



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

16 million Brits plan to take part in National Thank You Day

Over 16 million Brits are planning to take part in the country's first ever national thank you day on Sunday the 4th of July.



According to new polling by ICM Unlimited 16.3 million Brits would expect to join in events where they happen in their local communities. This would make the day the biggest mass participation event since the Queen's Diamond Jubilee in 2012.

The idea of Thank You Day came from a grassroots campaign to hold the country's biggest ever thank you

party in our local communities as a way of thanking each other and of building on the community spirit that so many felt during lock down.

From the idea being launched just a month ago the campaign has won huge support from hundreds of organisations ranging from the NHS to the Scouts and from high profile individuals including Gary Lineker, Michael Sheen, Dame Judi Dench, Raheem Sterling and many more. All events will be in line with current government guidance.

May Parsons, the NHS nurse who gave the first Covid vaccination and who was one of the original proposers of the day said:

"We knew people wanted a chance to get together in a socially distanced and responsible way, so we can all say thank you, and the scale of the public's response has blown us all away.

"This is going to be an important national moment and we want everyone to join us – safely, and in line with government guidance – in the country's biggest ever thank you party."

Gavin McKenna, founder of Reach Every Generation (a youth work project) and another of the original proposers of the day said:

"Having survived violence, crime, trauma and growing up in women's refuges, now I am married with three gorgeous children – so I have a lot to be thankful for. Thank You Day provides a great opportunity to express gratitude, which is especially important with everything we've all been through. The NHS staff and frontline workers have been incredible but there's been so much work on a grassroots level that didn't get clapped for. On thank you day I want to thank that one person who was doing shopping for their neighbour and no one else knows about and the young people for being so resilient and cooperative in such hard times."

Members of the public are being encouraged to mark the days in numerous different ways from picnics to BBQs, outdoor parties to drinks , while of course sticking to Covid guidelines.

Organisations are also putting on events through-out the day including:

- 9:00: Join in an hour's exercise across our country's parks and green spaces.
- 11:00: Power Hour - Keep Britain Tidy, the RSPB and Rotary are organising an hour's tidy up of parks and green spaces
- 13:00: The Big Lunch are organising small street parties and picnics to get neighbours together.
- 15:00: led by Together with Music – individuals, choirs, bands and music groups, are invited to get together and sing or play Christine McVie's (Fleetwood Mac) classic "Don't Stop".
- 17:00: Cheers for volunteers, led by Ross Kemp and the Royal Voluntary Service is encouraging people to raise a glass or a cuppa with their neighbours, the initiative is backed by thousands of pubs across the country.
- 19:00: The country's biggest ever BBQ with neighbours, led by Levi Roots, the Scouts and the National Citizens Service.

Hundreds of community choirs and schools plan to sing together outside care homes and hospitals to thank residents, patients and staff for everything they have given over the past year.

Simon Cowell said:

“Don't Stop' is a great song choice for the Thank You Day on July 4th and I hope everyone has a fantastic day. This day obviously is about saying thank you, and on a personal note, I would like to say thank you to all of the healthcare workers for an incredible job.”

Bazil Meade, Founder and Principle of the London Community Gospel Choir, in partnership with Together with Music said:

“The 4th of July is going to be a huge day of national thanksgiving using the amazing gift of creative arts, especially singing and playing instruments to unite and encourage a more caring way to live in our communities. I look forward to London Community Gospel Choir being involved”

Having started as a grassroots campaign the day now has a host of high-level supporters:

Ross Kemp who has joined Royal Voluntary Service to support 'Cheers for Volunteers' at 5pm, said:

“I'm going to be taking part in Cheers for Volunteers in my local that weekend. We've all been through a grim 18-months but our community spirit is one of the things that has kept us going. I'm going to raise a glass to everyone who has helped our communities get this far.”

Over 3,000 pubs and breweries have already pledged to serve a Cheers for Volunteers at locals across the UK and the campaign is supported by the British Beer and Pub Association and the Society of British Breweries. Locals are being asked to sign up at www.thegoodbeerco.co.uk to receive pump clips, posters and more and the campaign will be asking people to nominate their local pub or brewery to get involved.

