



St Hilda's
Ashford

St Hilda's News

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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.

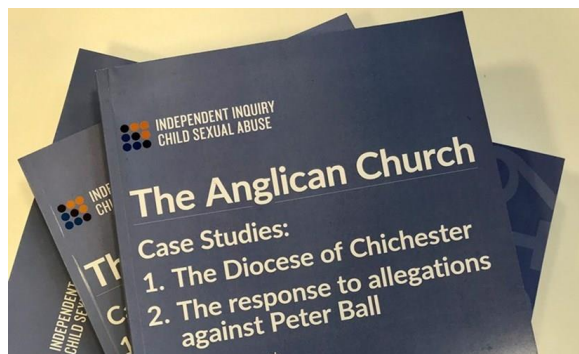
If you would like help or to speak to a member of the ministry team please contact:

- Parish Office Tel - 01784 253525
 Email - office@sthilda.org
- Father Joseph can be contacted on 01784 254237

www.sthilda.org

Archbishops pledge to act on IICSA report

THE Archbishops of Canterbury and York have reiterated their apologies for the Church of England's record of safeguarding failures, in anticipation of the conclusion of the Independent Inquiry into Child Sexual Abuse (IICSA) this week.



Since 2016, the Inquiry has been investigating the extent to which the Anglican Church (the C of E and the Church in Wales) failed to protect children under its care, respond to allegations of abuse, and provide adequate safeguarding policies and practices. Public hearings and tens of thousands of documents of evidence and witness statements have been gathered.

Its conclusions and recommendations are due to be published in a final report on Tuesday morning.

In a statement on Friday, the Archbishops, alongside the lead bishop of safeguarding, the Bishop of Huddersfield, Dr Jonathan Gibbs, and the C of E's director of safeguarding, Melissa Caslake, write that they are expecting, and welcome, "strong recommendations".

The report will be a "harrowing" reminder to survivors "of the abuse they suffered and of our failure to respond well", they write.

"For others this report will be a reminder of the abuse they have never talked openly about. We are truly sorry for the shameful way the Church has acted and we state our commitment to listen, to learn and to act in response to the report's findings. We cannot and will not make excuses and can again offer our sincere and heartfelt apologies to those who have been abused, and to their families, friends and colleagues."

The C of E as an institution is, they continue, "ready to support anyone who comes forward. We must honour our commitment to change. Survivors have told us that words without actions are meaningless; we are taking action but we are also aware that what we have done has neither been soon enough nor sufficient."

They ask for prayers that the Church would be able to respond to the findings "with humility and a shared determination to change. . . We must listen carefully and reflect honestly on all that the report says and continue to drive change towards a safe Church for all."

The report will focus on recurrent themes raised in the public hearings in July 2019 (News, 19 July 2019), including evidence that the Church prioritised its reputation over safeguarding, its failure to offer proper redress and pastoral support, and the inadequacies of the Clergy Discipline Measure (CDM). It will also revisit the hearings in 2018 which it used as case studies: the diocese of Chichester and the abuse carried out by Peter Ball.

It follows an interim report published in May 2019.

The statement continues: “The report will identify failings that we are already working to change, and failings that we will need to work harder to change. There will no doubt be strong recommendations and we welcome that. We make an absolute commitment to taking action to make the Church a safe place for everyone, as well as to respond to the needs of survivors for support and redress.”

It concludes: “Safeguarding is fundamental to our faith. Whatever part we play in the life of the Church, safeguarding is the responsibility of each one of us, guided and advised by our safeguarding professionals. Church leaders have a particular responsibility to work together to bring about the change in culture and practice that we need to see and has simply been too slow.”

‘Stop work. Just rest and pray’

THERE are few people more qualified than John Mark Comer to talk about the impact of 24/7 living on our souls.



The pastor of a large and flourishing church in Portland, Oregon, and the bestselling author of *The Ruthless Elimination of Hurry: How to stay emotionally healthy and spiritually alive in the chaos of the modern world* (Hodder & Stoughton, 2019), he was burned out at the age of 33, and describes hurry as the great enemy of spiritual life.

He acknowledges himself to have been “a Type A workaholic running on ambition”, and recognises in himself “the guy bragging about being the first to arrive in the office and last to go home”.

Writing of the death of sabbath, not just in American life but in the developed world, he looks back to an age when entire cities were shut on Sunday, “a moment of calm to reflect on our lives”.

