



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

Churches encouraged to be creative and support others as Govt sets out conditions for reopening night shelters

Churches may have to be creative this year as the conditions on reopening shelters for people experiencing homelessness will mean less beds can be provided and many won't be able to open at all.

Traditional, dormitory-style homeless shelters will not be possible this winter, according to the latest government advice, which has received mixed responses from homeless charities.

The Government has released guidance on what precautions need to be met before a homeless shelter can reopen in Covid-19 times but has set out fairly strict conditions so that the virus does not rapidly spread among homeless people and volunteers.

The Christian charity Housing Justice has worked with politicians on the document and welcomes the guidance, warning Christian groups that many will not be able to provide what they are used to and should think about contacting the local government to ask how they can support their plans to house people, or ask for funding to set up Covid-secure accommodation in different locations.

For example, those with Covid-19 symptoms will need to have a self-contained room which they could self-isolate in if they turn up. Health assessments (checking if the person has symptoms) will need to be done during the day and if someone turns up at night when a health assessment cannot be done, emergency, isolated accommodation will need to be provided.

Sharing food and utensils is to be avoided and numbers should be kept to a minimum, maintaining a two metre distance. Face coverings must also be worn in all shared spaces.

Jacob Quagliozi, the UK director of Housing Justice, told Premier Christians should look for how they can support their local community strategy: "If we learnt one thing during the last six months it's that nobody comes off the street because of one organisation. It's all about partnership. I recommend speaking to local authorities, seeing what their plans are and how you can work together with them. Second, speaking to either us or Homeless Link or even central government MHCLG (Ministry of Housing, Community and Local Government) to see whether we might be able to work with your organisation to get some funding to you to run some kind of self-contained accommodation. Often we're going to be talking about less beds, maybe six people in a shared house as opposed to 12 or 15 beds in a church hall."

Jon Sparkes, the chief executive of Crisis, took a more critical view of the Government, saying shelters should not be allowed to reopen: "We urgently need the government to see sense on this matter and keep winter night shelters closed. They must instead provide



councils with the crucial funding they need to provide everyone forced to sleep rough with safe, self-contained accommodation, as they did in March. Anything but this is risking lives."

Prior to the pandemic, across England and Wales there were 182 winter night shelter projects. Those accounted for about 2,250 beds, offering shelter to 9,021 people between November 2019 and 31st March 2020.

Since 1st April, all night shelters in England have been closed, with the people who were using their services at the point of the lockdown catered for in hotels, provided by local and regional government. From August, about six projects have reopened in new spaces, offering self-contained accommodation under strict social distancing guidelines.

The Government have also produced a package of funding, with £2m going to faith and community groups who work on homelessness.

Father,

We are so sorry for the inequality in our society. Please help us to look at where we can help and where we are to blame, rather than blaming other people or groups.

Thank you so much for the volunteers who serve homeless people by making food or sorting out a place to stay.

We pray for the churches and volunteers who would normally be looking after people this winter - we pray that their desire to help is not wasted and that funds and efforts are redirected to the right places so that lives are actually improved and saved.

Amen.

Convent visitors step back in time on rare 150-year-old floor tiles

Visitors to England's oldest living convent are being invited to follow in the footsteps of residents from the last 150 years and enjoy a historic space decorated with rare 19th century floor tiles.

The floor in the Winter Garden at the Bar Convent, in York, is one of only two surviving examples from tile makers George and Arthur Maw and was created in 1867.

It was made for the religious order of sisters living in the Grade 1-listed convent at the time, and now forms part of the cafe in the Bar Convent Heritage Centre.

The space - which was originally an outdoor yard but is now covered by a cast iron beamed roof - also features the designs of railway architect GT Andrews.

A spokeswoman for the Bar Convent said members of the public visiting the Winter Garden in the coming weeks could experience how it was originally used by sisters.



She said: "The Winter Garden is the ideal setting, now that the colder weather and autumnal light is coming, for people to enjoy some autumnal activities and warming homemade food, just like the sisters would have done 150 years ago."

Sister Ann Stafford, convent superior, said: "We are incredibly lucky to have such a beautiful space in the Bar Convent."

"GT Andrews and the Maw brothers were renowned craftsmen and we are thrilled to still be able to celebrate the legacy of these historically significant figures and popular architecture and design of the mid-19 century."

