remember the "shop by the station", the newsagent and tobacconists where Blair Consular are now situated at 5 Station Approach. Franklin's must have been visited by virtually every inhabitant of Ashford in the late fifties/early sixties, either for their paper or packet of fags, or to park their bike in the yard behind, before commuting up to London. One of my earliest memories is from 30 January 1965, looking out of the bathroom window with the females of the family, while the men stood on top of the bike shed, to watch Winston Churchill's funeral train pass through the station.



Unfortunately, a generation was skipped, so we don't have a photo with mum as the second generation up, so we then move on to 1990, with mum as the grandmother, her mother, my grandmother sitting, my sister Kathy, and in her arms the 7 month old Guillaume.

Lastly, baby Paul was born on Boxing Day 2019, and I organised with Kathy for a photo of her, Guillaume and Paul to be taken in France, where they live. I took a separate photo of mum in my house in Ashford, and our art director in the office worked some magic to compile the two to make it into the latest 4 generation photo.



So, 7 generations, mum's great grandmother born somewhere around 1850 and Paul in 2019, there is a range of 170 years represented in those 3 photos.

Sue Pinfold

## More Tea with the Vicar

For the last few weeks, we have been meeting up for midweek tea and chat zoom sessions. Recently, Darran and myself have been taking a lead as Fr Joseph has had other Church commitments. We are a fairly small group and a fortnight ago Robert Dobbie suggested we have a topic to chat about. As it was his idea, he chose to have a show and tell of something interesting at home for our first topic. It could be absolutely anything.

So last week that is what we did. You will see above the contribution from Sue and Peggy Pinfold, the fantastic photos that span many generations of a family. The babe in arms in the first photo being the great grandmother in the third.



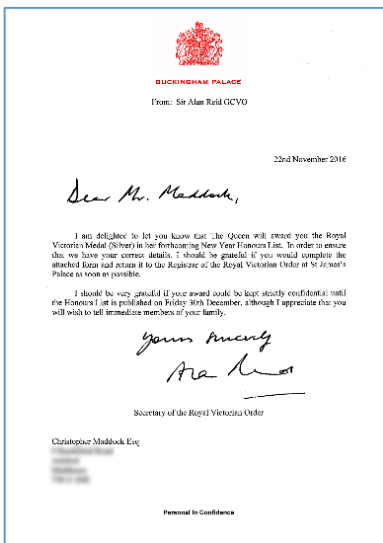
Robert shared with us his small white stone which he told us he got at a church service in the country. It centred around a sermon based on Revelation Ch 2 verse 17. "To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it." All of the congregation were given a white stone that they then placed in the shape of a cross after the sermon. Robert was confident in reclaiming his stone after the service from all the

others that were very much alike. He has now personalized it by carving the Jerusalem Cross into it. He is confident that his new name is within it that only he and God will know.



Bernice and Chris (Ross) shared with us his twice flowering amaryllis, he doesn't know why this traditional Christmas flower is flowering now twice a year, and the keen gardener members of the tea and chat group couldn't help him solve this puzzle either. A letter to 'Gardener's Question Time' was suggested and may provide an answer.

Jane shared with us her aspidistra, while not the biggest in the world, it is part of one that was originally owned by her grandmother. A family heirloom of a different sort.



Chris Maddock showed us his most unexpected letter, which he then had to keep secret for a while. Chris was the proud recipient of the Royal Victorian Medal in the New Year's Honours 2016 for his 27 years service as a member of the Chapel Royal Choir at Hampton Court Palace. He told us how he was awarded his medal by Prince Charles whose 50<sup>th</sup> birthday he had also sung at.



Lastly, I shared Darran's 2012 London Olympic Torch which he carried in Ilchester Somerset as part of the torch relay. He was chosen for his voluntary work within the local community.

It was a fantastic session, which we all enjoyed and showed how we all have things that are just a little out of the ordinary.

