



CROSSROADS

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

No. 708 April 2020

Free - but donations welcome!



at the foot of the cross

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

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Circulation:	Valerie Scott	Phone: 01784 254748
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**Deadline for
May 2020 copy is
Sunday 5th April**

**Deadline for
June 2020 copy is
Sunday 3rd May**

Post typed or written copy,
CD discs or memory sticks
at the Parish Office, or e-mail:
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*An item submitted after the deadline
may be accepted for inclusion IF the
Editor has been informed by the dead-
line that the item is on its way.*

**When is the Vicar not available
in April?**

Every Saturday: day off



We are going through uncharted territory. All the things most of us took for granted until recently have, to different degrees, been affected. At the heart of it our basic need for human interaction, for social contact, has been replaced by social distancing, self-isolation, self-quarantine. Many of us are now experiencing, perhaps for the first time, the true meaning of isolation and desolation. Our fear and discomfort assume a quasi-state of bereavement. Lent could not be more poignant and meaningful.

We do not have to give up anything else: the present situation has done it for us.

Our habits have also changed and adapted, as our sense of self-preservation takes over. There have been many stories circulating about the selfishness of those who, like locusts, have stripped bare the shelves of supermarkets. The media have not helped, further fuelling mass hysteria. Our primordial instinct of gather-hunters kicked in, although for many not just for food, but for items which were deemed essential. But in the midst of it all, acts of selfless kindness keep emerging, with communities helping out those who until recently were 'invisible'. In the UK alone, half a million people have responded to the government's appeal for volunteers to help those in need. The unsung heroes are the key workers, particularly those in healthcare, working under enormous pressure, often without the necessary equipment, caring for the desperately ill. Neighbours are looking out for one another, strangers helping strangers. The toxic political agenda of the few last years is now replaced by an overwhelming sense of common good. But what is the common good?

"Do unto others as you would have them do unto you". Who is my neighbour? "Your neighbour is anyone in need". This virus does not discriminate on the grounds of age, gender, sexuality, religion, nationality, wealth or political partisanship. We are all united in our shared humanity and vulnerability, a truly global village, albeit at a high cost. Our perceived right of freedom of movement was also our demise.

We are left to reflect on what really matters, what we cannot live without. Churches have now closed their doors to worship and private prayer, although many are now providing key support to extended communities. It has encouraged a conversation on the true meaning of 'church'. Without people the church buildings are empty shells, but dispersed congregations are now more united than ever. The need for online connectivity has never been so pressing, providing the only window into the outside world. It comes as no surprise that live streaming of services is achieving unthinkable numbers. In our hour of need, the only certainty we have is that God has not abandoned us, his love for us has not changed, and we do not fear death. Easter is not cancelled; the Resurrection will happen. "The light shines in the darkness, and the darkness did not overcome it".

Fr. Joseph Fernandes

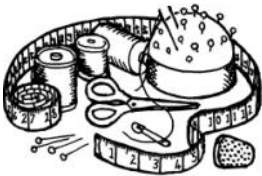
NOTICES

STOP PRESS: with the measures for the corona virus, some or all of the events notified here may not take place. Please check the Church web site www.sthilda.org for up-to-date information.

SUMMER FAYRE AND BAR-B-QUE: 13th June 2020 (?)

The purpose of this article is twofold. The first is a gentle reminder of the date. The second is to enlist your help. This year I am going to approach the various Church groups to see if they are willing to take responsibility for a stall. The group could decide what they wish to offer and organise a rota of helpers on the day although others might want to contribute items or prizes. However some things need planning.

If you are a gardener and growing from seed – could you plant a little extra for a plant stall? If you are thinning out can you reserve a few plants for us? Nearer the time I have some decorative pots which I would like to fill with indoor plants.



If you are a crafter can you make things to sell and donate ?

In the near future we will have raffle tickets to sell – if everyone could sell just two books it would really boost funds.

Nearer the time I will also be appealing for cakes large and small and any preserves.



Although we have done a fabulous job in fund raising this year there are several essential repairs to the Church which need attention and the estimates are eye-watering. Even if you feel unable to help please put the date in your diary or on the calendar and come along and enjoy yourself ! PS. Tell your friends.

Christine Taylor and the Fundraising Committee

Even if the date of the Fayre has to move, plants and craft items will still be required: producing them would be a good way to keep yourself entertained while stuck at home!