TV personality and Big Lunch ambassador Ainsley Harriott said:

“We couldn't have got through this past year without each other so let's not forget that as we start to venture back out into the world again. It is so important that we take a moment to thank one another. That's why I'm encouraging communities to join in the first ever National Thank You Day on July 4. It's a chance to celebrate the support that got us through the last year, and that continues to help us as we ease out of lockdown. We all have different people to thank, from family members to key workers, good neighbours and volunteers. So please join us with your friends, neighbours and communities in building the country's first ever national thank you celebration and let's have a socially-safe Big Lunch to say thank you together.”

Levi Roots who together with the Scouts and the National Citizens service is the driving force behind what he hopes will be the country's biggest ever BBQ said:

“This BB-Thank-Q is a chance to reconnect with our friends, neighbours and community over hot coals and gorgeous food. What better way to say thank you to each other than to share some of your best recipes?”

Chris Packham is one of those supporting the Power Hour litter pick:

“On the 4th of July we'll all be saying thank you to those who have helped us through the last year. I hope we'll also take just an hour in the day to say thank you to our parks and green spaces that helped keep us calm and fit during lock down.”

Julia Bradbury, a Keep Britain Tidy ambassador said:

“Since Covid hit, our local communities have become more important than ever. We have relied on our parks and green spaces for so much: They've been places to escape to, to exercise in and to take a break from the daily round of virtual meetings. The kids have run off steam in our treasured parks and they've become our escape when we need somewhere to simply sit quietly. As part of national thank you day we're asking the country to join forces at 11am for an hour at the start of the day, to clean up our green spaces and parks as a way of saying thank you to them and to our local communities.”

The day has secured huge backing from the sporting world including the Football Association, Wimbledon, the English Cricket Board and Rugby League and Union.

Harry Kane, England Captain said:

“As a squad we have a big summer ahead but we wanted to be part of saying thank you to everyone who has got us through the past 18 months. We all have people to be grateful for and the national 'Thank You Day' is a moment we're proud to be a part of. Whoever you're thanking, join your neighbours and communities and say thank you together.”

School children are joining in the day by filling in a huge national thank you card designed by author and illustrator Charlie Mackesy. The card will be unveiled at Wimbledon Tennis Championships on the morning of the opening day and afterwards will be on display at the People's History Museum in Manchester.

Charlie Mackesy said:

"The past 18 months have been hard for so many people. One of the few positives is that it has brought many of our communities closer together. I hope Thank You Day provides us all a chance to get together and thank those who made the pandemic bearable."

Virgin Media O2 are supporting 500 local groups to take part in the day as part of a £500,000 Together Fund created to supercharge charities who are championing the community spirit we've experienced throughout the pandemic.

Editor's Note – On Sunday take time to think of those in your lives who give up their time to make your life better, as well as all those who went above and beyond in the last year.

St Paul's to host service of thanks for pandemic heroes

St Paul's Cathedral is to play host to a special service of "commemoration and thanksgiving" for the people who have played a role in tackling the coronavirus pandemic.

NHS England said staff will be placed "at the heart" of the socially distanced service in central London on July 5, which coincides with the 73rd anniversary of the foundation of the health service.

Doctors, scientists, vaccine champions and health bosses are all due to be present.

Among those attending will be Dr Ashley Price, a member of the team who treated the very first patients with the virus in the country, and May Parsons, who administered the first vaccine outside of a trial.

Rheumatology consultant Dr Perpetual Uke, from Birmingham, who gave birth to twins while in a coma with Covid-19, will have a role in the service, as will Kathrine Dawson, who also gave birth and was in a coma with the virus and whose baby Ruby was born with it.

NHS England said people from "all faiths and none" will attend the service which will "recognise the dedication and commitment of all those who have played their part in combating coronavirus across the NHS, care sector and beyond".

It will be led by Dr David Ison, dean of St Paul's, and the Bishop of London, Dame Sarah Mullally.



Imam Yunus Dudhwala, head of chaplaincy at Barts Health NHS Trust, and representatives of humanist groups will also attend.

They will be joined by Dame Sarah Gilbert, who holds the Said Professorship of Vaccinology at the Jenner Institute and Nuffield Department of Clinical Medicine and who co-designed the Oxford/AstraZeneca vaccine.

Her Oxford University colleague Professor Sir Peter Horby, who helped run the NHS trial that found the effective dexamethasone treatment for Covid-19, will also attend.