When that changed, he considers, “We lost more than a day of rest. . . We lost a day for our souls to open up to God.” His plea is about much more than shopping, though, aside of this book, it is interesting to reflect that the Keep Sunday Special campaign in the UK, originally upholding the right of all to a day of rest, has latterly been preoccupied with the struggle of the small shopkeeper versus the supermarkets.

It indicates a further losing sight, perhaps, of the sabbath principle. Mr Comer suggests that the digital age has had the biggest contribution to a life speeding out of control and dangerous: the constant phone-checking that leads to our “over-busy, digitally distracted life of speed”; a life “lost in the black hole of our devices”; the statistic in the US that, by the age of 21, young men have already spent 10,000 hours playing video games.

He is motivated to keep the sabbath by the teachings of Jesus, into whose routine it was woven and who firmly told his disciples, as they drew censure for plucking heads of grain as

they walked through the cornfields on the sabbath: “The sabbath was made for man and not man for the sabbath.”

Sabbath (*shabbat*) in Hebrew means stop. “Stop wanting. Stop worrying. Just stop,” Mr Comer advocates. “In the 21st century, we’re no longer legalistic about it. But very few of us know really what it is. Sabbath is largely forgotten by the Church. We have failed to integrate it into our lives as an element of discipleship.”

Quoting Genesis and the story of creation, in which God rests from his labours on the seventh day, he describes sabbath as “a gift from the Creator. Jesus was tapping into a practice as old as the earth itself. God built a rhythm into the DNA of creation.” There is zero correlation, he contends, between hurry and productivity: “This system is the way a brilliant mind designed our souls and society to function.”

A study in the US has suggested that Seventh-day Adventists, who practise sabbath on Saturdays, live seven years longer and better than the average American, which leads Mr Comer to muse that an entire one seventh of the lives of sabbath-keepers is devoted to God. Shabbat can also be translated as delight, in the world and in God himself: a whole-life orientation towards God, something deeply life-giving and procreative, which “fills our souls back up with life,” he says.



The sabbath day is not, Mr Comer emphasises, the same as a day off to run errands, have a trip to Ikea, or go to the cinema. “All we do is rest and worship. There is no formula for this, no checklist, no schedule – it will look different to everyone.”

Nor is the worship element of sabbath restricted to singing and prayer: rather, it is worship in a wider and holistic sense of the word: “a grateful recognition of God’s goodness. In the Ten Commandments, God is calling his people into the rhythm of grace.”

And more than this, sabbath is about resistance, even an act of rebellion. Take the Exodus story, he says, where God tells the Israelites to observe and not just remember the sabbath day. “He reminds them: Remember that you were slaves in Egypt. The Lord your God has commanded you to observe the seventh day. You are the first generation to grow up in freedom. Slaves don’t even get a day off.”

From socks to smartphones, our homes are full of what the 24 million slaves of the world produce, Mr Comer says passionately. “We live in a culture of more. We now have so much crap we don’t need. Sabbath is an act of rebellion. Globalism and capitalism have made slaves of both rich and poor.

“One thing I can do is to do nothing one day a week, allowing slaves to rest for a day. By practising Sabbath, we can play a small part in justice for the world,” he says. “Sabbath is like a guerrilla war tactic against shopping and surfing the web. Draw deeply for a well and ordered life: unhurried, unharried. Have a walk in the forest; have dinner with friends.”

But to really enjoy it, he insists, you must slow down the other six days too: “find a rhythm, not just slam on the brakes for Sabbath. It is a way of life, of living with ease, gratitude, peace and prayer. People who keep the Sabbath keep all seven days differently – it is the climax that the week has been leading up to.

“Even though it is no longer a binding command, nine times out of 10 this is the best day of my week. It is the day I feel more connected to God, to my family, to my soul. It is like a less stressful Christmas every week. I never want to become a slave, or a slave driver again. It will take you a little time to master, but just begin by turning off your phone, with all devices put away, and start the feast of the next 24 hours.”



Dr Mark Scarlata, author of *Sabbath Rest: The beauty of God's rhythm for a digital age* (SCM 2019), echoes that. He decided to restructure his life around a sabbath day, something that takes a lot of effort, he acknowledges, but that yields a transformation. “It did not come all at once, but slowly, week after week, I began to experience a different kind of refreshment and rest on the Sabbath,” he writes.