Ed

MARCH JUMBLE SALE

Thank you to everyone who helped with this - we raised over £700.

LENT SMARTIES CHALLENGE

There is still time to take up the Lent Smarties Challenge - fill a Smartie tube with coins and bring it back to church ~~on Easter Sunday~~ when services resume.

This year we are raising funds for the Angola, London, Mozambique Association (ALMA) supported by the dioceses: the appeal "Wheels for Climate Change Emergencies" is aiming to buy new trucks for the four overseas dioceses in order to move necessary supplies – water, charcoal, building materials, etc to those in need. In Angola there are 2.3 million people identified in need due to drought caused by below average, erratic rainfall. In Mozambique, cyclones Idai and Kenneth caused widespread flooding pushing people to their limits, putting an estimated 1.84 million people in crisis.

Christine Taylor

AREA DEAN for SPELTHORNE

Congratulations to Fr. Joseph on his appointment as Area Dean for Spelthorne, replacing the Rev. Andy Saville who has come to the end of his term of office.

CANAAN BOOKSHOP

We are trying to let all churches and their congregations know that whilst we are able or allowed Canaan is open for business and we are happy to either post or deliver any items that we can provide that your congregation may require including books music gifts Easter cards etc. Even if we are forced to close in the future to the public we will still be hoping to operate a delivery service as we and other services allow. So please pass on this message to your congregation and we will be delighted to help if, when and where we can. Simply call or email us and we will do the rest.

Many thanks

Barry on behalf of Canaan

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THINKING ABOUT THE ORIGINS OF SINGING IN CHURCH

Recently being encouraged to consider music within ‘*The Oxford Book of Tudor Anthems*’ (OUP 1978 ISBN 0 19 353325 1), I realised the history behind hymns and church music. Hymns probably started in the fourth century with St. Ambrose. Though, at that time, congregations were not allowed to sing hymns but required to listen to mysterious chanting by priests in a language few understood.

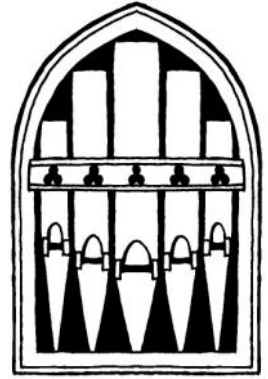
The 16th century Reformation brought change releasing a desire for ordinary people to take an active part in worship. In Germany, Martin Luther’s verses enthused followers to sing some stirring tunes, old and new. Examples still known today include *Old 112th* – ‘*God of our fathers, known of old*’- a 1530 German melody adopted by Rudyard Kipling for his late Victorian lyrics.

With John Calvin’s leadership, reformers like Clément Marot established psalm chanting at the French court, also in the 1530’s. Metrical psalms were considered entertaining pious interludes to replace less suitable aristocratic songs! Hence the ‘*Huguenot Psalter*’ was created and translated into many languages as a basis for Evangelical congregational singing.

Subsequent 16th century events affected Christianity, from a political and religious prospective, across both western and central Europe. Thus England became closely associated with European Protestants. However until Henry VIII died (1547), a dominant Catholic Church continued to prevent liturgical reform, despite the Church of England having already broken away from the authority of the Pope. Underground English poets, and composers like Sternhold, created wildly popular, if melodically dull, ‘holy songs’ from psalms. Tunes were considered insignificant being sung more like dance music!

Thankfully when Elizabeth succeeded Mary in 1558, a restored Church of England allowed ‘an hymn or such like song’ before or after morning or evening prayer. Yet despite beautiful harmonic music written by composers like Thomas Tallis, among others, initially most valued the words more than the music. However 148 differing editions of ‘*The Whole Book of Psalms (1562)*’ were published (thanks also to the printing press being invented!) and almost everyone who could read needed a ‘*psalm book*’ to take to Church. Happily congregations quickly learned the more popular tunes so thousands were soon singing even at open-air sermons.

In 17th century there was another huge religious upheaval and the Houses of Parliament could not agree on proposed modernised words updating the ‘*Psalters*.’ The custom of ‘lining out’ was introduced where each line was read out by the minister, or clerk, before it was sung. So enabling everyone to sing! In 1698 a core repertory of common (CM) tunes, usually in three-part harmony, developed which was also printed in America.



