

# *The Helmsley Herald*



**St Mary the Virgin, Rievaulx**



**St Chad, Sproxton**



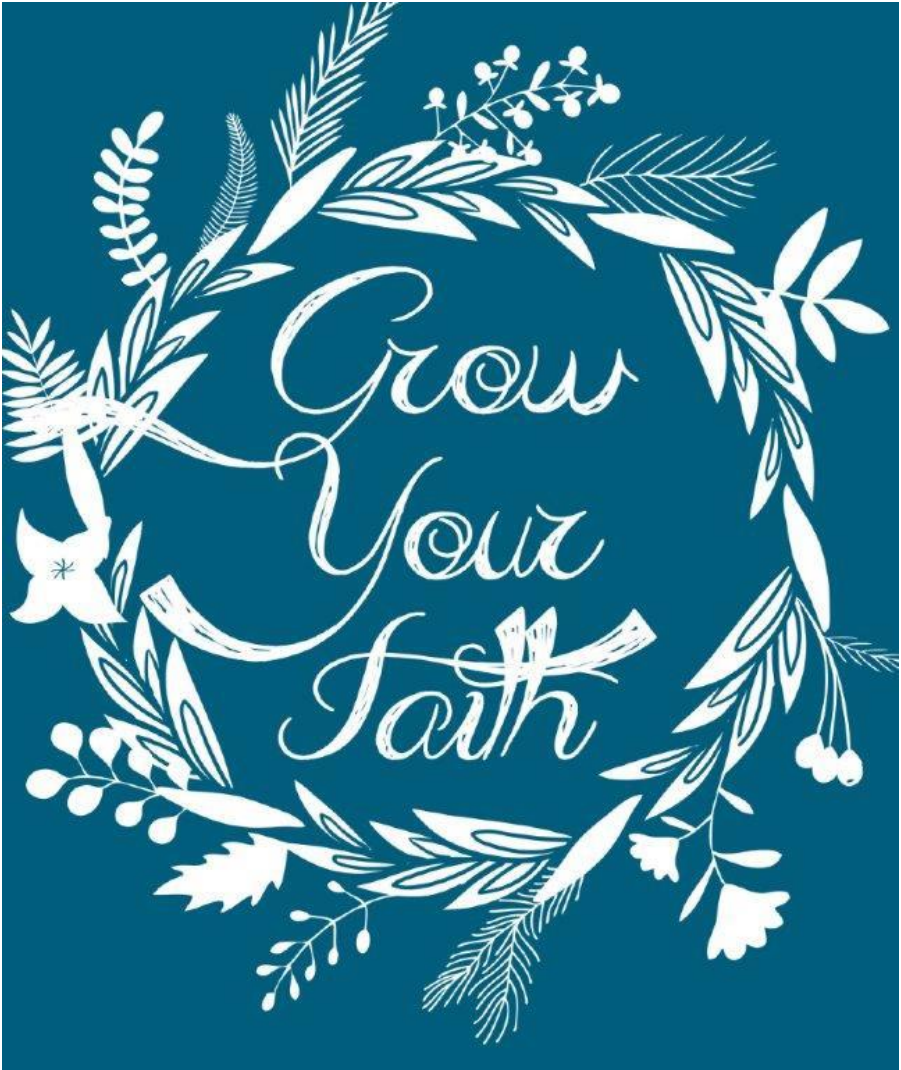
**All Saints, Helmsley**



**St Mary Magdalene, East Moors**

**March**  
**2021**

**50p**



**NEW AND OLD ADVERTISERS NOW WELCOME**

Please contact Tania Haldenby (Parish Administrator) at [rdhelmsley@btinternet.com](mailto:rdhelmsley@btinternet.com)

(I will be contacting all previous advertisers over the next few weeks about re-commencing adverts also)

Dear friends,

*I was glad when they said unto me, we will go into the house of the Lord.*

Psalm 122.1

These wonderful words which open one of our more well known psalms (perhaps through Parry's great Coronation Anthem 'I was glad') express my feelings about returning to worship in church on 14<sup>th</sup> March, Mothering Sunday. I can't wait.

As vaccinations are rolled out going back to church signals a reappearance of normality (new or old, I don't really mind!) and more importantly a return of human flourishing which we have missed so much. I imagine each of us like little caterpillars transforming and emerging in to butterflies, spreading our colourful wings and going out in to the world once more.

Scientists and politicians alike remind us that we must not be hasty. We will do everything reasonable in church to protect ourselves. Another risk assessment will be written. Services online will continue. I believe that everyone should return to church when they are comfortable and feel safe.

Meanwhile the words of this lovely hymn come to mind:

We love the place, O God,  
wherein thine honour dwells;  
the joy of thine abode  
all earthly joy excels.

Lord Jesus, give us grace  
on earth to love thee more,  
in heaven to see thy face,  
and with thy saints adore.

As green shoots emerge and daffodils and primroses flourish, Easter awaits and hope will fill our hearts once more.

Very best wishes,

Tim



*You make like to know that I am to be installed as Honory Canon of York Minster at 4pm on Sunday 25th April at evensong.*

*I am waiting to hear from the Precentor to find out how many people may come from the parish. The collation takes place in a private ceremony beforehand and the installation at the public service of evensong.*

*Both parts are full of historical interest (see details overleaf)*



### Collation (Lady Chapel)

This ceremony normally takes place during an act of worship. At the appropriate point, you stand before the Archbishop and make the **Declaration of Assent** – the affirmation of your loyalty to, and declaration of your belief in, the Church of England's inheritance of faith.

You next make the required **Oaths**:

- **Allegiance** to the Queen
- **Canonical obedience** to the Archbishop of York
- To observe the **Cathedral Statutes** of York Minster

You and the Archbishop then sign the Oath forms. You then kneel before the Archbishop and your **Deed of Collation** is read out and presented to you. This is the legal document, signed and sealed by the Archbishop, which confers on you the honorary title of your Prebendal Canonry.

The **Archbishop's Mandate** is then handed to the Dean – this is the Archbishop's instruction to the Minster's Chapter to complete your Admission and Installation formalities. Finally, the Collation ceremony ends with the Archbishop's blessing.

### Admission (Chapter House)

This ceremony takes place during a meeting of the College of Canons. It is not normally open to the public. The Canons assemble in the Chapter House, seated in their assigned stalls. You are formally summoned and lead in to the Chapter House by the Apparitor. The Chapter Clerk reads out the **Archbishop's Mandate**, received at your Collation. You are then **Admitted** by the Dean, who reads from an ancient script. The main elements of the Admission ceremony are:

- presentation of your **black scarf bearing the York Minster 'Cross Keys' badge**
- **delivery of Book and Bread** (the presentation of a bible and a bread roll, to represent spiritual and bodily sustenance)
- the **Kiss of Charity** from the Dean, receiving you as a fellow Canon into the College 'family'
- the **Accustomed Oath** (sworn on the ancient York Gospels) which you read out and then sign
- the Dean signs the **Schedule**, which confirms that the Admission formalities required by the Archbishop's Mandate have been duly completed
- finally, you are lead to and placed in your **Chapter House stall** by the Dean

### Installation (Nave)

This ceremony normally takes place during Choral Evensong. At the appropriate point, you are lead into the Nave Sanctuary by two members of the College and the Chapter Clerk. You are then **Installed** by the Dean, who leads you to and places you in your **Prebendal stall**. The Installation ceremony then ends with a blessing by the Dean and the service continues. At the end of the service, you process out with the College of Canons, as a fully-fledged new member.

**Worship is back in Church from Mothering Sunday, 14th March**

**EVERY SUNDAY IN CHURCH:**

8am HOLY COMMUNION (BCP SAID) in ST COLUMBA CHAPEL

9.30am PARISH COMMUNION (WITH MUSIC)

We will continue with social distancing, masks and hand sanitiser.

Congregational singing is not permitted as yet.

Other services will continue and the church will be open more often as the world opens up once more.

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**WORSHIP ONLINE CONTINUES:**

10am Monday - Friday      Morning Prayer

9pm Tuesdays              Compline

7pm Thursdays            Stations of the Cross

**\*11am Sundays              Eucharistic Worship**

Helmsley Church is open for private prayer:  
Wednesdays 10am – Noon.

\* *Note change of time – from 14<sup>th</sup> March*

Gifts for the foodbank can be accepted on Wednesday and Sunday mornings.

Our smaller churches of East Moors, Sproxton and Rievaulx will reopen for worship as we emerge from the pandemic.

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**EXTRA SERVICES DURING HOLY WEEK:**

Maundy Thursday 1<sup>st</sup> April    IN CHURCH and ONLINE  
7pm Commemoration of the Last Supper

Good Friday 2<sup>nd</sup> April    IN CHURCH and ONLINE  
1.30pm Stations of the Cross and the last hour



# The Season of Lent

Lent may originally have followed Epiphany, just as Jesus' sojourn in the wilderness followed immediately on his baptism, but it soon became firmly attached to Easter, as the principal occasion for baptism and for the reconciliation of those who had been excluded from the Church's fellowship for apostasy or serious faults. This history explains the characteristic notes of Lent – self-examination, penitence, self-denial, study, and preparation for Easter, to which almsgiving has traditionally been added.

Now is the healing time decreed  
for sins of heart and word and deed,  
when we in humble fear record  
the wrong that we have done the Lord.

*(Latin, before 12th century)*

As the candidates for baptism were instructed in Christian faith, and as penitents prepared themselves, through fasting and penance, to be readmitted to communion, the whole Christian community was invited to join them in the process of study and repentance, the extension of which over forty days would remind them of the forty days that Jesus spent in the wilderness, being tested by Satan.

Ashes are an ancient sign of penitence; from the middle ages it became the custom to begin Lent by being marked in ash with the sign of the cross. The calculation of the forty days has varied considerably in Christian history. It is now usual in the West to count them continuously to the end of Holy Week (not including Sundays), so beginning Lent on the sixth Wednesday before Easter, Ash Wednesday. Liturgical dress is the simplest possible. Churches are kept bare of flowers and decoration. Gloria in excelsis is not used. The Fourth Sunday of Lent (Laetareor Refreshment Sunday) was allowed as a day of relief from the rigour of Lent, and the Feast of the Annunciation almost always falls in Lent; these breaks from austerity are the background to the modern observance of Mothering Sunday on the Fourth Sunday of Lent.

As Holy Week approaches, the atmosphere of the season darkens; the readings begin to anticipate the story of Christ's suffering and death, and the reading of the Passion Narrative gave to the Fifth Sunday its name of Passion Sunday. There are many devotional exercises which may be used in Lent and Holy Week outside the set liturgy. The Stations of the Cross, made popular in the West by the Franciscans after they were granted custody of the Christian sites in the Holy Land, are the best known.

(From the Church of England website)



## Lent

*by Jean M. Watt*

Lent is a tree without blossom, without leaf,  
Barer than blackthorn in its winter sleep,  
All unadorned. Unlike Christmas which decrees  
The setting-up, the dressing-up of trees,  
Lent is a taking down, a stripping bare,  
A starkness after all has been withdrawn  
Of surplus and superfluous,  
Leaving no hiding-place, only an emptiness  
Between black branches, a most precious space  
Before the leaf, before the time of flowers;  
Lest we should see only the leaf, the flower,  
Lest we should miss the stars.

*chosen by Mary Stewart*



Give me a sense of humour, Lord,  
Give me the grace to see a joke,  
To get some humour out of life,  
And pass it on to other folk.



### **Knock Knock**

A conscientious minister decided to get acquainted with a new family in his church and so he visited them one Spring evening. After his knock on the door, a lilting voice from within called out, "Is that you, Angel?" "No," replied the minister. "But I'm from the same department."

*Common sense is not a gift. It's a punishment because you have to deal with everyone who doesn't have it.*



***Save the earth. It's the only planet with chocolate.***

*A hangover is the wrath of grapes.*







## 4th Sunday in Lent

There is an old Jewish saying: *God could not be everywhere, and therefore He made mothers.*

Mother Church, Mother Earth, Mother of the Gods - our human mothers - all of them have been part of the celebration of 'Mothering Sunday' - as the fourth Sunday in Lent is affectionately known. It has been celebrated in the UK since at least the 16<sup>th</sup> century.

In Roman times, great festivals were held every Spring to honour Cybele, Mother of all the Gods. Other pagan festivals in honour of Mother Earth were also celebrated. With the arrival of Christianity, the festival became one honouring Mother Church.

During the Middle Ages, young people apprenticed to craftsmen or working as 'live-in' servants were allowed only one holiday a year on which to visit their families, which is how 'Mothering Sunday' got its name. This special day became a day of family rejoicing, and the Lenten fast was broken. In some places the day was called Simnel Day, because of the sweet cakes called simnel cakes traditionally eaten on that day.

In recent years the holiday has changed, and in many ways now resembles the American Mother's Day, with families going out to Sunday lunch and generally making a fuss of their mother on the day.



### **PALM SUNDAY, Jesus at the gates of Jerusalem**

Holy Week begins with Palm Sunday, when the Church remembers how Jesus arrived at the gates of Jerusalem just a few days before the Passover was due to be held. He was the Messiah come to His own people in their capital city, and yet He came in humility, riding on a young donkey, not in triumph, riding on a war-horse.

As Jesus entered the city, the crowds gave Him a rapturous welcome, throwing palm fronds into His path. They knew His reputation as a healer, and welcomed Him. But sadly, the welcome was short-lived and shallow, for Jerusalem would soon reject her Messiah, and put Him to death. On this day churches worldwide will distribute little crosses made from palm fronds in memory of Jesus' arrival in Jerusalem.

# In half-term Nathaniel learnt how to make Scotch Eggs.

He has decided to share with you for you to  
have a go at home yourselves.....

## Ingredients

- ◆ [eggs](#)
- ◆ [sausage meat](#)
- ◆ extras such as black pudding, herbs apples etc for an egg with a twist
- ◆ salt and freshly ground [black pepper](#)
- ◆ 1 free-range [egg](#), beaten
- ◆ [breadcrumbs](#)
- ◆ [vegetable oil](#), for deep frying
- ◆ Fry Light, for Air Fryer

## Method

1. Place the eggs, still in their shells, in a pan of cold salted water.
2. Place over a high heat and bring to the boil, then reduce the heat to simmer for exactly nine minutes.
3. Drain and cool the eggs under cold running water, then peel.
4. Mix the sausage meat with salt and freshly ground black pepper. (we have also added black pudding and apple on some of ours)
5. Divide the sausage meat mixture in to 70g balls, flatten each out on a clean surface into ovals about 12.5cm/5in long and 7.5cm/3in at its widest point.
6. Place your egg onto a sausage meat oval, then wrap the sausage meat around each egg. Make sure it completely covers each egg.
7. Dip each sausage meat-coated egg in the beaten egg, rolling to coat completely, then dip and roll into the breadcrumbs to completely cover. (do this twice)
8. Heat the oil in a deep heavy-bottomed pan, until a breadcrumb sizzles and turns brown when dropped into it. (CAUTION: hot oil can be dangerous. Do not leave unattended.)
9. Carefully place each scotch egg into the hot oil and deep-fry for 8-10 minutes, until golden and crisp and the sausage meat is completely cooked.

10. Carefully remove from the oil with a slotted spoon and drain on kitchen paper.
11. Serve cool.

Alternate to oil in pan

Heat air fryer at 180 degrees, (Spray with Fry light)  
Cook for 16 - 18 mins turn halfway through  
Follow the latter stages as before.



## Living Christ's Story



As with most dioceses throughout England York Diocese is considering the way it exercises Christian ministry post pandemic. This is being led by our new Archbishop of York, Stephen Cottrell. He writes:

We're called to be **Christ-centred** — inspired by God's saving love that we see in Jesus Christ — and **Jesus shaped**, forming our lives on him as our example. It would be good to see our diocese developing into:

- **a church of missionary disciples**, that is a church shaped by the five marks of mission ('tell, teach, tend, transform, treasure');
- **a church where mixed ecology is the norm**, that is a church that is better able to serve the huge variety of cultures that make up English life today by finding many different expressions. All of this will flow from healthy, flourishing parish ministry. But it will embrace digital; and, we hope, that many other types of church will flourish, not least chaplaincy;
- **a church that is younger and more diverse**

Our task as the people of God, here and now, is to share the story of Christ by letting God write that story on our own hearts and by writing the next chapter of all that Jesus is going to do here. This is about church being **simpler** in our systems and structures to serve our mission; **humbler** because we must acknowledge our failures and live within our means; and **bolder** because the things entrusted to us in Christ are what the world needs.

So, putting all that vision together, here is a way that we can 're-boot' our diocesan goals:

- **Becoming more like Christ** – which means receiving and knowing the story ourselves. Before we do anything else we remember who we are: God's beloved children, those whom he came to seek

and save. We also remember that we know this story by prayer and service as well as by Bible study and learning. This is demandingly life-changing, and it happens by God's grace alone working with us and through us. Without this foundation, nothing else makes sense.

- **Reaching people we currently don't** – by living and telling this story, remembering that the story we share is those two stories of what God has done in Christ and what God is doing through the Church down through the centuries and in us.
- **Growing churches of missionary disciples** - which will be the best way of reaching new people and is the way we'll grow those we reach, but also to strive to be younger and more diverse and to move towards becoming a mixed ecology church. In every community we want our churches to be places where the story of Christ is known and lived out, and where we let those stories lead us in the ways we have seen in the Mustard Seed and Multiply initiatives.
- **Transforming our finances and structures** so that together we can support a presence in all the neighbourhoods and networks of the diocese – to find a new story that will not just be about sustaining our life, but recognising that our life needs to be transformed in order to be an agent of God's transformation in the world.

Much more information regarding this may be found on <https://dioceseofyork.org.uk/>.

PCCs will be consulted in June and July of this year.



17 February 2021.

All Saints - Helmsley.

Ash Wednesday Year B

Matthew 6:1-6 & 16-21, 2 Corinthians 5:20b – 6:10

Today we begin our forty-day Lenten journey with Jesus in his wilderness experience. As we journey, our purpose is to identify with our Lord and in so doing, come to know him better. In order to know him better, as the introduction to our service has just made clear, we're invited to observe a holy Lent, by self-examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God's holy word. I wonder how that list grabs you? Let's face it, even for the most faithful and obedient of Christians – this list is a pretty tough ask; in today's world, most of us instinctively want to do the opposite of what is called 'Lenten observance'; hardly surprising then that Lent has a rather bleak aura around it which can all too easily lull us into a state of misery and gloom.

But it's that very contrast of what we're asked to do, compared with what we would prefer to do, that I think unlocks the secret of Lent. One of the ways in which things can become known to us is by contrast. Joy with sorrow, noise with quiet, company with solitude; each opposite helps to define its mirror image. Indeed our gospel reading is a masterpiece of contrast; Matthew having Jesus contrast the outward show and appearance given by the hypocrites, with his challenge to us to do the will of God unobtrusively and even in secret.

George Herbert, writing four hundred years ago, adopts a similar method of contrasts and was not employing irony when he wrote;

**"Welcome dear feast of Lent: Who loves not thee; he loves not temperance or authority".**

Herbert's use of the word "feast" is interesting and clever. It makes us sit up and take notice because the usual Lenten word is its polar opposite, fast. Here though lies the clever contrast; the Lenten fast for the body is a feast for the soul. Lent is about blessing, about walking closely with the Lord, about growing in spiritual maturity and depth. Such things should not make us gloomy and miserable, they are not a hardship but a joy and a wonderful affirmation of faith.

Our Gospel reading gives us unambiguous instruction. **Do not look dismal**, it says, leave that to the hypocrites; instead, put oil on your head and wash your face – in other words look fresh and healthy. Outward shows of communal breast-beating are not necessary and not desirable. The opposite is called for; again and again the Gospel reading alludes to the secret, solitary nature of the Lenten observance. Let your almsgiving be done in secret says Jesus, pray alone in your room and the Father who sees in secret will reward you. And again, give no outward indication of your fasting but let it be done in secret. Lent is clearly a time for secrets; the secrets that are known only to ourselves and to our Heavenly Father.

The season of Lent and a proper keeping of it is a marvellous antidote to the outward appearance of life which occupies so much of our attention and energy. "How do I look?" that most obsessive question of our contemporary age is rendered redundant by Lenten discipline. Such a pre-occupation with appearance is truly something from which we need to be liberated. Instead we seek to grow inwardly and increase our measure of grace and holiness.

The symbol of today and Lent is Ash. Shortly, some of us will choose to make the sign of the Cross, the instrument of our redemption, in ash upon our foreheads. In doing so, and in that Lenten challenge to self-examination, it is right to ask whether we are at serious risk of indulging in the very false piety that we've just been warned in the gospel to avoid? The answer to that question, at least for me - is no; and I say that because for me, the Cross of Ashes on our foreheads is neither a sign to the world of our faithfulness, nor a sign of our individual sin and our fallen-ness. Lent is not about self-imposed subservience and submissiveness.

What I think the ashes are about however is fundamental, unadorned reality. They're earthy stuff, they're gritty. To receive them onto our foreheads is to be reminded of the fundamental stuff of being human. They are a sign of being merely who we are, a sign of our mortality. To the outward appearance our faces become disfigured by the ash cross; but we need not worry about "How we look" because in the secret place of the soul we know we carry the sign of Christ's love.

contd/.....

The 20<sup>th</sup> century theologian Karl Rahner has said "When on Ash Wednesday we hear the words, 'Remember, you are dust,' we are told everything that we are: nothingness that is filled with eternity; death that teems with life; futility that redeems; dust that is God's life forever" – notice that return to contrasts again?

Lent, it appears to me, is an invitation to live more fully into that fundamental humanity. Lent is the period of time set aside by the Church for re-discovering that which we already possess - the image of God reflected in our most authentic selves. We're not called to be extra good or more reverent. We're called just to be more human and to recognize that humanity in others as well.

I wonder whether words that better connect with the moment of imposition of ashes would be Genesis 2:7: "Then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being."

I have this image of God kneeling on the ground; scooping a small pile of dirt into his hands, moistening it to give it some shape, moulding it; and then blowing on the little clay figure to give...*Adam* a name which is a pun on the Hebrew word *ha-adama*, which means "earth creature," "a thing of the dirt." That is what the ashes are meant to recall. The ashes are meant to remind us that when our gaze falls on others we can recognise our common humanity as "a thing of the dirt."

We are all connected because we are all of the same stuff.

How humbling to be aware of our common origin in *ha-adama* and our dependence on God for life. And how outrageously wonderful to see that God can do such things with a little dust - that he can and did and does and will. So remember that you are dust, and to dust you shall return. However you receive the ashes imposed on you today, cherish them, because they are a mark of all that makes us one with our world and all of God's creation.

**Amen.**

*The Revd Canon Tim Robinson*



## Written in March

The cock is crowing,  
The stream is flowing,  
The small birds twitter,  
The lake doth glitter,  
The green field sleeps in the sun...

There's joy in the mountains,  
There's life in the fountains,  
Small clouds are sailing,  
Blue sky prevailing,  
The rain is over and gone.

*From a poem by William Wordsworth*

### **It was:**

1700 years ago, on 7th March 321, that the Roman Emperor Constantine 1 (Constantine the Great) decreed that Sunday should be a day of rest throughout the Empire.

1600 years ago, on 25th March 421, that the city of Venice was officially founded when its first church was dedicated at noon.

300 years ago, on 24th March 1721, that Johann Sebastian Bach dedicated six of his concertos to Christian Ludwig Margrave of Brandenburg-Schwedt. They are now commonly known as the Brandenburg Concertos.

150 years ago, on 27th March 1871, that the first international rugby union football match was held in Edinburgh. Scotland beat England 1 -0.

Also 150 years ago, on 29th March 1871, that the Royal Albert Hall in London was officially opened by Queen Victoria.

75 years ago, on 25th March 1946, that London's Heathrow Airport was opened, as London Airport. It was renamed Heathrow in 1966.

50 years ago, on 8th March 1971, that the 'Fight of the Century' took place at Madison Square Garden in New York City. Two undefeated heavyweight boxers fought each other for the world title, with Joe Frazier defeating Muhammed Ali.

40 years ago, on 29th March 1981, that the first London Marathon was held.

## Walk and pray for your community in 2021

Our communities have all been being affected by the Covid-19 pandemic: our schools, hospitals, neighbours, churches, friends and families, so when we're out on our daily walk, let's turn the time to prayer.

That's the challenge from HOPE Together, which is encouraging Christians to walk and pray in 2021.

Rachel Jordan-Wolf, HOPE's executive director, says: 'Whatever time, wherever you live, whilst we're able and permitted to walk – let's walk and talk to the one who has the power to act and bring change.'

## Prayerwalk<sup>21</sup>

HOPE is bringing together resources and ideas for prayer walking from many UK prayer ministries. An app is also being developed to track where Christians have walked and prayed throughout the UK. This is part of a worldwide Every Home for Christ initiative called Oikos, which aims to take the Christian message of hope to every home on the planet over the next 20 years.

To find out more visit [www.hopetogether.org.uk/prayerwalk21](http://www.hopetogether.org.uk/prayerwalk21)

### **The Goldfinch**

*By Nigel Beeton*



A flash of yellow, gold, and red  
Dancing in our flower bed  
Flocked together, bringing charm  
Their joyful song restoring calm.

Through centuries since times of old  
We've always loved their plumage bold;  
As they gathered round to feed  
Seeking grubs, and thistle seed.

So, go ahead, and plant some thistles  
You will see, among the bristles.  
Golden birds who dance and dart  
Bringing joy to warm your heart.

# Wear your daffodil and unite in memory

Marie Curie, the UK's leading end-of-life care charity will this year celebrate their 35th annual Great Daffodil Appeal, which is held every March across the UK. The money raised from this appeal enables the charity to continue their vital work providing care and support to people living with a terminal illness and their families.

The coronavirus continues to have a devastating effect on Marie Curie's fundraising, as activities up and down the country have had to be cancelled. However, there's still lots of ways people can get involved, with things like the Step into Spring Challenge in March where people walk 10,000 steps a day, they can host a virtual collection or buy and wear one of the charity's iconic daffodils in memory of a loved one.

This year will be even more special as the charity encourages the nation to come together to reflect, grieve and remember for a National Day of Reflection. Tuesday 23rd March 2021 will mark one year since the UK first went into a nationwide lockdown and Marie Curie is inviting the nation to unite and remember those who died and show support and solidarity for those who have been bereaved. The charity knows how important it is for people to grieve and the emotional and psychological impact of not being able to say goodbye properly and grieving in isolation can have.

Due to the pandemic, Marie Curie won't have their normal collections on the street, so donations are more important than ever.

To support the Great Daffodil Appeal, you can donate at [www.mariecurie.org.uk/daffodil](http://www.mariecurie.org.uk/daffodil) or you can buy your daffodil pin in store at a number of high street stores including Superdrug or Savers.



# From Our Family to Yours

*ready to deliver direct to your door*

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Please place orders by 12noon day before expected delivery orders  
placed after this time may not be fulfilled.  
Do send us a message with any questions,  
We are very friendly! - Annika and James



**Contact Us**

07484381486

From Our Family  
to Yours

Helmsley based



## Cats & dogs

Behind every cat that crosses the street, there is a dog saying, "Go ahead, you can make it."



Dogs believe they are human. Cats believe they are God.

The only domestic animal not mentioned in the Bible is the cat.

## Bend

I got a package envelope in the mail the other day that had written on the front, 'Photographs: Do Not Bend'.



Underneath the postman had written: "Oh yes they do."



## Things we would not have known without Sunday School

With your eyes closed for prayer, anything can happen in a room full of pre-schoolers.

**Squash and song motions do not mix.**

When dropped, offering money always rolls to the other side of the room.

**Children's prayer requests reveal a lot about their parents.**



## Gift Aid

As many of you will be aware, Gift Aid is a Government scheme which allows charities to reclaim tax on donations from UK tax payers. This increases eligible donations the Church receives by 25%. Over the year, these Gift Aided donations add up and really do make a big difference to the Church.

If you are a UK tax payer who is considering donating to the Church this year, please include a Gift Aid declaration. A copy of our Gift Aid Form is included here, in case this is useful:

### **Helmsley Parish**

#### **GIFT AID DECLARATION**

Full name.....

Address.....

.....

Postcode.....

I want Helmsley Parish Churches to treat all donations that I make from the date of this declaration until I declare otherwise as Gift Aid donations.

I confirm that I am a UK taxpayer and have or will pay income tax and/or capital gains tax for each tax year that is at least equal to the tax that will be reclaimed on all my donations to charities and community amateur sports clubs (CASCs).

I understand that other taxes such as VAT and Council Tax do not qualify.

I understand that charities will claim 25p for every £1 that I donate. I understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in that tax year, it is my responsibility to pay any difference.

Signed..... Date.....

*We need to hold this data to process your gift. Your data will be updated / added to our database and may be used for the purposes outlined in our privacy notice, which can be found on our website.*

But the fruit of the Spirit is



against such things there is no law.

*(Galatians 5:22 - 23)*

## **NEW AND OLD ADVERTISERS NOW WELCOME**

Please contact Tania Haldenby (Parish Administrator) at [rdhelmsley@btinternet.com](mailto:rdhelmsley@btinternet.com)

(I will be contacting all previous advertisers over the next few weeks about re-commencing adverts also)

# Helmsley Parish

**Worship is back in Helmsley Church from Mothering Sunday, 14th March.**

**Every Sunday in Helmsley Church :**

8am Holy Communion (BCP said)

9.30am Parish Communion (with music)

**Helmsley Church is open for Private Prayer on Wednesdays 10am – Noon.**

**Services online continue :**

Sundays

**\*\*11.00am Eucharistic Worship**

Monday – Friday

10.00am Morning Prayer

Tuesdays

9.00pm Compline

Thursdays

7.00pm Stations of the Cross

**\*\* *Note change of time - from 14th March***

**See inside pages for details of extra services during Holy Week (online and in Church)**