“And as I began to feel that rest, I realised that it was also breaking into other areas of my life and work. I began to feel human again. The more I disconnected from the digital world, the more I felt I was regaining control of my life.”

As he did so, he began to understand that his sabbath needed to include reconnecting to the natural world: going for a walk or a bike ride; cutting the grass: “Ceasing from activity one day a week can remind us that, as human beings, we are intimately connected to the rhythm of God's creation, and charged with giving it a rest.”

For the Revd Geoff Hollingsworth, a retired vicar, being in nature and immersed in God's creation is an important part of his recreation, and how he spends his Sundays. “We think doing this throughout our ministry gave us a connectedness to God which renewed us for our weekly ministry,” he says. The sabbath that he practises has elements of his own childhood in the 1950s, not least sitting down for the Sunday roast around the dining table, and it's a pattern that he chose for his own family.

“We didn't do jobs around the house, or go to work. Instead, we spent time together, walking the family dog, reading, listening to music, helping with the preparing of the meal,” he says. “Often, we visited family and friends that day, or went out for quality time together: a long walk, or by the sea, enjoying nature.”

Now that he is in retirement, when every day could feel the same, the feeling remains similar. “We still don't do household jobs, go to work, or into shops. We have our main meal midday-ish; in the week, it is evenings. We eat at the main dining table, not in the kitchen; we listen to the radio, often Classic FM, and it is often a traditional Sunday roast, the only time we have roast beef and Yorkshire pudding.”

It is about quality time to be with each other, listening, talking and sharing, he says. “We go in the garden or out walking, taking in the fresh air, feeling re-energised, refreshed and

recreated in nature, ready for the week ahead and its tasks." A Sunday-afternoon nap also emulates the practice of his parents and grandparents. Now his son and wife, with their three daughters, follow the same general pattern.

For Rob Francis, much of Sunday is spent on the train, a four-hour round trip that enables him to attend a traditional Latin mass. "That time is spent reading through the Propers for the day and making a good examination of conscience (in case I need confession)," he says. "I also listen to music and enjoy the enforced peaceful 'downtime' of my journey."



Tea after mass is usually followed by a chance to catch up with friends (in a park near by since distancing was imposed). "When I finally return home, I try to keep the day to classical music, reading and walking with the aim of spiritual or intellectual improvement or consolation. I'll usually try to pray more of the shorter Divine Office of the BVM than I would on a work day."

He adds: "This all sounds very saintly and devout. I'm actually a 40-year old doom-metal fan who works in IT."

Deaneries' moment of truth has at last arrived

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It is time that they replaced parishes as the locus of the Church of England's mission, argues *Paul W. Thomas*

A BISHOP used to joke with me that a deanery synod was a group of well-meaning Anglicans waiting to go home. He saw every aspect of the rural or area deanery as a waste of time, and was firmly in favour of its abolition. The parish was at the coalface of church life, he insisted, and the diocese could provide any external support that it needed.

I disagreed with him. The deanery supports parishes by encouraging interdependence and in affirming a central tenet of Anglican polity: "to include all its members in the discernment of Christian truth and in the government of the Church" (*Synodical Government in the Church of England*, the Bridge report, 1997). The 2004 report *Mission-shaped Church* added a further benefit: "Once the need of a network approach is recognised, the deanery becomes an essential unit for mission."

The deanery acts as a middle brother to the parish, specially when the diocese is perceived as Big Brother and dispensing unhelpful demands. To change the metaphor, if the deanery conducts the "orchestra" of parish churches, it does so not from a grand rostrum, but from within the violin section, as in times past.



Canon John Tiller, in his report *A Strategy for the Church's Ministry* (for a precursor of the Ministry Division, ACCM), saw the value of the deanery as long ago as 1983. He argued that ministry would be most effective if we regarded the deanery as the local church.

With that wider perspective, the possibilities for mission are viewed more clearly than from a parish. It also encourages parishes to pool resources rather than duplicate them or suffer a depletion of them. Tiller suggests that the diocese should deal with finance, the parish with worship and pastoral care, and the deanery with mission.

THERE are, of course, risks in any plan to transfer mission strategy from the parish to the deanery.

The main one is the creation of distance. It is part of the Anglican ethos to provide a generous presence to the nation through its parochial system. Both the clergy and the laity together have seen to it that even the smallest of communities has had access to the Church's worship and ministry. They have known where to find us. If we lose that, we lose something vital to our identity and mission.