"The Winter Garden has offered a peaceful sanctuary to the sisters that have lived here over the years, it remains so for the sisters that still live here today and for all those who visit us here at the Bar Convent Heritage Centre."

A living convent is defined as one with a continuously resident religious community, and the Bar Convent was established in 1686.

It features an 18th century chapel, an exhibition, a guest house, a cafe, a gift shop, a garden and meeting rooms.

Pay more attention to the laity's daily grind

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The faithful go to church far more often than the Church goes to the workplace, says *Hugh Valentine*. This needs to change.



I HAVE spent the past 30 years following the path of the worker priest. Throughout these decades, the perspective of the Church on the ordinary business of selling one's labour has interested me. But what has been a puzzle, repeatedly, is how little is said about it. How can this dominant aspect of our lived lives

somehow go so unattended?

A part answer is that most of those who do most of the talking in the life of the Church — priests, pastors, and ministers — are insulated from aspects of the selling-one's-labour experience. This is said to be a defining feature of their job: "set apart" and "freed" from the necessity of work, so as to pursue their calling unhindered.

Yet such sequestration comes with drawbacks — one of which is their becoming increasingly distanced from contingent realities that bear down on many of the laity. It is not that stipendiary clergy don't work: some work very hard, and some overwork. It is more that their context removes them to a degree from the work experiences of those to whom they preach and minister.

FOR most people, work requires regimented attendance, a commute, the assignment of tasks and priorities by someone else, a pecking order, close supervision, and the risk of redundancy or forced reassignment. And it may involve contributing to a “product” that they do not much believe in or about which they have unexpressed, troublesome scruples.

For these reasons and more, the Church is often poorly informed about “the world of work” as experienced by its members who are of working age. The faithful go to church far more often than the Church goes to the workplace.

For Christian people, the questions that are thrown up by their working lives should find a home in church discourse and within church communities. Yet this is rare. More than this, they might reasonably expect the gospel to be preached in ways that fully engage with the realities in which they live and work.

Search the internet for this, and you will find material and books, but few of them are helpful. Too many of the so-called “theologies of” work, or “the spirituality of” work are sentimental, and sometimes patronising, for the large part written by those unacquainted with the demands, stresses, compromises, and challenges of selling their labour in industrial, commercial, private, and public settings.

Some examples would be funny, were they not seriously said: this injunction, for example: “Employees are to work as though God were their boss” (well, many of us have worked for bosses who seem, at times, to think they are God); and the ever-so-slightly reassuring “Exploitation of workers by employers does not escape God’s notice.” This is certain to act as an effective brake on all workplace exploitation.

The situation appears to be that many of those who write or speak about Christian faith and paid work are not really qualified to do so, and the Christians who are qualified by their experience of being Christian people at work too often lack the voice, the encouragement, or the confidence to do so.

NOW, if we were to try to remedy this astonishing silence, what might we say were the main issues?

The most obvious is to do with the attitude and behaviour to be commended to Christians in their workplaces (honesty, reliability, conscientiousness, for example). In other words, be a good employee. You cannot fault that.

Other matters — hardly ever raised from the pulpit — are to do with structural questions: how the human person is seen too often only as a means to profit and production; the expendability of persons; what kind of work — and working practices — best affirm the dignity of the human person; the routine moral challenges of obedience to corporate demands; the tricky question of ends and means; the legitimate part played by unions.

There is little attention to structural and corporate sin and guilt. The manifestations of sin that crop up in the world of work are often heavily cloaked. Examples include: the claims of “expediency”, productivity, and profit; the pressures (they are, in fact, idolatries) always to please bosses, shareholders, and regulatory bodies; and the burden placed on so many by

excessive workloads, long hours, and the drive to hit those “vital” performance or profit targets.

Karl Marx may be out of fashion, but much of his analysis of the harm and injustices of the world of work (premised, as so much of it is, on maximising financial profit, privately owned) ring true, not least with some of the insights of the New Testament.

For the bulk of humanity, paid work is the principal shaper of their experience, and, whether it is a grim cycle of low-paid work which never quite allows escape from debt, or some broadly tolerable activity providing some degree of creativity and routine, or one that provides rewards by way of status and pay and pension, it is, for everyone, at some time or another, a form of bondage.

Many who work within these systems and organisations will, at times, wonder what to do and how to act when faced with conflicts and what they regard as immoral trends, priorities, or actions, and will be fearful about speaking out. It is unlikely that they will find help from the Church. Yet the talent, experience, and thoughtfulness are there, in the pews.

The Revd Hugh Valentine has worked in public services and the third sector. www.workerpriest.uk

Sir Cliff Richard at 80: 'He puts it all down to knowing God' says friend on birthday

Sir Cliff Richard's 80th birthday has prompted those who have known him to reflect on his life as a popstar and as a Christian.



He was the first popstar to be knighted and is the third best-selling artist in the UK singles chart after Elvis Presley and The Beatles.

But since his conversion in 1964, he has accompanied his fame with a Christian outlook on life, money and culture. He has supported Tearfund, attended Christian campaign events such as the National Festival of Light, made Christian music and, more recently, been vocal about his gratitude for people praying for him

around the time of his court case against the BBC, which he won.

Premier presenter Cindy Kent - formerly from the band The Settlers - got to know Sir Cliff through church and then going on tour with him and doing a lot of TV together.

She remains good friends with him and told Premier he is in a much better place since the legal battle ended two years ago: "He puts it all down to knowing God and knowing God is in his life and he credits that to everything that's happened to him. With Cliff, what you see

is what you get, he's a very upfront, straight-forward kind of guy. He's a lovely friend, he's a lovely artist and he's a lovely Christian."

As a popular musician in the 60s and 70s, Cindy said she had received countless letters and emails from people who had become Christians after being fans of Cliff Richard: "They say 'If it hadn't been for Cliff I would never have even have looked at Christianity because we thought it was full of old men and women and had nothing to do with us, I couldn't identify with them in anyway' and then someone like Cliff stands up at a Billy Graham rally and says 'I'm a Christian' and you go 'wow!', this is amazing, it's for people like you as well!"

Sir Cliff took on the BBC after the organisation filmed a police raid on his house while he was out of the country, following accusations which he was never charged with of historical sexual offences. No further action was taken as there was insufficient evidence.

Cindy Kent was there with him in court one day and recalled: "It was harrowing to hear the things being said about him, and he just had to sit there and listen to them. And I'm so glad he was vindicated in the end, it all came right and God was with him. He said every day he walked into that room that God was there, God had gone before him, he was with him and he followed him after him."



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.....

The second question Fr. Joseph has received is below, keep your questions coming....

“Surely a saint or two must have gone between confessions without committing a sin in ‘word’? For example, those who were hermits. Or silent orders of monks.”



Saints are not the opposite of sinners. There are no opposites of sinners in this world. There are only saved sinners and unsaved sinners. Thus holy does not mean "sinless" but "set-apart:" called out of the world to the destiny of eternal ecstasy with God.

A saint knows he is a sinner. A saint knows all the news, both the bad news of sin and the good news of salvation. A saint's heart is broken by every little sorrow and sin. A saint's heart is also so strong that not even death can break it. It is indestructible because it's so breakable. Saints are not freaks or exceptions. They are the standard operating model for human beings. In fact, in the biblical sense of the word, all believers are saints. "Sanctity" means holiness. All men, women and children, born or unborn, beautiful or ugly, straight or gay, are holy, for they bear the image of God. Therefore, the concept of a saint not committing a sin is a misnomer.

In terms of silence, although it is commonly associated with monasticism, no major monastic order takes a vow of silence. Even the most fervently silent orders such as the Carthusians and Trappists, have time in their schedule for talking. Most monasteries have specific times (magnum silentium, work silence, times of prayer, etc.) and places (the chapel, the refectory, etc.) where speaking is prohibited unless absolutely necessary. Even outside of these times and places, useless and idle words are forbidden. In active orders the members speak according to the needs of their various duties.

Saint Benedict recognises the importance of silence in his Rule: “The ninth degree of humility is, that a monk refrain his tongue from speaking, keeping silence until a question be asked him, as the Scripture sheweth: “In much talking thou shalt not avoid sin”: and, “The talkative man shall not be directed upon the earth.”¹ “By practicing silence at all times, the monks will avoid innumerable sins of the tongue, and foster, both within themselves and within the monastery, an atmosphere that offers optimal resonance to the Word of God.”²

There is an important consideration to make when mentioning the sin of word. Not all words are spoken, what about within oneself? There are those who keep up a ceaseless conversation with themselves. Their souls are polluted by the noise of their own vain chatter. Outwardly these people may appear to be quiet but, inwardly, they never stop talking. Their secret conversations are made up of criticisms, complaints, and comparisons. They indulge in detailed judgments of their brethren and in reveries of self-pity. When they go to prayer they cannot pray because their interior noise keeps them from adoring in the

¹ Rule of St Benedict

² Rule 60.

silence of a listening heart.³ Which means, it is an improbability that no sin of the word is ever committed, even for hermits and silent orders of monks.

St Hilda's Parish News

Thank you from The Salvation Army (Harvest Gifts)

Prior to the pandemic we were supporting two or three households a week with a food parcel. We now have over one hundred households on our books and at the height of the pandemic had around sixty food deliveries per week being delivered to those who were struggling. We have now delivered over 1,100 food parcels in the local area of TW15 in the last six months. The numbers dropped towards the end of the summer but we remain open for emergency drop-ins and are standing by as we expect the need will rise again as we enter winter. The Salvation Army wouldn't be able to do this without generous support and donations from individuals, partners, local businesses and fellow churches.

We are extremely grateful and say thank you once again to all at St Hilda's for your kind donation. We give thanks to God for you and hope we can continue to find new ways of partnering in the Gospel together. *Dave, Community Centre Manager*

Church Hall Committee

Over many years the Church Hall Committee faithfully oversaw the day to day running of the Church Hall, and invaluable contribution to the life of the parish. Alas, in more recent times, due to an operational reshuffling at St. Hilda's, which was compounded by the pandemic, the Committee had one last meeting before being dissolved. It was not a decision taken likely, on the contrary.

On behalf of the church family at St Hilda's, to which you belong, I would like to express my deepest gratitude to all those who have been part of the Hall Committee over the years. Their commitment will not be forgotten. "Well done, good and faithful servant[s]".

The Great Ashford Jumble Trail – 18th October (**THIS WEEK!**)

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.

³ Paraphrased from the Rule of St Benedict.

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 lanterns in pumpkins, light candles to display with a short Service of Light in the Darkness.

Come along to this simple, socially

in Children Trust) and a donation is requested to help cover the costs of the event.

Tickets can be booked using the link on the website.

Sold Out!

organised by Simon Shutt of FACT (Faith Awareness in Children Trust) and in partnership with St Hilda's Church. A donation of £4 per pumpkin

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.

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 the Parish Office and Denise will put you in touch with a former governor.

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

Remembrance Poppies / Candles of Remembrance

This year St Hilda's are creating an art installation of poppies, knitted or crocheted by members of the congregation and the Saturday knitting group.



As we weren't able to offer the Easter lilies this year as in previous years, it has been agreed that we will incorporate this into the Remembrance period. We are therefore offering you the opportunity to dedicate one of the poppies in memory of a loved one, we will display all the names next to the art installation as well published with the Newsletter.

If you would like to dedicate one of the knitted/ crocheted poppies in the display in memory of a loved one, please complete the application form that is available on the website, at the rear of the Church, or call the Parish Office and we will drop one through your door.

In addition, all of the names that are dedicated will also be displayed on the Candle of Light that is being created for the service of Remembrance on All Souls Day by Alison Garner.

There is a suggested donation of £5 for each poppy that you wish to dedicate. As this coincides with Remembrance, we will donate 10% of the income towards The Poppy Appeal. Please let us have any application forms by 5th November for inclusion.

A copy of a pattern that you can use to knit some poppies, we have already received a few hundred, but the target is 1,000+

Easy Knit Poppy Pattern

- Using DK yarn and 4mm needles
- Cast on 60 Sts
- Row1-8 K2P2 to end
- Row9 K2tog to end(30)sts
- Row 10 S2 kpo end (10)
- Break off yarn thread through remaining sts pull tight and join edges together.
- Sew black button in center.



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 18th 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 – **975 7898 6460**
- Enter password – **203099**

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 20th October @ 10.30am**

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

- Meeting id – **947 4591 7541**
- Password – **444412**

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.

Hebrews 12:14

Pursue peace with everyone, and the holiness without which no one will see the Lord.

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 – 18th 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 – 21st 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

Almighty and everlasting God,
increase in us your gift of faith
that, forsaking what lies behind
and reaching out to that which is before,
we may run the way of your commandments
and win the crown of everlasting joy;
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