Other guests include actor Lydia West and those who helped promote vaccine uptake, NHS England chief executive Sir Simon Stevens, NHS England national medical director Professor Stephen Powis, England's chief nursing officer Ruth May, and deputy chief medical officer Professor Jonathan Van-Tam.

Sir Simon said: "Twelve months ago, we all hoped the worst of coronavirus was behind us, but instead amazing NHS staff had to contend with a winter wave of infections even greater than the first.

"They rose to the challenge, not just providing care to coronavirus and other patients but, supported by volunteers and countless others, have also delivered the NHS Covid vaccine programme with unrivalled speed and precision.

He said the service was an opportunity for the country to "reflect on the toll the virus has taken" and "give thanks" to those who "played their full part" in the pandemic.

Dame Sarah said: "In the last year we have felt the loss of connectivity to those we love.

"We have been forced to distance ourselves physically, unable to reach out to family and friends with whom hugs, a hand reached out in care, an arm around a shoulder, would in other times convey love, closeness, compassion and care.

"The NHS is a demonstration of community and of solidarity in society, between generations, between rich and poor - and between people of diverse cultures and ethnic heritage.

"Through the generations, healthcare professionals from more than 200 nationalities have contributed to its workforce.

"This solidarity - of generations, of rich and poor and of people from all cultural and ethnic backgrounds - is needed not just for a well-functioning society but to enable all human beings to flourish."

Almighty God,

We give thanks for the courage and commitment of all those who have supported us through the pandemic.

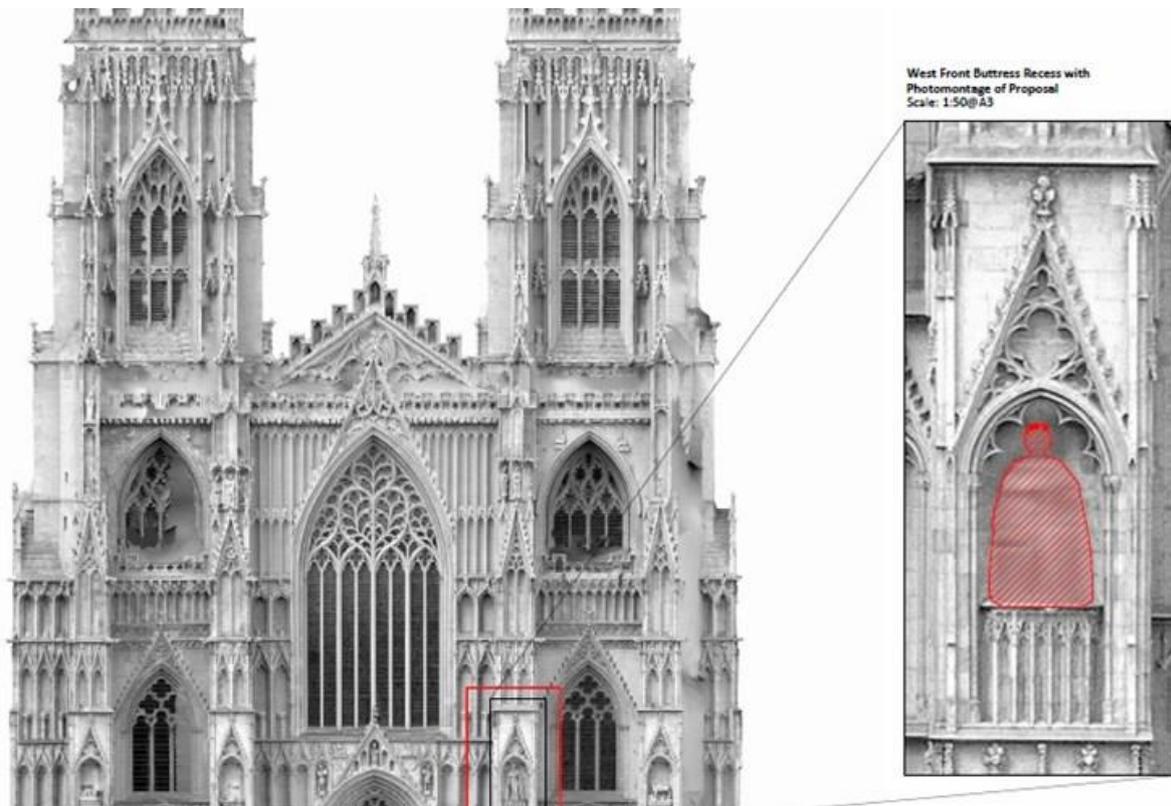
May they be blessed for their spirit of selflessness and care

And for living out the Gospel message of Love.