The weekly topic is mentioned in the 'More Tea with the Vicar' section. Why not join us for a chat and share something different. Denise

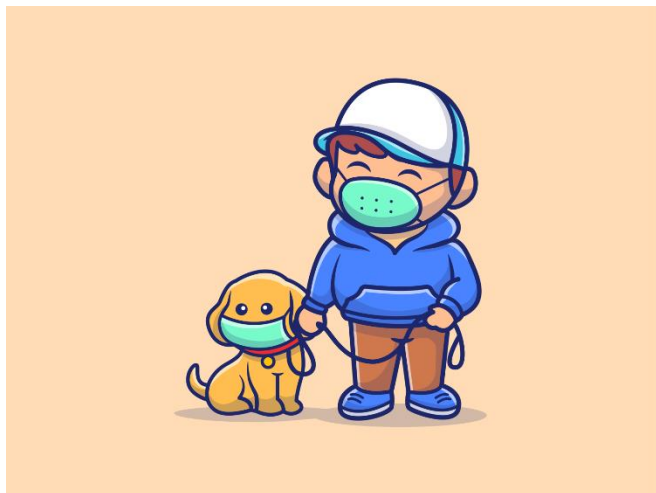
## Chris Davenport

Please don't worry, but Chris Davenport is in hospital. Having suffered recently from breathlessness she has spent the last few days in St Peter's on a heart monitor. The diagnosis is a faulty Aorta Valve, so Chris has now been transferred to St George's Hospital, Tooting, to have that sorted out by a specialist. Chris is in good spirits, but please keep her in your thoughts and prayers. Thanks, Mike.



## Tea and Chat after Sunday Service

We would like to invite you to join us for a virtual Tea and Chat after the service on **Sunday 26 July 2020 at 11.15am**. See below on how to join. Any questions please call the Parish Office.



The meeting is hosted by Zoom.

There are 2 ways in which you can join the Tea and Chat session

1. Join via a computer or tablet, for a video style experience (like Skype)

- Download the Zoom app – [www.zoom.us](http://www.zoom.us)
- Click – Join a Meeting
- Enter the Meeting id – **990 4747 5476**
- Enter password - **409988**

2. Join via telephone – cost of a local call.

- Dial – 0203 051 2874
- Enter Meeting Id – **990 4747 5476** – and follow instructions (you will be asked to press # and 1)
- Password – **409988**

## More Tea with The Vicar – Weekday Tea and Chat

The second of the weekly Tea and chat sessions where you are able to 'meet up' over a cuppa. In this weekly session, we have introduced a topic for discussion – this week's topic is **'a family heirloom/ something that has been passed down that you would like to share'**.

If you haven't yet joined one of these sessions – give it a try, you can connect either on-line or via the telephone, we would like to see or hear as many of you as possible and encourage you to join us. We encourage all those who haven't yet joined one of the sessions to do so, and if you have any apprehension in doing so, please call the Parish Office and Denise will guide you through the process – it is quite simple once you've done it once.

This week the Tea and Chat will be held on **Wednesday 29 July @ 10.30am**

The codes are as per the following, to join follow the instructions above

- Meeting id – **944 1370 6810**
- Password - **206645**

**Canaan Ministries** have re-opened, and are following the latest government legislation in relation to the current guidelines on social distancing.

Please note, that due to the size of the shop we will only be able to allow a maximum of three customers in at any one time, and would ask that you limit your visit to a maximum of 15 minutes at a time, and of course ask you NOT to visit, if you are showing any of the symptoms of Covid 19. However, we will be open Monday to Saturday 10am – 5pm (closing during lunchtime 1pm – 2pm), so there will be plenty of time to see and serve everyone. **Free local home delivery is also possible.**

We would like to thank you all for your continued support, and we hope, your much needed support in the future.

## 2 Peter 3:18

“But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever! Amen.”

## Easy Fundraising

Raise funds for St Hilda's while shopping online at no extra cost to yourself.

Use [easyfundraising.org](https://www.easyfundraising.org) and choose St Hilda's as your cause and a percentage of your purchase will be paid to us. Over 4000+ retailers including John Lewis, Argos, M & S, Amazon and Aviva.