The other risk of shaping mission at deanery level is loss of authenticity. When those who stand outside the immediacy of a situation and say something like "We know exactly how you feel," it has a hollow ring. We need to be rooted and embedded in a context if our voice is to be respected.

So careful and constant attention to communication will be required. We live in a digital age in which social media can often help to replace physical proximity. Alongside this, listening will be of paramount importance: to laity who live "inside" situations, and to groups and secular partners who share our concern for communities.

But, if there are risks in widening the scope of mission and ministry, there are also gains.

It will mean that the Church can plan its outreach not on where people sleep, but on where they live, work, and play. It will allow greater flexibility in deciding where to concentrate resources rather than being restrained by parochial boundaries. Mission often needs to focus on people groups or specialised spheres (such as gyms or cafés), which are dotted both in and beyond discrete geographical units of church life, such as parishes.

It could result in "rewilding", as we cease to manage the pastoral care of communities as tightly as we have, and lead not to spiritual barrenness, but renewed bountifulness, as Steve Aisthorpe shows in his book *Rewilding the Church*.

One further advantage would be sustainability. In the rural context particularly, church groups or activities often lack critical mass. This could be overcome if we were not so precious about parochial boundaries. It is high time that the old ceremony of "beating the bounds" became "blessing the bonds", as we swap an emphasis on separation for an affirmation of togetherness.

IN DOING all this, I hope that we can escape the illusion that we are making the Church successful, in any sense of that word. Rowan Williams recently wrote that “the fundamental model of the New Testament is that God’s way of changing things is failure.”

We have chased the alternative too often and for too long, but now we are experiencing a real measure of weakness. The old systems, built on power and prestige, are fast collapsing; but, before they either disappear completely or turn into something almost unrecognisable, we need to salvage what has been valid and verifiable in them.

For the time being at least, the deanery is ideally placed to perform that task.

The Ven. Paul W. Thomas is the Archdeacon of Salop in the diocese of Lichfield.

Diocese welcomes 45 new clergy for London churches

45 new clergy – 25 women and 20 men – have joined churches across the Diocese of London after being ordained to the office of Deacon this week. This marks the second successive year the Diocese has welcomed over 40 new Deacons to its churches, highlighting the strength of the Church in the capital.



The new deacons represent diverse backgrounds including an NHS mental health worker, a former rock singer and a married couple.

The office of Deacon is often a step on the path towards priesthood and follows two to three years of training. They will be working in churches across London, serving their local communities and undertaking public worship, teaching and pastoral work.

After a period of normally a year, a deacon is often ordained to the priesthood. This year, 48 previous Deacons will be ordained as Priest, having completed their year of service and training.

The Bishop of London, The Rt Revd and Rt Hon Dame Sarah Mullally DBE, said:

“It’s a privilege to welcome 45 new clergy to the Diocese of London family this year. Their impressive range of backgrounds, careers and ambitions is inspiring, and is testament to the growing diversity of the Church in London. This is a year like no other for all of us, and these new clergy will be a particularly valuable addition to our churches as they continue to find new ways to reach out to and support their communities. Let us all celebrate their ordination, and work together to share Jesus’s love and further God’s mission in the Diocese.”

One of the Two Cities Area’s new Deacons, Georgina Frances Elsey, will join St John Hyde Park church as a Curate. Georgina previously worked in musical theatre and dance stage management before training for ordination.

Georgina Frances Elsey, Curate at St John Hyde Park, said:

"The community at St John's Hyde Park, where I am serving my curacy, is such a strong force for good, I am buzzing to be welcomed as part of the team and join in. I am already gearing up for the challenge of running a theological course, and I can't wait to start coordinating our cultural adventures group, given my own theatrical background."



One of the Kensington Area's new Deacons, Jemima Adjei, will join Holy Trinity Brompton church as a Curate. Jemima previously worked as a school-teacher for ten years.

Jemima Adjei, Curate at Holy Trinity Brompton, said:

"I have had the most encouraging time of ordination training, at St Mellitus College in the Diocese of London. I have grown so much in my own faith journey and have grasped a greater understanding of what it means to be ordained and in particular what I uniquely have to offer to the Church. I look forward to opportunities to work closely with colleagues, in helping to meet the needs of those in the city, and our parish, both spiritually through the ministering of sacraments, emotionally and physically by supporting programs such as Love your Neighbour."