In Jesus' name,

Amen.

York Minster plans statue of the Queen to mark Platinum Jubilee



York Minster, showing the planned west-front location of the proposed statue

YORK MINSTER is to mark the Queen's Platinum Jubilee next year by placing a statue of the monarch in a niche high on its medieval west front.

The figure, which is slightly larger than life, will be the centrepiece of a makeover of the open space in front of the Minster, to create a new Queen Elizabeth Square. Planners at York City Council have been given a preview of the design, but the public is currently being kept in the dark.

In a letter to officials, the Dean, the Rt Revd Jonathan Frost, explained: "Details of the statue design are confidential, and need to be given only essential and limited circulation so that the city of York can plan a public 'reveal' in 2022.

The Queen has approved the design, which shows her in the robes of the Order of the Garter, and holding the historic symbols of monarchy: the orb and sceptre. The Queen will be the first British monarch to have reigned for 70 years.

The Chapter has described the project as a "symbol of hope" in the aftermath of the pandemic, and a "focal point" to honour the Queen. The square would become "the pre-eminent civic and ceremonial space for the city".

The figure will be carved by the Minster's own stonemasons from Lepine, a hard stone suitable for precise detailing which is also known as *Lavoux*, from the village of Lavoux, near Poitiers, in France. It has previously been used in restoration of the Heart of Yorkshire window on the western façade. The statue will be sited above and to the right of the

Minster's great west door in an empty niche unfilled is thought to have remained unfilled since medieval times, when plague curtailed construction.

More details of the proposals are expected to be disclosed during the autumn.

An extended programme of events to mark the anniversary is planned for next year, culminating in a four-day Bank Holiday in June for the Platinum Jubilee weekend. Beacons will be lit throughout the country, and, for the first time, in the capital cities of Commonwealth countries. On 3 June, a thanksgiving service will be held at St Paul's Cathedral, and the next day the BBC will broadcast a live concert from Buckingham Palace.

On 5 June, the public are being urged to hold street parties under the title the Big Jubilee Lunch. The same day, more than 5000 people from Britain and the Commonwealth will take part in the Platinum Jubilee pageant at Buckingham Palace and in the surrounding streets. It will combine street arts, theatre, music, circus, carnival, and costume.

Finances hit. The publication of the Minster's accounts for 2020 revealed that income from visitors fell by three-quarters, from £5 million in 2019 to just £1.3 million, *writes a staff reporter*. Overall, income was down 40 per cent, to £6.5 million.

The impact of the pandemic was described as "catastrophic", cutting visitor numbers from more than 706,000 in 2019 to just over 147,000 in 2020. The Dean praised the courage and tenacity with which the Minster community had cared for one another and the diocese.

Christians urged to 'Sign to Sing' in new campaign to relax congregational singing ban

A campaign to overturn the ban on singing in churches across the country has been launched today by Premier Christian Communications.

Organisers of Sign to Sing, are calling on the Government to overturn the frustrating rule which forbids praise in the form of vocal musical expression through song. Under the current Covid-19 restrictions, members of congregations are not allowed to sing hymns or songs of worship inside church buildings in England. Music can only be played on a PA system or performed by socially distanced choirs and musicians.

Churches across the country have complied with all of the restrictions imposed throughout the Covid-19 pandemic and taken all necessary precautions as they have tentatively reopened their doors to worshipers again. However, as lockdown has eased and we have seen singing being permitted for football fans at Wembley or even in small pubs across the country, the ban remains in place for church goers.

In Wales, churches have been permitted to sing inside buildings.

Peter Kerridge, CEO of Premier Christian Communications said: "It's ironic that hymns we listen to at church often exhort us to sing our praises to God, but we can only sit in silence because of the latest government guidelines. It's frustrating because singing in communion with others is a form of prayer and a much valued part of the church service.

“We were right to be cautious about singing in front of others because we couldn't be fully sure of the risks. But now we know more about the science and we know that singing poses no more risk than talking, especially when you consider that when we sing we do so mainly in the same direction, but when we talk we are often facing each other.