<https://www.easyfundraising.org.uk/causes/sthildasashford>

## Electoral Roll

If you consider St Hilda's to be your regular place of worship, why not complete an application for enrolment on the Church Electoral Roll. Forms are available from the Parish Office.

## Crossroads

Please email Rosemary at [crossroads\\_ashford@hotmail.com](mailto:crossroads_ashford@hotmail.com) if you have anything to be included in the parish magazine. The July/August edition is now available on our website.

## This weeks services

### Sunday Eucharist – 26 July @ 9.30am

This service can be viewed via our Facebook page, our new YouTube channel (St Hilda's Ashford), and Twitter for those of you who are unable to attend in person

### Wednesday Eucharist – 29 July @ 9.45am

To attend either service please book a ticket on Eventbrite (link on the website), or call the Parish Office.

Please see our website ([www.sthilda.org](http://www.sthilda.org)) for updates and the weekly service sheet.

**Please hold in your prayers and thoughts this week those who are affected by the Corona Virus as well as the family and friends of those below.**

### **The Sick**

James Bedford	Jim Hennessey	Delphine Scrivener	Chick Wilson
Pamela Claridge	Penny Howell	Riley Shaw	Peter Wilson
Robb Clarke	Libby Mills	Anne Shenton	Jo Wood
Rebecca Cohen	Raymond Nation	Elsie Stone	Nic
Ann Considine	Michael O'Hagan	Roy Stone	Martyn
Chris Davenport	June Prentice	Sandra Swain	
Michael Dixon	Elizabeth Savill-Burgess	Rev. Peter Taylor	

### **The Recently Departed**

Rev'd Caroline Wareham	Heather Masters	Bernard Biggs	Alex Nare
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### **Prayer**

Dear Lord, help me - every single morning  
- to find faith in the midst of the chaos.  
Give me the desire and ability to see You,  
hear You, talk to You, and give thanks to  
You. And as I do, I pray that I will draw  
nearer and nearer to You, and that my  
faith will multiply exponentially as I  
understand in new, deeper ways that You  
are everything I ever hoped You would be.  
And so much more.  
Amen.

## Puzzle Page

### Wordsnake – Coffee Break

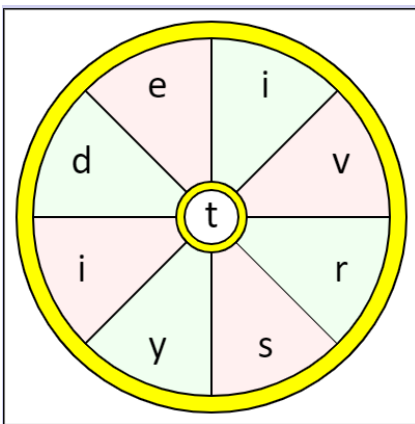
S	T	E	R	O	A	M	A	C	I	A
T	O	A	M	T	S	D	E	C	H	T
E	H	U	P	B	W	S	C	I	T	O
I	K	C	P	R	E	T	D	P	O	H
O	O	C	A	U	M	I	E	E	R	S
C	K	I	C	L	T	A	T	A	C	E
A	C	N	E	A	N	R	I	N	O	R
L	B	O	T	I	B	A	E	F	L	E
<b>B</b>	M	I	T	C	A	C	A	F	A	I
E	S	L	A	A	C	E	R	O	T	T
A	N	K	L	K	E	D	C	A	F	E

**Wordsnake**  
Can you find 19 words relating to the subject 'Coffee Break' Start at the Red letter and follow a path, until all the letters are used. The first word is 'Beans'.

### Sudoku

	5			8				
		3	9				2	8
	6		1	3		5		
				1	7			
2		1		5				
			8					6
	9			6	2			3
6		5						9

### Word Wheel



How many words can you find using the centre letter?  
There is one 9 letter, what Bishop Graham's article refers to on page 2.

**Riddle**  
I am four times as old as my son.  
In 20 years time I shall be twice as old as him.  
How old are we now?

### Answers from last week

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

**Riddle**  
A Candle

**Word Wheel**  
9 letter word – Facemask

**Sideview**  
A – 3  
B – 4  
C – 7