Interestingly uniformity continued. Pepys's Diary one evening quotes "surprise that the psalm tune was one that he did not know!" Oh, how history repeats itself.

Thankfully education influenced the years going forwards, in that children's duties included learning psalm tunes which were harmoniously supported by religious, young male, singers. Importantly, text and tune came together before 1820 in over 100 hymnals worldwide. Many included well-loved hymns we still sing today. Similar educational discipline existed in the late 19th century curricula with the regularly used 'children's song book,' I seem to remember!

A note; amazingly the English academic, Nicholas Temperley (an Etonian born in Beaconsfield 1932), while researching 'The Music of the English Parish Church' in 1979, devised 'The Hymn Tune Index.' It's a worldwide hymn repository (<1820) installed on The University of Illinois computer.

Take a look!

Blessings to all.

*Christina A Veasey
Music Director & Organist*

WEB SITES FOR CHILDREN

The Junior Church leaders have been investigating Christian resources on-line for children and have found the following:

https://www.illustratedministry.com/weekly-resources/?ck_subscriber_id=767065490

http://www.going4growth.com/growth_in_faith_and_worship/faith-in-the-home

<https://www.facebook.com/diddydisciples/videos/208131140445874/?sk=nf>

Information about Corvid19 for children:

https://660919d3-b85b-43c3-a3ad-3de6a9d37099.filesusr.com/ugd/64c685_319c5acf38d34604b537ac9fae37fc80.pdf?fbclid=IwAR3KENF_I15Ior70S2Wfw5ib0_IDhQ3cyFtTZ4e44JxaJOedwCtz2Wroao

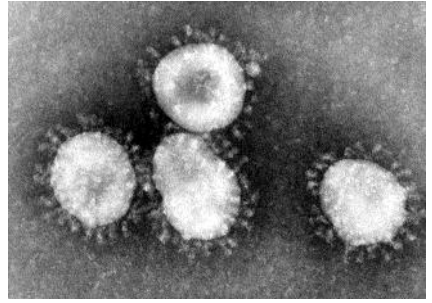
and ideas on how to entertain children:

<https://www.scouts.org.uk/the-great-indoors>

FOR PRAYER AND MEDITATION ON THE PANDEMIC

I am the Lord your God
who takes hold of your right hand
and says to you, Do not fear;
I will help you.

Isaiah 41:13 (NIV)



Credit: CDC/Dr Fred Murphy

Prayer for a Pandemic

May we who are merely inconvenienced,
Remember those whose lives are at stake.
May we who have no risk factors,
Remember the most vulnerable.
May we who have the luxury of working from home,
Remember those who must choose between preserving their health or making
their rent.
May we who have the flexibility to care for our children when their schools close,
Remember those who have no options.
May we who have to cancel our trips,
Remember those who have no safe place to go.
May we who are losing our margin money in the tumult of the economic market,
Remember those who have no margin at all.
May we who settle in for a quarantine at home,
Remember those who have no home.
As fear grips our country,
Let us choose LOVE.

by Jeanne Ridders

Those who live in the shelter of the Most High
will find rest in the shadow of the Almighty.
This I declare about the Lord:
He alone is my refuge, my place of safety;
He is my God, and I trust Him.
For He will rescue you from every trap
and protect you from deadly disease.
He will cover you with His feathers.
He will shelter you with His wings.
His faithful promises are
your armour and protection.’

Psalm 91:1-4, (NLT)

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Easter and our thoughts

What are your thoughts at Easter? These are a few of mine:

I think of new life, shrubs, trees and plants in the gardens, parks and woodlands ready to burst open, (if they haven't already), exposing their leaves of various shades of green and buds of yellow, pink and all the colours of the rainbow. Also ewes with their lambs on the side of reservoirs and in fields, ducklings, chicks, bunnies – all forms of new life.

I also think about the life Jesus gave for us, his mother Mary, the deep sorrow, anguish and heart ache she felt watching her son so brutally treated. The horror of watching his crucifixion, dying on the cross, that mankind would be forever saved and forgiven for all our sins. I ask myself, did Mary think back to that night in the stable when she placed her new born baby son in the manger, her beautiful baby boy and what was taking place before her very eyes.