“The Government is preparing to lift most of the remaining restrictions on July 19th. This is due in large part to the NHS's hugely successful vaccination programme. For many social and cultural activities, like big sport events and festivals, we will see some level of normality return. However, we can't be sure yet that congregational singing will be allowed. So, while it could be fine for football fans to return to their terrace chants at Wembley – or even in small pubs around the country, we could still be banned from singing our favourite hymns in our own congregations. That can't be right, can it?

“We are calling for regulations to treat Christian church-goers fairly and equally and for singing to be brought back into churches across the whole of the UK on 19th July at the very latest. Sign our petition, and donate money to our cause if you can, to help us make the case to Government on this pressing issue.”

The Evangelical Alliance has described the ban on singing in church as “nonsensical”. The Bishop of Leeds, the Rt Rev Nick Baines described the measures as “inconsistent” while speaking in the House of Lords while the Bishop of London, the Rt Rev Dame Sarah Mullaly has said she would continue to press for an “ongoing appraisal of choral and congregational signing”.

PCC is now asking for as many people as possible to respond to the Sign to Sign petition.

To sign the petition visit: premier.org.uk/sing

Woman's work through time

The Reformation brought a new emphasis on the domestic sphere, writes *Beth Allison Barr* WHEN I teach the second half of my European women's history course, covering roughly 1215 to 1918, I use my own interpretation of Virginia Woolf's phrase “a room of one's own” to explain historical differences within the continuity of women's lives.

Women, throughout history, live within the confines of patriarchy. Bennett describes this as the patriarchal equilibrium. Regardless of how much freedom women have, they always have less than men. Yet the patriarchal equilibrium is a continuum. The boundaries of patriarchy wax and wane; the size of a woman's room — the space where she is able to make her own choices — changes.

Historical circumstances, such as the aftermath of the Black Death in Europe, temporarily expanded women's rooms by increasing their independence as wage-earners, while other historical circumstances, such as Athenian democracy, made women's rooms smaller.



Illustration from 1901 by Howard Pyle, of Anne Hutchinson (1591-1643) preaching in her house in Boston, Massachusetts

When political and social structures are less centralised and less clearly defined, women often experience greater agency. It is no accident that the stories of the most authoritative women in Christian history stem from the fourth century to the tenth century, when the authority structures of Christianity — not to mention the political structures to which Christianity became attached — were more fluid. It is also no accident that, after the ecclesiastical hierarchy became more centralised and more powerful during the central Middle Ages, women's ability to exercise formal authority diminished; women's rooms became smaller.

There are always exceptions, of course, but these general patterns are clear. Consider, for example, the modern

mission field. Margaret Bendroth notes that “when the China Inland Mission called for two hundred volunteers in 1929, 70 percent of those who left for China the following year were women, and all but four were single.” But the offices that sent them were run predominantly by men, and when the women came home, they were reminded quickly of their place — beneath male authority.

THE Reformation ushered in a theology about ecclesiastical leadership which, ironically, made Evangelical women's rooms smaller. Taken at face value, Reformation theology should have expanded women's rooms. Priests were no longer necessary, as all believers had direct access to God.

While the female body was still the “weaker sex”, it was no longer considered impure. Men and women were both understood to be created in the image of God, and the union of man and woman in marriage was considered the ideal state intended by God — even for clergy. Medieval women had to transcend their sex to gain authority in the medieval Church. But Protestant women didn't have to do this — their bodies were not a spiritual problem. Indeed, Protestant women were celebrated for their roles as wives and mothers. So, couldn't women now preach and teach just like men? Didn't the priesthood of all believers apply to women just as it applied to men?

The problem was what Roper calls the “holy household”. Reformation theology might have removed the priest, but it replaced him with the husband. The 1563 Tudor Homilies, a series of sermons authorised by the Anglican Church, clearly show this: “Let women be subject to their husbands as to the Lord, for the husband is the head of the woman, as Christ is the head of the Church. . . God has commanded, that you should acknowledge the authority of the husband, and refer to him the honour of obedience.”

In an eerie echo of the ancient Roman paterfamilias, the orderly household once again became the barometer for both the State and the Church, and the waning power of the Catholic priest was balanced by the waxing power of the Protestant husband.

The medieval world argued for women's exclusion from ecclesiastical leadership, based on the inferiority of the female body and the subordinate role of wives. But since not all women were wives, and since some women could transcend their bodies, special allowances existed for women to preach and teach and lead.