One of the new Deacons in the Edmonton Area, Ryan Dunn, will join St Paul Mill Hill church. Ryan has been involved in youth work since he was a teenager.

Ryan Dunn, St Paul Mill Hill, said:

"I'm really excited to signpost the Church as a place and people of great refuge and hope during such a turbulent season, and to be a significant part of a broader collective of Christians in the area who seek to do the same through befriending those who are often hidden or forgotten, working alongside them to know and love Christ more fully."



Two of the new Deacons in the Willesden Area, married couple Tony and Rosie Richardson, will join Holy Trinity Northwood church as Curates. Rosie trained as a classical pianist and worked as a musician for 20 years, and Tony has worked in publishing and as an English teacher.

Tony and Rosie Richardson, Curates at Holy Trinity Northwood, said:

"We are really excited by the opportunities that this ordination opens to us. We are both London born and bred and it is a real privilege to be ordained in our home city. At the moment it all seems like a bit of a venture into the unknown – but one that offers a deep sense of possibility. Having gone through discernment, training and now ordination together, we hope that this might encourage others that

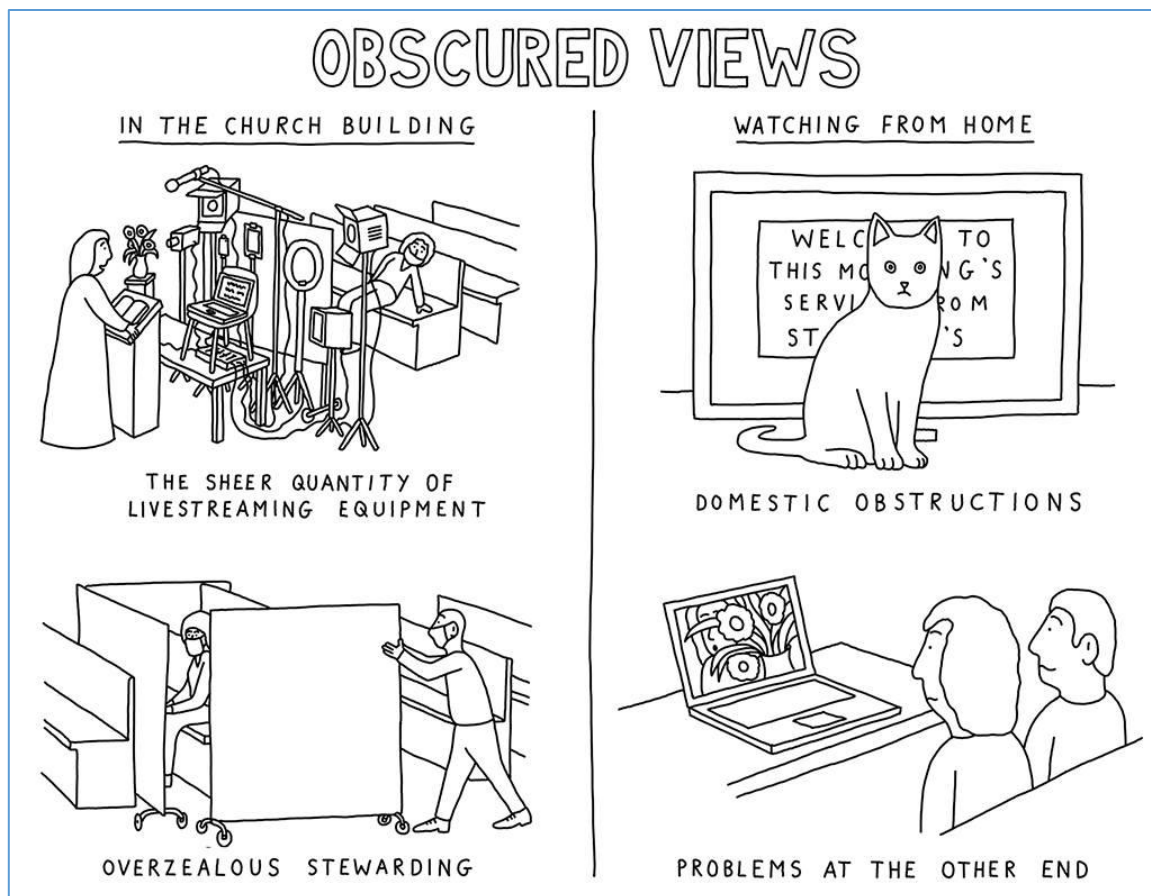
there can be flexibility in the Church of England and that perceived barriers can be overcome for those in a similar position to us.