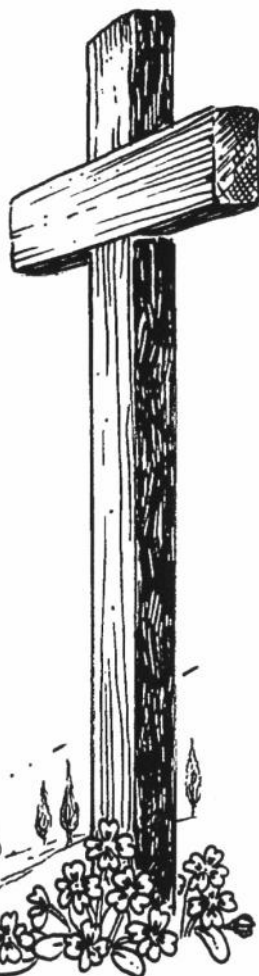
On Easter Day I try to imagine the absolute untold joy Mary experienced knowing her son had risen from the dead.

When I enter St Hilda's, my spiritual home, on Easter Day there is for me the delight of seeing her sparkle having been 'Spring Cleaned', the beautiful Easter lilies with their perfume. For me our church has sprung back from the sombre period of Lent: this is the day we have been preparing for.

I thank God for all he has given mankind, together with his unconditional love and the wonderful planet Earth.

Looking up at our large wooden crucifix I say to myself: the Lord has risen indeed! Alleluia!!

Frances Forsbrey



9 April - MAUNDY THURSDAY

Maundy Thursday is famous for two things. The first is one of the final acts that Jesus did before his death: the washing of his own disciples' feet. (see John 13) Jesus washed his disciples' feet for a purpose: "A new command I give you: Love one another. As I have loved you, so you must love one another." His disciples were to love through service, not domination, of one another.



In Latin, the opening phrase of this sentence is 'mandatum novum do vobis'. The word 'mundy' is thus a corruption of the Latin 'mandatum' (or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ.

But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion.

Jesus and his close friends had met in a secret upper room to share the Passover meal together - for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as he, the Lamb of God, prepared to die for the sins of the whole world. John's gospel makes it clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.

WHY DID JESUS DIE?

God showed His love for us, when Jesus dealt with the problem of our sin on the cross. *'He himself bore our sins in His body on the tree, so that we might die to sins and live for righteousness; by His wounds you have been healed'* (1 Peter 2:24). Jesus died in our place to bear our sin and guilt, to pay the full penalty for our sin and to set us free from death.

In the 75th anniversary year of the liberation of the Auschwitz Concentration Camp, it's appropriate to remember the story of Fr Maximilian Kolbe, a Polish priest imprisoned in Auschwitz. On 31st July 1941 a prisoner escaped from the camp and in response the authorities selected ten men to die in the starvation bunker. One of the men, Francis Gajinisdek, cried, *'My poor wife and my children. They'll never see me again!'* Then Kolbe stepped forward and said, *"I'm a Catholic priest. I don't have a wife and children and I am willing to die instead of this man."* He followed the other nine into the bunker. Remarkably he got the prisoners praying and singing hymns and transformed the atmosphere in the bunker. He was the last person to die and after two weeks he was given a lethal injection and died at the age of 47.

Jesus' death was even more amazing than this, because He didn't simply die for one man, but for every individual in the world. If you or I had been the only person in the world, Jesus Christ would still have died in our place. *'Hallelujah, what a Saviour'!!*

The Revd Canon Paul Hardingham



12 April – EASTER: the most joyful day of the year

Easter is the most joyful day of the year for Christians. Christ has died for our sins. We are forgiven. Christ has risen! We are redeemed! We can look forward to an eternity in His joy! Hallelujah!

The Good News of Jesus Christ is a message so simple that you can explain it to someone in a few minutes. It is so profound that for the rest of their lives they will still be ‘growing’ in their Christian walk with God.

Why does the date move around so much? Because the date of Passover moves around, and according to the biblical account, Easter is tied to the Passover. Passover celebrates the Israelites’ exodus from Egypt and it lasts for seven days, from the middle of the Hebrew month of Nisan, which equates to late March or early April.

Sir Isaac Newton was one of the first to use the Hebrew lunar calendar to come up with firm dates for Good Friday: Friday 7 April 30 AD or Friday 3 April, 33 AD, with Easter Day falling two days later. Modern scholars continue to think these the most likely.

Most people will tell you that Easter falls on the first Sunday after the first full moon after the Spring Equinox, which is broadly true. But the precise calculations are complicated and involve something called an ‘ecclesiastical full moon’, which is not the same as the moon in the sky. The earliest possible date for Easter in the West is 22 March, which last fell in 1818. The latest is 25 April, which last happened in 1943.

Why the name, ‘Easter’? In almost every European language, the festival’s name comes from ‘Pesach’, the Hebrew word for Passover. The Germanic word ‘Easter’, however, seems to come from Eostre, a Saxon fertility goddess mentioned by the Venerable Bede. He thought that the Saxons worshipped her in ‘Eostur month’, but may have confused her with the classical dawn goddesses like Eos and Aurora, whose names mean ‘shining in the east’. So, Easter might have meant simply ‘beginning month’ – a good time for starting up again after a long winter.

Finally, why Easter eggs? On one hand, they are an ancient symbol of birth in most European cultures. On the other hand, hens start laying regularly again each Spring. Since eggs were forbidden during Lent, it’s easy to see how decorating and eating them became a practical way to celebrate Easter.

WHO MOVED THE STONE?

‘When they looked up, they saw that the stone, which was very large, had been rolled away.’ Mark 16:4

Frank Morrison was an investigative journalist who was a sceptic when it came to religion. He decided to write a book to disprove the claims of Christ, specifically focused on the last week of His life.

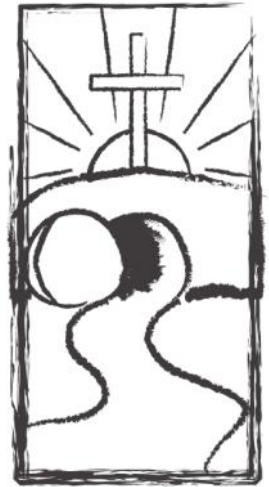
However, when he came to consider the evidence for himself, he was drawn reluctantly to a different outcome than he had imagined. He found that the evidence proved the story to be true, including the fact that Jesus not only died but rose again. In the end he wrote a different kind of book called ‘Who Moved the Stone?’ with the first chapter entitled, ‘The book that refused to be written.’

The veracity of the Christian faith is grounded on historical fact. Not only was Jesus a real person, a figure of history, but His death was real, and so was His resurrection. Examine the evidence for yourself. Read the gospel accounts openly and honestly and see what happens. The truth is there for anyone willing to consider the facts.

Easter reminds us that our faith rests on solid ground. It is why we celebrate Easter Sunday with such gusto. The Resurrection proves that Jesus was who He said He was (the Son of God) and that He did what He set out to do (save us from our sin). But more than that, it reminds us that He can deliver what He promised and help us today because He is alive for evermore.

Jesus is not a figure of history, locked away in the past. No, He is a risen Saviour who is alive today and who invites each of us to receive the gift of salvation, and to live a new life in fellowship with Him.

The Revd Tony Horsfall of Charis Training.



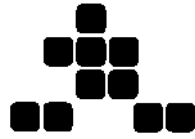
PASSIONFLOWER

Why is the passionflower called the passionflower? This beautiful climbing plant that grows in many of our gardens, was discovered in South America by Spanish missionaries centuries ago. Drawings were sent back to Europe and in 1609 an Italian priest interpreted the flower to represent the crucifixion, otherwise known as the Passion.

The five petals and five sepals represent the 10 disciples who remained steadfast (Judas and Peter both abandoned Jesus). The corona is the crown of thorns. The stigma is the cross or nails, and the five stamens are the number of wounds Jesus received.

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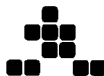
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Our Mission Prayer:

*Bless our Community.
Make its people;
Strong in Faith,
Steadfast in Hope,
And Generous in Love.
Amen.*

MISCELLANY

from *Parish Pump*

This article is written by Dr Ruth M. Bancewicz, who is Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge.

HOW CAN A CHRISTIAN BE A SCIENTIST?

I used to ask this question as a student. I wondered, who could make it in the world of science and still hold onto their faith? Soon enough I met a good number of successful scientists who were sincere Christians, some of whom were at my own university. So what do people like this make of the opportunities and challenges that a life in science holds for a Christian?

Science is an exercise in observing and measuring things in the world, and coming up with general principles about the way things are. Exploring the world is a great thing to do to express our gratitude to the Creator. There is a sense of awe and wonder that comes when we expand our minds and our horizons by discovering things about the universe can feed into our worship.

Of course, there may be things in science that some Christians don't want to get involved in because of what they believe. But there should also be ethical issues that make them want to get stuck into new research that will help people, protect creation, or tackle injustices. I am glad to see that many senior scientists do their best to find appropriate ways to make their own faith visible, so that people like my younger self can find role models and mentors.

Another helpful thing about science is that although our beliefs may at times affect what we notice about the world and how we interpret our data, they shouldn't affect the outcome of experiments themselves. This means that a scientist can be respected by her colleagues for doing good work, regardless of what she believes and what her colleagues think of that worldview.

In my work at [The Faraday Institute for Science and Religion](#), and my involvement with [Christians in Science](#), I have the privilege of meeting a great number of scientists who are also Christians. One of the most famous living biologists is Francis Collins, who was Director of the project to decode the whole of human DNA. He wrote that it is "possible for the scientist-believer to be intellectually fulfilled and spiritually alive, both worshipping God and using the tools of science to uncover some of the awesome mysteries of His creation." (Francis Collins, [The Language of God: A Scientist Presents Evidence for Belief](#) (Simon and Schuster, 2007)

Those who say they will forgive but can't forget, simply bury the hatchet but leave the handle out for immediate use. *D L Moody*

THE HUBBLE SPACE TELESCOPE

The Hubble Space Telescope was launched 30 years ago, on 24th April 1990. It was named after Edwin Hubble, an outstanding expert on extragalactic astronomy in the 1920s and 1930s.

The launch, originally scheduled for 1983, had been delayed by technical and budget problems and by the Challenger disaster. Ironically the NASA error that caused the Challenger tragedy was similar to the one that led to the Hubble telescope being launched with a defective mirror – unwillingness to accept technical warnings when there was great pressure from above to go ahead.

In the case of the Hubble telescope, also built by NASA with help from the European Space Agency, a more basic machine revealed the problem with the mirror, but those in charge did not believe it because a newer, more complex machine had given the go-ahead.

The problem was put right by astronauts in 1993 – the telescope was always designed to be serviced in orbit – and since then its position outside the Earth’s atmosphere has enabled it to record many detailed visible light images that have enabled scientists a deep view into space, leading to new theories in astrophysics.

The telescope is estimated to remain in working order until 2030-2040.

Tim Lenton

GEN Z

If there was a prize to be given for the number of key people you’ve influenced before you are 18, Greta Thunberg would probably win. She has had an extraordinary time of it, speaking at major conferences, going to key venues and meeting many important world leaders. Yet she is only 17. She is part of the ‘Gen Z’ generation.

Who are the ‘Gen Z’? First, let’s set them in context.

The large numbers of people born after the ending of the Second World War, especially in the UK, were ‘baby boomers’.

Births in the second half of the 1960s and 1970s were fewer in number; they “stopped the boom” as it were. Then Douglas Coupland published his book *Gen X: Tales for an Accelerated Culture* in 1991 and the phrase instantly stuck: they were “Gen X” (born 1964 to 1982) from then on.

The children of Gen X could naturally be called Gen Y, and they were, at first. But as they were born between 1983 and 2001, the term ‘Millennials’ was irresistible.

Their children are all Gen Z, here taken as 2002 to 2020, that is, they are all 21st century! They weren’t born when 9/11 happened; only a few were born when Concorde was mothballed in 2003 and someone born in 2005 was only 11 when the Brexit Referendum took place!

To put Gen Z into a church context: in 2005 39% of the churches in England had *no-one* attending under the age of 11, and 49% had *no-one* between 11 and 14. So the number of Gen Z children in church is alarmingly few.

BEYOND THE PARISH

from Parish Pump

ARCHBISHOP OF CANTERBURY PAYS TRIBUTE TO THE ARCHBISHOP OF YORK

The Archbishop of Canterbury has paid tribute to the Archbishop of York in General Synod what would have been his final Synod.

Archbishop Justin Welby praised the Archbishop of York who is currently travelling in the Pacific. He said: “He (John Sentamu) has gone to visit parts of the world which are suffering the effects of climate change right now. He has gone typically to be alongside those who are suffering: a pattern of his life throughout his ministry.”

The Archbishop continued: “Speaking about Sentamu when he’s not here ... means we can show our gratitude, thanks and love for him without him being able to stop us.”

Recalling the Archbishop of York’s work on the Stephen Lawrence Inquiry, Archbishop Justin added that “he has said that he himself was stopped at least eight times by the police”.

Reflecting on the Archbishop of York’s impact nationally, the Archbishop of Canterbury said: “The Church of England will miss you Sentamu and the wider country will miss you. There aren’t a lot of bishops who are so well known outside the church.”

LEGAL AID AN ‘ESSENTIAL SERVICE’ - SYNOD VOTES

Changes to the legal aid system have left some of the most vulnerable groups in society without access to the justice system, the General Synod was recently told.

Members voted to back a motion recognising legal aid as an ‘essential public service’ that needs to be preserved ‘for the benefit of the nation.’

The Synod called on the Government to explore ways of alleviating the impact of the Legal Aid Sentencing and Punishment of Offenders Act – which came into force in 2013 - on some of the most deprived and vulnerable communities.

Carl Fender, from Lincoln Diocese, said ‘large groups’ of people now found themselves ineligible to receive legal aid as a result of the changes brought about by the Act.

These included most private family law cases and people with immigration difficulties. Those affected by benefits changes also face the ‘double whammy’ of not being able to access legal aid to mount a challenge, he said.

“Access to justice is fundamental to the ‘rule of law’ because without it, the rule of law can be nothing more than a concept, an ideal,” he told the General Synod.

CHURCH OF ENGLAND SETS 2030 NET ZERO CARBON TARGET

The Church of England's General Synod has now set new targets for all parts of the church to work to become carbon 'net zero' by 2030. The original target was 2045.

At its February 2020 meeting, members voted in favour of a revised date encouraging all parts of the Church of England to take action and ramp-up efforts to reduce emissions.

The motion follows the launch of the Church of England's first ever Green Lent (#LiveLent) campaign for 2020.

The Church of England has also announced an appliance-style footprinting tool for parishes to calculate their carbon footprint.

Following the debate, The Bishop of Salisbury, Nick Holtam, the C of E's lead bishop for the Environment said: "To reach Synod's target of 2030 we will each need to hear this as an urgent call to action. This is a social justice issue, and if the Church is to hold others to account, we have to get our own house in order."



A GOSPEL TO GIVE AWAY AT EASTER

When 800 non-Christians were interviewed about reading a Bible, those aged 18-50 wanted a quality, magazine version of a gospel. So, HOPE Together and Biblica have joined forces to publish Mark's Gospel in a stunning image-filled format that makes a great Easter gift.

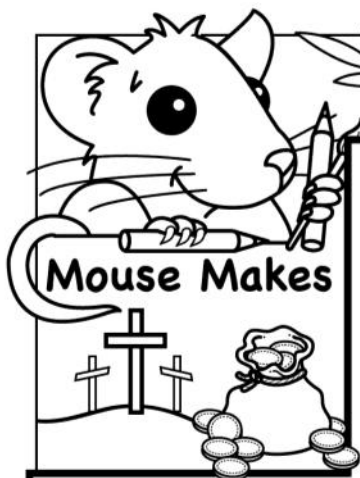
Dr Rachel Jordan-Wolfe, assistant director of HOPE Together, took the lead in the publishing project. Quoting the Talking Jesus research, she said, "27% of practising Christians said that reading the Bible was key in their coming to faith. We want to give more people that chance, so we hope that Christians will give away this Gospel to help people discover Jesus for themselves."

"More of the younger generations are interested in the life of Jesus than you imagine, so give them a Gospel designed for them," she adds.

Families often come to church together at Easter, with grandparents bringing their adult children and teenage grandchildren. The 108-page version of Mark's Gospel is great to give as a gift and easy to read. Those with questions are invited to visit Christianity.org.uk to find out more.

Trevor Wilson, UK Partnerships Manager at Biblica said, "One of the most exciting things we do at Biblica is develop new and creative formats of Bible text to help people read and engage with it whether they are picking it up first time or the one hundredth time. God's Word is as alive and active today as it was when it was first written down. Individuals and communities are being impacted across our country as they read God's Word today. We believe it should be presented in ways that make it accessible and relevant for everyone."

Copies are available in packs of five for £5 plus p&p from the HOPE Together shop (hopetogether.org.uk/shop).



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