The historian Nicole Bériou describes how the 13th-century Franciscan priest Eustache of Arras explained women preaching. According to Eustache, the Holy Spirit did indeed inspire women like Mary Magdalene and Thecla to preach, and gave them spiritual authority, just like men. But these women were exceptions.

They were not married, and so, Eustache explains, "Saint Paul's interdiction did not concern them, but it was directed against married women only." Women in general did not have the right to preach, but "a certain right to speak authoritatively might be recognised for women who had the special gift of prophecy" and were not married. This changed after the Reformation.

The early modern world argued for women's exclusion on the basis of an emerging gender theology that emphasised differences between women and men rather than their spiritual sameness and on the basis of an expanded understanding of Pauline prescriptions and household codes.

Paul's words now applied to all women, not just wives, and the importance of women being wives was underscored.

MEDIEVAL preachers did preach Paul. In fact, the most frequently cited scripture passages in late medieval English sermons, after Matthew 25.31-41 (which is cited in more than 50 sermon manuscripts), are Pauline texts. Yet these sermons are almost completely silent about the Pauline prescriptions and household codes for women.

On the few occasions when these Pauline texts are used in medieval sermons, their focus is mostly not on female roles. Take, for example, 1 Timothy 2.15: "Yet she will be saved through childbearing."

In one of the only two medieval sermons to discuss this verse, the sermon casts the woman as an example for all Christians, who must go through the pain (like childbirth) of cleansing themselves of sin before experiencing the joy of salvation (the child itself). In other words, the sermon interprets Paul's claim that women "will be saved through childbearing" not as a way to enforce strict gender roles, or to emphasise women's domestic responsibilities, or even to highlight women as mothers.

The primary focus was to teach parishioners how to find redemption through involvement in the sacraments and practices of the medieval Catholic Church. Paul was used to reinforce these medieval lessons, and women as exemplars of faith became much more important to the medieval religious agenda than women as exemplars of submission and domesticity.

Early modern sermons emphasise godly behaviour as reflective of spiritual status. Adherence to the Pauline prescriptions became a barometer for the spiritual health of families, and women as models of submission and domesticity became critical exemplars for Protestant theology. This was a departure from sermons of the medieval world.

Lancelot Andrewes, in a sermon published posthumously in 1657, interprets 1 Timothy 2.15 thus: “The domestical duty of preserving the household pertaineth to her, as it is in Proverbs 31.21. She should be of the property of the Snail, still at home . . . The house in holy Scripture is taken for the children, whom she must bear and bring up in the fear of God; The Wife through bearing of Children shall be saved, saith Paul in 1 Tim.2.15.”

The medieval sermon author uses Paul's words in 1 Timothy 2.15 to encourage all Christians to face the pain of repentance and penance so that they might be reborn into the joy of salvation. Andrewes, in stark contrast, uses Paul's words as evidence for the divinely ordained subjection of women and their divinely ordained calling as homemakers.

IN THE aftermath of the Reformation, Paul came to define Christian womanhood. The question is, Why the shift in how Pauline texts were used in regard to women?

First, the preaching programme put forward in the 13th century, and reinforced in the 15th century, dictated teaching focused on the basics of the faith. It actively discouraged preaching to ordinary people on more complex and potentially controversial topics.

Second, the theological emphasis on redemption through penitence as rooted in the sacramental community of the medieval Church profoundly shaped how preachers preached Paul in medieval sermons, emphasising women's faith as more important than their sex.

Finally, the medieval reality was that most men would never be priests, placing them — strangely enough — on more spiritually equal footing with women.

The spiritual headship of a husband didn't matter so much in a patriarchal world where both husbands and wives had to go as individuals through a priest for the necessary sacraments. But it did matter in a world in which patriarchy was already the norm, and women potentially had as much spiritual power as men did.

As Roper explains, “The values of evangelical moralism were harnessed to an older conservative tradition which defined women as wives in submission to their husbands. . . . Far from endorsing independent spiritual lives for women, the institutionalised Reformation was most successful when it most insisted on a vision of women's incorporation within the household under the leadership of their husbands.”

The emphasis on Pauline texts by early modern Reformers was born into a secular world already supported by a gender hierarchy. Rather than Protestant Reformers' reviving a biblical model, they were simply mapping scripture on to a preceding secular structure. Instead of scripture transforming society, Paul's writings were used to prop up the patriarchal practices already developing in the early modern world.