“We are particularly thankful to Bishop Pete for his pragmatism and vision. It is also really encouraging for us to be part of a cohort which exemplifies the variety within the Church of England’s mission, going out to such a range of contexts and communities.”

One of the new Deacons in the Stepney Area, Becca Rimmer, will join Christ Church Highbury as a Curate. Becca is currently writing and illustrating a children’s book.

Becca Rimmer, Curate at Christ Church Highbury

“There are two ways of looking at a ‘Covid Curacy’: Either, poor me, everything is going to be so difficult. Or, what an awesome opportunity to get creative, and dive right into the new things the Spirit of God is doing in this unique moment in history. I can’t actually think of a better time to get ordained and play my part in God’s amazing plan for Highbury, London and the UK. God’s not gone away, and neither has His Church.”



Vestry Meeting and APCM

The 2020 Vestry meeting and APCM will be on **Sunday 25th October @ 11.30am**. In the current climate, the meeting will require some planning and consideration to ensure that all members of the electoral roll are able to participate.

Under current restrictions, the APCM/ Vestry meetings will be held in a hybrid format, the majority of participants will be invited to join by Zoom meeting (including telephone).

Those who do not have option of joining via Zoom can either join via telephone or request to attend the meeting in person. Attendance in person will be a restricted number to comply with current government and Church of England guidelines, so only those who don't have the facility will be considered to attend in person.

Zoom Registration

All those wishing to attend will need to inform the Parish Office either by phone or email.

The Zoom meeting codes will then be shared with those individuals

An information pack will be distributed to all members on the electoral roll that will include copies of reports as well as guidance on how to use zoom, including how you can vote.

NB important to note that each member of the electoral roll will need to join the meeting separately to enable individual votes.

PCC Nominations

One of the agenda items, will be the appointment of new PCC members and Deanery Synod representatives.

- Any communicant who is on the Electoral Roll is able to stand in either capacity
- There are 4 positions to fill on the PCC for a term of office until April 2021.
- In addition, there are 3 positions for Deanery Synod members

Forms are available at the back of the Church or on request, and will need to be completed and returned to the PCC Secretary by 9am on 25th October. As part of the nomination process each nominee will be requested to write a short bio including:

- i. A little about themselves
- ii. What you will bring to the PCC
- iii. Why you would like to be part of the PCC.

Any questions please contact Denise in the Parish Office, *we are in difficult times and as such need to be flexible in our approach. Thank you for your understanding.*

Ask the Vicar.....

Fr. Joseph has received several questions over the last week or so, below is the first, keep your questions coming....

“In our Prayer of Penitence, the 2nd and 3rd lines state ‘we confess that we have sinned in thought and word and deed. If by some small possibility I have not sinned in thought since my last confession, should I ask for forgiveness for something I have not done? And if I am confessing for sins committed before my previous confession then I could not have been forgiven at that time... Should it not be ‘if we have?’ rather than ‘that we have?’”



The acknowledgement by believers of sins occurs under three main forms, general, personal and sacramental.

- General confessions are characteristic of most liturgies. They occur extensively in the Bible (one example is Psalm 51) and consist of the acknowledgement by the believing community of its unrighteousness before God and of its need of forgiveness. The forms of such confessions vary greatly, but generally include an expression of sorrow for past transgression, a petition for God's forgiveness, and in some cases the expression of resolve to amend. The Prayer of Penitence when used in the context of the Eucharist is a general confession.
- Personal confession after self-examination has always been a feature of Christian private prayer, and in the past some elaborate lists have been provided of questions with which believers are asked to face themselves at the end of the day or at least as part of their preparation for receiving holy communion.
- Confession can be a discipline taken at regular intervals and/or a way to quieten the conscience for some specific offence. A scrupulous or legalistic approach would miss the main point of confession, which is to bring us back to a state of a closer relationship with God, which was affected by sin.

The Prayer of Penitence provides an insight into three distinctive, but intertwined, dimensions of sin: thought, word and deed, or in other words, from inception to conception. Although there is a correlated distinctiveness of the three dimensions, it does not mean that a thought will necessarily translate into a word, or a deed. But there is one common denominator, the mind, the originator of thoughts. Amongst other things, it is informed by our self-perception and interaction with the world around us, and ultimately by our faith. Which brings us to the subject of conscience, a person's moral sense of right and wrong, viewed as acting as a guide to one's behaviour.

Archetypal psychology proposes a genetic basis for experiencing conscience as the Voice of God. Human beings are predisposed to submit themselves to parental directives, but they are also predisposed to submit themselves to some higher, spiritual law. True conscience differs from the Freudian superego in that it sometimes directs one to disobey the prevailing moral code. From the unconscious spring the basest motives and also the noblest

motives. The religious person gives careful attention to both. It is difficult but not always impossible to distinguish true conscience from subtle self-deceit.

Which brings us to the original question, the concern over the implications of the "small possibility" of an erroneous confession of sinning by thought, and the semantics of "we have" against "if we have". The issue is whether the shortcomings we confess actually consist in the breaking of a series of "small" rules. But what constitutes "small"? And "if" there is a possibility, even "if small", it is not an impossibility or improbability. Could it be that "if" accounts for something that we might have overlooked, or were not aware of, rather than a dismissive conditional clause?

St Hilda's Parish News

Harvest Festival – last Sunday



A huge thank you to everyone for their generous harvest gifts.

Over 30 bags have been taken to the Salvation Army for their food bank which will help those in need in our community.

The Salvation Army will continue to support homes across Spelthorne during the pandemic, and would welcome any further donations in the coming months.

Ladies Homegroup

The next Ladies Homegroup will be held on Wednesday 14th October, and will once again be via Zoom. Meeting ID – **925 3193 0894** Passcode - **360744**

The Great Ashford Jumble Trail – 18th October

Weather permitting, we are taking part in the Jumble Trail. The last one was successful both from being out in the community and raising £500 much needed funds.

We will be receiving donations in church between 10am and 12 midday on Saturday 17th, but if you can't make it in person, please contact the parish office and we will collect.

Cake Stall – we are planning to have a cake stall at the jumble trail. If you are able to bake a large cake that would be greatly appreciated. We are able to collect if you are unable to bring it down to the Church yourself.

Only whole cakes will be sold, and they need to be wrapped in clingfilm and labelled, so it is sealed and "Covid-safe".

On the day we also need helpers at the following times:

8.00 - 9.30 (setting up)

9.30 -11.00 (during the service), 11.00 – 12.00, 13.00 – 14.00

And clearing up after 2pm.

Please let me know if you can help at any of these times, Thank you. Paula

Pumpkin Carving and Service of Light – Friday 30th October @ 17.30



Join us at St Hilda's for an outdoor Service of Light in the Darkness where we will carve heart shapes in pumpkins, light candles to display within them and hold a short Service of Light in the Darkness.

Come as a household and take part in this simple, socially distanced, fun service.

This event will be run by Simon Shutt of FACT (Faith Awareness in Children Trust) and is in conjunction with St Hilda's Church. A donation of £4 per pumpkin is requested to help cover the costs of the event.

Tickets can be booked using the link on the website.

Remembrance Sunday 8th November

In the year of the 75th Anniversary of the end of the WWII, St Hilda's would like to remember the fallen with a tribute in Church. This year, as well as our usual poppy garden we would like to display knitted / crochet poppies in a similar way to the poppies at the Tower of London. If you can help make the poppies or have any red wool that you are able to donate please let us know. There is also some wool in Church if anybody needs some for making poppies.

In a year when we will be unable to remember them at the war memorial services as we have in the past, please help us to honour their sacrifice.

Please bring any knitted poppies in by 1st November.

Green Tomatoes

Margaret Perry has a remaining crop of green tomatoes, if anyone would like to some to make Green tomato chutney or anything similar, please call Denise in the Parish Office.



Ashford CofE Primary School Governor

Ashford CofE Primary School are looking for a foundation governor, a member of the St Hilda's family has traditionally filled this position. If you are interested in finding out more about the role, please contact Fr Joseph.

If you have any Parish News you would like to share, then please send them into the Parish Office.

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 11th October 2020 at 11.15am**. See below on how to join. Any queries 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

- Click – Join a Meeting
- Enter the Meeting id – **974 2545 0446**
- Enter password – **235593**

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

- Dial – 0203 051 2874

More Tea ... – 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 however, there is no topic and would welcome everyone for a general chit-chat.

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 **Tuesday 13th October @ 10.30am**

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

- Meeting id – **947 8626 1707**
- Password – **468540**

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

Opening times - 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.

John 14:6

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

Crossroads

Please email Rosemary at crossroads_ashford@hotmail.com if you have anything to be included in the parish magazine. The October edition is now available on our website.

This weeks services

Sunday Eucharist – 11th October @ 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 – 14th October @ 9.45am

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

Please remember that face coverings are mandatory in Church.

Please see our website (www.sthilda.org) for updates and the weekly service sheet.

St Hilda's Junior Church

Junior Church has been thriving in recent weeks, however, due to the current guidelines and restriction unfortunately we've had to review how this runs for the foreseeable future.

- We can only allow a maximum of 20 children to attend each week, they will be split into 2 clusters
 - Unfortunately this means we may disappoint some each week
 - Materials can be shared with those who are not able to attend
- Parent helpers – this will be limited to 4, any parents who do attend will be required to support the Junior Church leader in the cluster they are assigned to.
 - All parents along with the leaders will be required to wear a face covering.
- To attend Junior Church, you must book on-line or call the Parish Office to book a place. Please don't turn up without booking to avoid disappointment.

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	Michael Dixon	Elizabeth Savill-Burgess	Rev. Peter Taylor
Michael Browne	Jim Hennessey	Delphine Scrivener	Chick Wilson
Pamela Claridge	Jane Johnson	Riley Shaw	Peter Wilson
Robb Clarke	Libby Mills	Anne Shenton	Jo Wood
Rebecca Cohen	Raymond Nation	Elsie Stone	Nic
Ann Considine	June Prentice	Roy Stone	Martyn
Chris Davenport	John Radford	Sandra Swain	Joey

The Recently Departed

Harry Forsbrey

Prayer

Eternal God,
you crown the year with your goodness
and you give us the fruits of the earth in their
season:
grant that we may use them to your glory,
for the relief of those in need and for our own
well-being;
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.
Amen

Puzzle Page

Ship Ahoy Wordsearch

(puzzle created by Terry Rickson)

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

- AJAX
- ARK ROYAL
- GOLDEN HIND
- HOOD
- MAURETANIA
- LUSITANIA
- QUEEN MARY
- TITANIC
- VICTORY
- WARSPITE

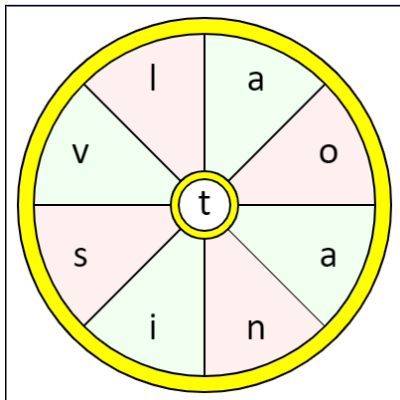
Knight's Tour

12					61		49	16	19
43	46			53				23	
64	11				67				
		63	70			1		59	24
			75			94			21
	74	69				55			
34	9	76	91	78	99		93		
	40		100	87			28	85	
							83	4	29
39	36		32		82	5			

Instructions

A chess knight visits each square of the grid in turn, starting at 1 and ending at 100. Follow the path of the knight, and complete the grid. Some moves are shown. Remember a knight moves in an 'L' shape.

Word Wheel



How many words can you find using the centre letter? There is one 9 letter word, where the harvest gifts were donated (1st word).

Riddle

A girl has as many brothers as sisters, but each brother has only half as many brothers as sisters. How many brothers and sisters are there in the family?

Answers from last week

Wordsearch

						L	A	R	O	L	F			
	B				E	D								
	O			C	A									
	D		N		N	Y					L			
	M	J	A	M	A	I	C	A	I	N	N	A		
	I	Z			E	B					N			
	N		E	P	S						D			
	E	M		N	O	T					S			
P	O			I	R	O	N	N	E	Z	E			
	O			M	T	U					N			
	R	U	A	N	H	O					D			
				I			M							
				T										
				E	V	O	C	A	N	R	O	M	A	L

Futoshiki

5	3	1	4	>	2	
			∨			
4	1	3	2		5	
			∧			
1	2	<	4	5	3	
			∧			
2	<	4	5	3	>	1
			∨			
3	5	2	>	1	4	

Riddle

Yesterday, Today, Tomorrow!

Word Wheel

10 letter word – Harvesting