This is an edited extract from The Making of Biblical Womanhood: How the subjugation of women became gospel truth (Brazos Press, £14.99 (Church Times Bookshop £13.49); 978-1-58743-470-9) by Beth Allison Barr, associate professor of history and associate dean of the Graduate School at Baylor University, Waco, Texas, in the United States.

Sheep and Lambs Together

Creative and Reflective activities for All Ages

4th July 5th Sunday after Trinity

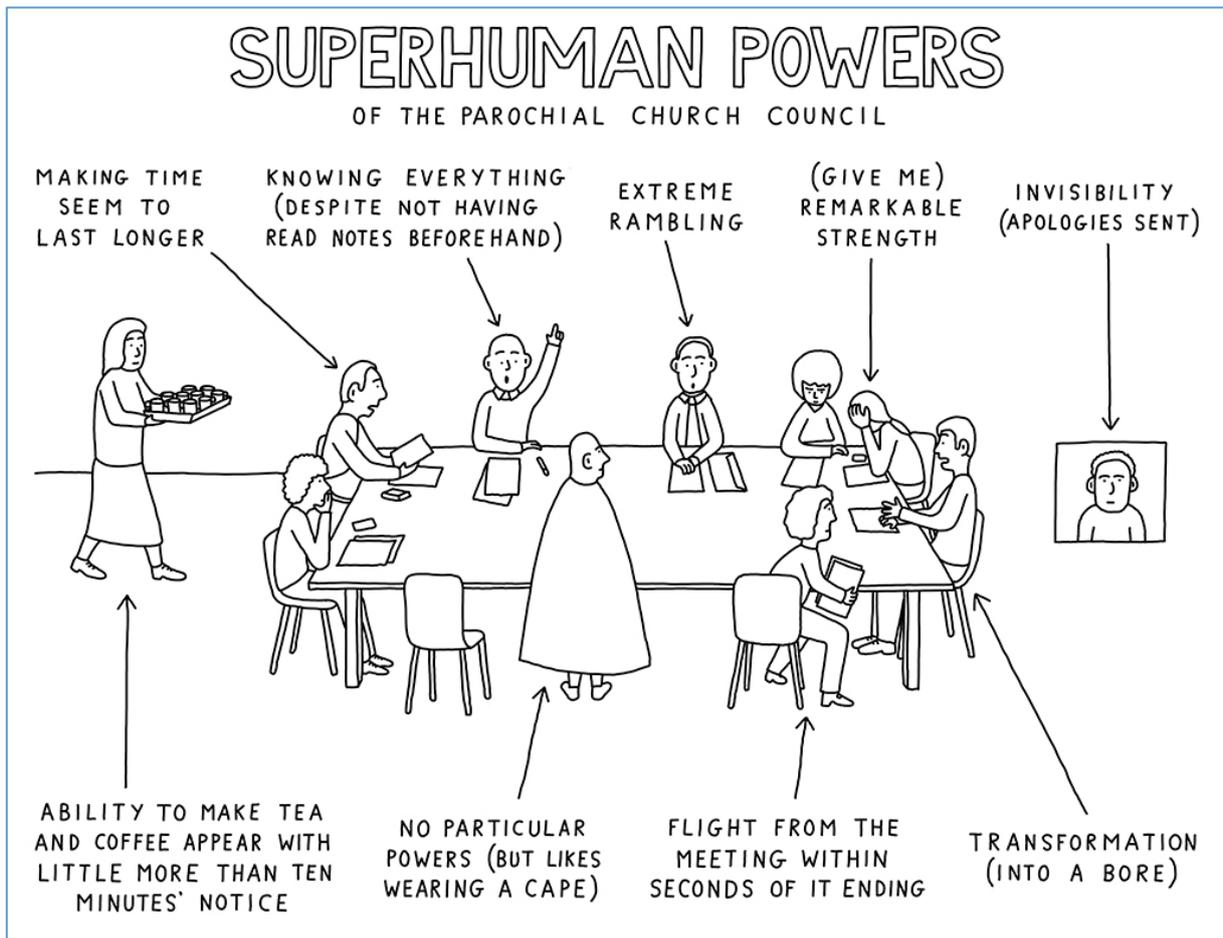
Read Mark 6: 1-13!

Think about what you would take in your bag for a school overnight trip? Perhaps each person could find a bag and put their items in.

Not at school? Then think what you would pack for an overnight stay in a hotel on a weekend away.

Then share what you have packed. Talk about which of the items are really essential and which could be left out? If on your own: think carefully about your items.

Lastly think about what Jesus told his disciples to take with them as they travelled around to share the good news. Could you have done this?



St Hilda's Parish News

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

YCCN RELAY - Can you help?

The Young Christian Climate Network relay is well underway, and should be in Exeter when you read this. We have invited them to stay at St. Hilda's when they come through Ashford on Monday 2nd August, and we need more help. I will be with the walkers, and Bobbie is organising the catering. We need other people to help:

- "Meet&Greet": someone to be in charge of greeting the walkers, and others to support this person.
- "On call support": one or more people with cars to be available on the Monday or Tuesday to pick up walkers in an emergency, or to transport bags from Windsor to Ashford (Monday) or Ashford to Twickenham (Tuesday)
- Walkers: at the moment seven people are signed up for the Monday and three for Tuesday in addition to two Lead Walkers. If you feel energetic, please join in!

For these roles, please sign up on the YCCN web site <https://www.yccn.uk/>

- people to help Bobbie - please talk to her
- people to publicise this - everyone can do this. See their web site for ideas.
- people to pray for the relay, and for the world to wake up and take action on climate change and climate justice - everyone can do this, too

Please help if you can.

Rosemary Greenwood

For more details, see
the web site: <https://www.yccn.uk>
Twitter: <https://twitter.com/YCCNetwork>
Facebook: <https://www.facebook.com/YCCNetwork/>
Instagram: <https://www.instagram.com/yccnetwork/>

Wanted

If anyone has any spare threads, embroidery threads and wools, please place in the box at the back of the church for use by a local charity. Thank you

Rota's

With the end of lockdown restrictions possibly in sight, we are starting to plan for a sense of normality and will be resuming the refreshments after the Sunday service. We need a number of members of the congregation to help with the serving of tea/ coffee each week. Secondly, we need more volunteers to help with sideperson roles - meeting, greeting and helping members of the congregation as well as guiding any newcomers. If you are interested in being on either rota, please contact Denise in the Parish Office.

Canaan Ministries are open for any of your needs. Just simply phone or email them and they will look after you. They also offer a delivery service.

Any other information can be found on their website www.canaanchristianministries.co.uk/

John 1:11

He came to what was his own,
and his own people did not
accept him.

This weeks services

Sunday Eucharist – 4th July @ 9.30am

This service can be viewed via our Facebook page, our new YouTube channel (St Hilda's Ashford), and Twitter.

Wednesday Eucharist – 7th July @ 9.45am

Tickets can be booked for this week's services via the links on our website and Facebook page or by contacting the Parish Office by 5pm Friday for Sunday's service and 12pm Tuesday for Wednesday's service.

Please remember a face mask must be worn whilst in the church.

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 4th July 2021 at 11.15am**. See below on how to join.

The meeting is hosted by Zoom.

- Download the Zoom app – www.zoom.us
- Click – Join a Meeting
- Enter the Meeting id – **948 3586 6145**
- Enter password – **506026**



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	Alison Griffiths	Elsie Stone	Erin
Robb Clarke	Jean Iddiols	Roy Stone	George
Daniel Cohen	Jane Johnson	Sandra Swain	Izzy
Rebecca Cohen	Pat Kyle	Rev. Peter Taylor	Marion
Mary Congdon	Libby Mills	Carla Wells	Nic
Ann Considine	Raymond Nation	Sheila West	Baby Reuben
Julia Cowley	Pat Parish	Philip Willerton	Bob
Michael Dixon	Elizabeth Savill-Burgess	Chick Wilson	Margaret
Peter Garner	Delphine Scrivener	Peter Wilson	
Eileen Gilbert	Riley Shaw	Jo Wood	

The Recently Departed

Daphne Roberts	Kenneth Wingrove	Alec Holloway	Margaret Reid
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Prayer

O God, the protector of all who trust in you,
without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy;
that with you as our ruler and guide
we may so pass through things temporal
that we lose not our hold on things eternal;
grant this, heavenly Father,
for our Lord Jesus Christ's sake,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen