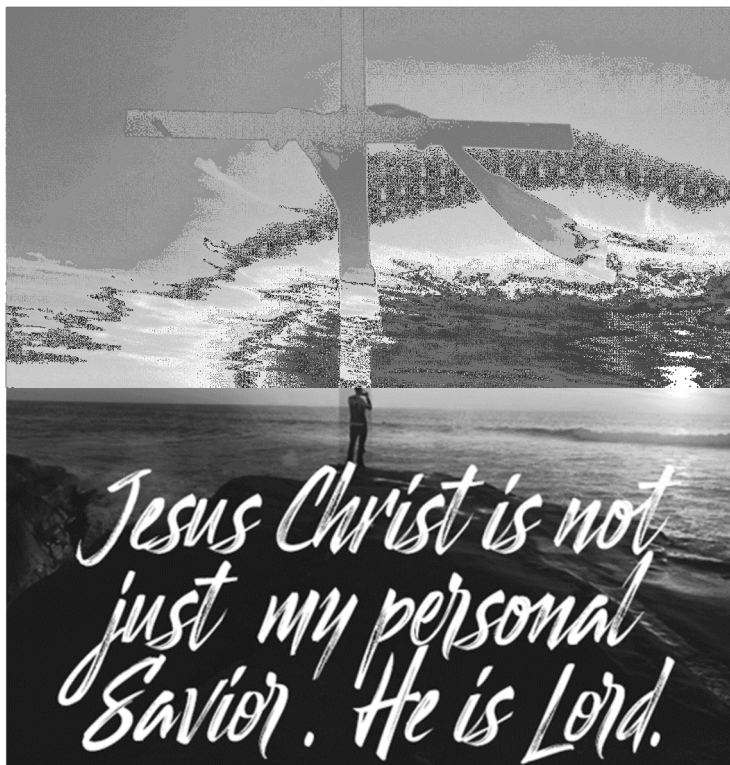


Parish News

St Mary's, Woodkirk

June 2017



www.stmarywoodkirk.org

This Month:

Manchester Remembered; The Old & the Young; Being Churchwarden; Mary Magdalene wronged; Our beliefs compared; Radical thinking.

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Elected Members of the Parochial Church Council:	
Brian Gledhill, Julie Hyde, Gary Mortimer, Neal Pinder-Packard, Dawn Tattersfield, Dave Townsend, Barbara Tate, Liz Aveyard, Gail Townsend, Glyn Jennings.	
If you enjoy the magazine— a donation of 50p really helps to keep it going!	

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Engaging with the Community

If we can help in any way please do not hesitate to contact Rev'd Sharon (see p2).

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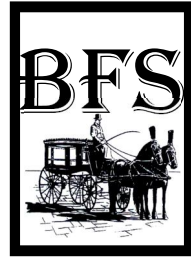
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Welcome!

Enjoy reading this Parish magazine and, if you wish to know more about Church Groups, please get in touch with the Movers and Shakers - their names are on the inside front & inside back covers.

Service times are on the back page. You'd be most welcome to join us. May God bless you and all whom you love.

Parish News by Post

This magazine can be delivered monthly by sending a minimum donation of £12 a year to cover magazine costs including post and packaging to: Margaret Longden, 64 Woodkirk Gardens, Dewsbury WF12 7JA. Call Margaret on 01924 473064. It's a brilliant gift for friends or family living near or far. Cheque's to Woodkirk PCC please.

Web site & Twitter

Further news and pictures of what is happening at St Mary's can be found on our web site located at: www.stmarywoodkirk.org
Copies of the magazine can be downloaded from the web site from the middle of the month of publication.

We are on Twitter: twitter.com/stmarywoodkirk

Wheelchair Access

A wheelchair is available to help people move easily between the church and Dewsbury Road. Just ask.

The most satisfying thing in life is to
have been able to give a large part of
one's self to others.

Pierre Teilhard de Chardin

Vicar's Letter

No-one could have failed to see the media coverage showing the events in Manchester last week when one person decided to take his own life along with the lives of many others by becoming a suicide bomber all in the name of his faith.

We live in a multi-cultural and multi-faith world and our local communities are no different. We as onlookers see what we want to see and have little understanding of the similarities or differences between ourselves and our neighbours.

Media coverage often highlights the differences but rarely highlights the similarities between Christianity and Islam. Those who are extremist, who kill and maim, are just as abhorrent to the Muslim faith as they are to the Christian faith. We find good and bad in all walks of life.

Many lives will have been affected and changed forever by this act of violence, too many men, women and children either died or were seriously injured and my heart and my prayers go out to their families.

Hatred is a terrible thing, as is fear and suspicion and these are exactly the outcomes that those who take such actions want to achieve. United we stand, divided we fall - is a phrase that was first used in Aesop's fables - but it can be applied to the situation we find ourselves in today.

All of us have to work for a greater understanding, a greater openness, and a greater trust within our differing cultural and faith communities. We may never agree on several basic tenets of faith, but we can and should agree that this act of violence is not in accordance with the Bible or the Qua'ran.

In my opinion, these attacks are designed to instil fear, prejudice and divisiveness in our society and we simply cannot let that happen.

Later in this magazine, there are two articles, one outlining the similarities and differences between Christianity, Islam and Judaism, (see P34) the other an article from the *Guardian* which discusses radicalisation and our failure to comprehend what this is (see P11).

I urge you to take the time to read them.

A huge thank you goes to all those who responded to the events in Manchester, the police, the ambulance service, the doctors and nurses, the people who opened their homes, the taxi drivers who offered their services. Many will have been Christian, many will have been Muslims, many will have no faith - but all are the very best of humanity - who recognised that United we stand and Divided we fall.

Revd. Sharon

Radicalisation is not brainwashing.

We need to rethink how we tackle it

by

Julian Baggini (article in the *Guardian* 2014)

Why would young British men go off to risk their lives fighting jihad in the Middle East, and perhaps then return home to commit atrocities here? A consensus has emerged that they have been "radicalised". This is understood to involve a kind of brainwashing whereby impressionable young men are led astray by malicious manipulators.

Many parents unable to understand why their sons have gone to fight overseas buy into this explanation. Many have echoed the words of the father of 18-year-old Ali Kalantar from Coventry, who said: "Maybe somebody brainwashed him, because he was not like that." Many in the media perpetuate the myth, with Evan Davis on Radio 4's *Today* programme, for instance, asking how young Britons become "captured" by extremism.

This is at once both a terrifying and reassuring narrative. What is terrifying is the idea that anyone could have their free will neutralised by nefarious agents of evil. But what is reassuring is that this means these young men have not freely chosen their path, for reasons they believe to be good. This reassurance, however, is false. Radicalisation is not brainwashing and we cannot counter it if we pretend it is.

Brainwashing is changing someone's beliefs against their will. It is a well-worn trope of dystopian fiction, from *Nineteen Eighty-Four* to *A Clockwork Orange*, but it is arguable whether or not such a feat is actually possible in the real world. Even if it were, it would require a great deal of time and effort. Supposed examples involve US soldiers subjected to prolonged, intense mistreatment in Korean prisoner of war camps, or people living entirely within closed cults.

This is nothing like the circumstances that led British men to fight in Syria. Aseel Muthana, for example, insisted to ITV News that he didn't discuss his plans with imams at his local mosque in Cardiff or his parents because "we knew it would [have] brought us trouble". Similarly, the father of Abdullah Deghayes, a jihadi from Brighton, insisted his son and his associates were not encouraged by anyone around them. "They went of their own free will," he said. "They went without taking consent from their parents."

The idea that people freely choose to do terrible things is one that we find hard to accept. Even those who deny that anyone has free will generally accept that there is a difference between voluntary and involuntary actions, and fighting jihad does not fall into the latter camp.

The problem is not a lack of free will but a more prosaic impaired decision-making. What should really frighten us about this is that the errors jihadis make are all simply versions of much more common ones.

To understand this, we need to start by accepting that even the criminally insane do things for reasons. In the case of the Yorkshire Ripper, Peter Sutcliffe, who believed God was calling him to kill prostitutes, those reasons are clearly the product of a deluded mind. But usually there is at least something plausible in the reasons people have to do wicked things.

For jihadis, the narrative is that Islam is the true faith and that it is threatened by a hostile, kafir world. Given that millions throughout history have died to defend their religions, we cannot dismiss those who do the same now as simply deranged. What's more, living in a country with a lot of anti-Islamic feeling, there is plenty of positive reinforcement for their feelings of persecution.

But of course, people's beliefs are rarely determined by good evidence and sound reasoning alone. There are all sorts of psychological biases that make us more ready to believe some things rather than others. Young British Muslims who believe they are seen as nobodies in their own country are bound to be attracted by the idea of being heroes elsewhere. And once inside the bubble of an online network dedicated to the same cause, all their pernicious beliefs are reinforced.

The rest of us are not so different. Few of us have no reason at all to believe what we do. But what persuades us is usually more a matter of personal history and social circumstance. And once persuaded, we seek confirmation, not challenge. It is hubris to assume that we could never have followed a similar path to the

jihadis if we had found ourselves at a young age marginalised in an apparently hostile culture with the promise of something more meaningful elsewhere.

There is another sense in which the narrative of radicalisation is wrong. Not so long ago, many on the left would have been happy to describe their own political epiphanies as radicalisation. Che Guevara provided the template for this – the story of how the Guatemala coup radicalised him is an oft-told inspiration for all those proudly of the radical left.

Like religious conversions, these experiences are ones that transform a person's worldview, in such a way that it appears to provide a newfound moral clarity and certainty. We ought to be suspicious of all such experiences, but they are not confined to jihadis or usually assumed to be sure signs of evil.

The truth is that what we currently call radicalisation is not some sinister manipulation, but a process by which people come to freely choose a dangerously and wickedly misguided path that they nonetheless perceive to be a virtuous calling. There is nothing psychologically unique about this. The road to inhuman terror starts with all-too-human error. Our best protection against it must therefore be nothing less than promoting good habits of thought, ones that alert us not only to the full facts but to our own psychological weaknesses.



Prayerful Thought—Old People and Young People.

Well, where has the first half of the year gone? We're suddenly in June.

This month I was thinking about the Ten Commandments, mainly because I had got some of my older girls in Girls Brigade to think about them and to consider writing them in contemporary language for a contemporary world.

How coincidental then that shortly afterwards, I came across an article which set out some 'commands for parents' written from the point of view of a child, and so all things seemed to be pointing me that way!

Whilst looking into this theme on the internet, I came across a '10 Commandments' from children to their parents, which went like this...

1. My hands are small, please don't expect perfection whenever I make a bed, draw a picture or throw a ball.
2. My legs are short; slow down so that I can keep up with you.
3. My eyes have not seen the world as yours have; let me explore it safely, and don't restrict me unnecessarily.
4. Housework will always be there; I'm only little for a short time. Take time to explain things to me about this wonderful world, and do so willingly.
5. My feelings are tender; don't nag me all day long for my inquisitiveness.
6. Treat me as you would like to be treated.
7. I am a special gift from God; treasure me as God intended you to - holding me accountable for my actions, giving me guidelines to live by, and disciplining me in a loving manner.
8. I need your encouragement, but not your praise to grow. Please go easy on the criticism, remember, you can criticize the things I do without criticizing me.
9. Please give me the freedom to make decisions concerning myself. Permit me to fail so that I can learn from my mistakes. Then someday I'll be prepared to make the decisions life requires of me.
10. Please don't redo jobs for me, that makes me feel that my efforts aren't good enough. I know it's hard but please try not to compare me with my brother or sister.

Please take me to church regularly, setting a good example for me to follow. I enjoy learning about God.

I thought these were lovely, although I appreciate they may sometimes be really hard to follow, it's always good to have aims!

I then thought little further and came up with an idea of a 10 Commandments for Senior Citizens!

1. Let's face it and accept it, we are getting old, or already old. Let's face its consequences and limitations.
2. Focus on enjoying people, not indulging or accumulating material things.
3. You deserve to enjoy what you have saved, spend it and travel if you can afford to.
4. Live in the here and now, not in the yesterdays and tomorrows. It is only today you can handle, yesterdays are gone, tomorrows may never happen.
5. Enjoy the company of your grandchildren/nieces/nephews if you have them (or the company of good friends if you don't!).
6. Accept physical weakness, it is all part of the aging process, enjoy whatever health can give you.
7. Enjoy what you have right now. Stop working hard for what you don't have. If you don't have it now it's probably too late.
8. Just enjoy your life with your spouse, children, grandchildren and friends. People love you for who you are, not what you have.
9. Forgive and accept forgiveness. Enjoy peace of mind and peace of soul.
10. Don't be afraid of death, it is a part of life. It is the beginning of a new real life forever. Prepare yourself not for death, but for a new life. Always put your trust in God.

As I was researching these, I came across a 'Native American 10 Commandments' which I think could apply to everyone who perhaps doesn't feel the previous two apply to them!

1. Treat the earth and all that dwell thereon with respect.
2. Remain close to the Great Spirit.
3. Consider the impact on the next six generations when making decisions.
4. Work together to benefit all humanity.
5. Freely give help and kindness wherever needed.
6. Do what you believe to be right.
7. Look after the wellbeing of your mind and body.
8. Contribute a share of your efforts to the greater good.
9. Be truthful and honest at all times.
10. Take full responsibility for your actions.

And if these don't apply to you at all, then here's a bit of humour to finish...

Fred doesn't understand how God can have 10 Commandments for the whole world when his wife Beryl has 152 just for their house!!

With love and prayers

Dawn x



Here are some old people and young people....Editor

Letter to the Vicar

Dear Sharon,

We haven't met, but together with a group from Leeds Church Institute I visited St Mary's Woodkirk at the beginning of another section of their 'Leeds Country Way' walk last Wed and we all received a very warm welcome from a couple of your folk who happened to be in church at the time.

What a fascinating historic building and what an inspiring empty tomb under the altar. So glad you were open.

I also picked up a copy of your magazine and in all honesty it's the best parish mag I've seen in a long time and particularly your Easter Story. So I thought I would let you know.

Keep up the good work.

Continuing Easter greetings

Revd Bob Shaw (retired Anglican priest).

27/4/17

With many thanks to all who contribute to the magazine whether regularly or occasionally, it all helps to make it what it is.

As you may or may not know the magazine has increased in price from £95 to £150 per month from this month onwards due to changes in the way the magazines are produced at the printers. We hope to be able to continue with our magazine and so your continued support is very much appreciated.

Also thanks to those who were in church and took the time to speak to Revd Bob.

Editor.

George & Jemima. Finding their way.

Taken from the May All-Age Service.

With thanks to Brian for providing the script.

Both pop up. George (puffing & panting)

Jemima Blimey George, you sound out of breath,
what have you been doing?

George. (Still out of breath) Oh hi Jemima, I've just finished
packing my suitcase and I'm worn out.

Jemima. Why George, where are you going?

George. That's just it Jemima, I don't know.

Jemima. You don't know? How come you don't know?

George. Well, my Dad said he was taking Mum & me on a
surprise journey tomorrow but he said it's a mystery
trip, a surprise and he won't tell us where to.

Jemima. Don't you have any clues George?

George. Nope! Not one single clue, but I hope Dad's Sat Nav is
working properly, 'cause if Dad doesn't know where
he's going we're flummoxed.

Jemima. Oh I don't trust them Sat Navs George.

George. Why not?

Jemima. Well, the last time we went away my Dad must have put
in the wrong destination and it took us the wrong way.
My Mum & Dad were at each other's throats all the
way. We should have been going to Leatherhead but
they just ended up at loggerheads.

George. Ha ha very funny Jemima, I'm the one supposed to be
cracking the funnies.

Jemima. Sorry George couldn't resist. But could you imagine
going on a journey without a sat nav though?

George. Suppose not. Without sat navs we'd have to use them
silly pictures of road thingies.

Jemima. Do you mean a map George?

George. Yeh, that's 'em.

Jemima. There was a time though George when a person who
was thinking of going on a journey found a map very
helpful. Without a map, a traveller couldn't find their
way. Can you imagine what it would have been like in
Jesus' time if they'd had sat navs?

George. Yeh, It would be great. I can just imagine the Disciples
using a sat nav. The mind boggles. Imagine Peter saying

to Thomas " put in the nearest MacDonald's" ha ha.

Jemima. As if, George, as if.

George. Who's Assiff?

Jemima. Yeh but when we are trying to follow Jesus in our daily life, wouldn't it be really nice to have a sat nav to lead us in the right direction?

It would be nice to have something to keep us on the right path and keep us from getting lost.

George. Yes, I suppose a sat nav would be handy.

Jemima. Well George, this is the way Jesus' Disciples must have felt when Jesus told them he was going to leave them. Jesus said to them "I am going to prepare a place for you and when everything is ready, I will come and get you, so that you will always be with me. You know the way I am going".

George. He's not gone to Macdonald's without em has he?

Jemima. No not Macdonald's George, listen.

One of the Disciples named Thomas, said to Jesus, "No Lord we don't know where you are going, so how can we know the way?" Then Jesus said, "I am the way, no one can come to The Father except through me".

George. So they can't get to Macdonald's without Jesus then?

Jemima. Well I suppose you could look at it that way George, if you could imagine Macdonald's as being God The Father.

George. Oh! I get it now. Jesus is The Father, like we were told. The Father, The Son and The Holy Spirit. All are as one, all are the same. So they have to go through Jesus to get to God, who is The Father.

Jemima. Blimey George, I think you've got it.

George. I can still get a Big Mac though without going through Jesus?

Jemima. Don't be daft George. Do you know what else it is this week George.

George. No, what?

Jemima. It's Christian Aid week.

George. Christian Aid! Is that 'owt like Lucozade?

Jemima. NO! It's not like Lucozade or Gatorade or anything like that. Christian Aid is a charity that helps people such as refugees. You know what refugees are, don't you George?

George. Sure, yeh, people who have no homes.

- Jemima.** Yes, that's right George. But not just no homes, George, some have no food, nothing to drink and even no clothes.
- George.** Wow, that must be awful.
- Jemima.** It sure is George. We are lucky, we have our family & friends and nice homes to live in. Some refugees have had to leave their homes and even their countries, such as Afghanistan & Syria because of threats from The Taliban.
- George.** Oh I've heard about the Taliban. Not good.
- Jemima.** Well George, Christian Aid helps people through people like us making donations so that they can carry out good work all over the world. People who are hungry are given food. People who are thirsty are given something to drink. People who are homeless are provided with shelter and people who have no clothing are provided with clothes.
- George.** I think that's great Jemima, how can I help?
- Jemima.** Well George. When Brian takes his hand from up your back. Go get one of those Christian Aid envelopes and put some of your pocket money in it.
- George.** Aw come on Jemima, I was saving that for a Big Mac.
- Jemima.** GEORGE!!!!
- George.** Only kidding.
- Jemima.** Say bye bye George.
- Both.** Bye Bye everybody.

An Appeal by Cancer Research UK:

Early Cancer Diagnosis Will Save Lives.

Local researchers in Leeds are beginning an exciting new project, funded by Cancer Research UK, to improve early cancer detection. With around 29,900 people in Yorkshire and the Humber diagnosed with cancer each year, research into this area of work is essential. This innovative local research aims to accelerate progress towards the day when 3 in 4 people survive their disease for 10 years or more.

In April Professor Richard Neal embarked on the revolutionary Cancer Research UK funded project, CanTest, which will run for five years. Richard will lead the CanTest research in Leeds, and alongside a hand-picked team will investigate ways of bringing new and improved cancer diagnostic tests straight to GPs. The research will prioritise 'difficult-to-diagnose' cancers, which are also associated with poorer patient survival.

Professor Neal said 'This research has patients at its heart. Cancer diagnosis needs to be improved, and new and better cancer testing is central to this.

"I am a GP myself and I know how difficult diagnosing cancer can be, and the difficulties that some patients have in getting a prompt diagnosis. Getting the patient tested with the right test at the right time in the right setting should produce major benefits to patients and the NHS."

"It is thanks to gifts left in Wills to Cancer Research UK that researchers, like me, can continue ground-breaking work to help beat cancer sooner", concluded Professor Neal.

CanTest will work towards the discovery of new and effective ways for GPs to diagnose cancers and discover how to maximise different methods in a local surgery setting. Ultimately this project has the potential to save time for GPs and patients and reduce the agonising apprehension of waiting for results. With early diagnosis being a defining element of successful treatment and survival outcomes this research could be truly life-saving.

Leave a life-changing legacy

Gifts in Wills fund more than a third of Cancer Research UK's work which includes essential projects like CanTest.

For more information and to receive your free pack on writing your will call your local Legacy Manager:

Jon Collins on 01423 709 380

Mary Magdalene—The second part of the story.

A wronged woman—mis-represented by the scriptures.

This story of the woman with the bad name, the alabaster jar, the loose hair, the “many sins,” the stricken conscience, the ointment, the rubbing of feet and the kissing would, over time, become the dramatic high point of the story of Mary Magdalene.

The scene would be explicitly attached to her, and rendered again and again by the greatest Christian artists. But even a casual reading of this text suggests that the two women have nothing to do with each other—that the weeping anointer is no more connected to Mary of Magdalene than she is to Joanna or Susanna.

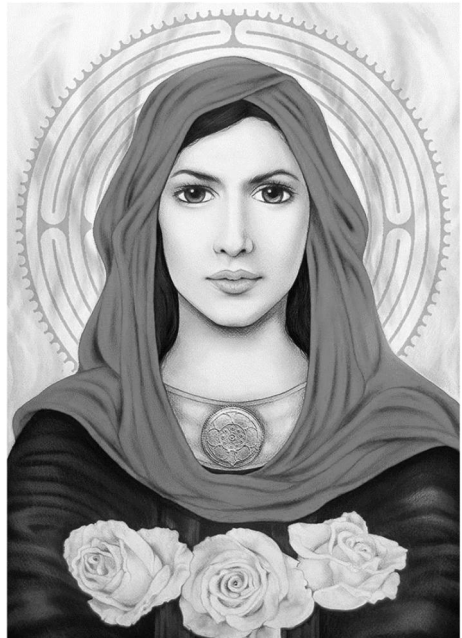
In the passages about the anointing, the woman is identified by the “alabaster jar,” but in Luke, with no reference to the death ritual, there are clear erotic overtones; a man of that time was to see a woman’s loosened hair only in the intimacy of the bedroom. The offense taken by witnesses in Luke concerns sex, while in Matthew and Mark it concerns money. And, in Luke, the woman’s tears, together with Jesus’ words, define the encounter as one of abject repentance.

But the complications mount. Matthew and Mark say the anointing incident occurred at Bethany, a detail that echoes in the Gospel of John, which has yet another Mary, the sister of Martha and Lazarus, and yet another anointing story:

Judas objects in the name of the poor, and once more Jesus is shown defending the woman. “Leave her alone; she had to keep this scent for the day of my burial,” he says. “You have the poor with you always, you will not always have me.”

As before, the anointing foreshadows the Crucifixion. There is also resentment at the waste of a luxury good, so death and money define the content of the encounter. But the loose hair implies the erotic as well.

The death of Jesus on Golgotha, where Mary Magdalene is expressly identified as one of the women who refused to leave him, leads to what is by far the most important affirmation about her. All four Gospels (and another early Christian text, the Gospel of Peter) explicitly name her as present at the tomb, and in John



she is the first witness to the resurrection of Jesus. This—not repentance, not sexual renunciation—is her greatest claim. Unlike the men who scattered and ran, who lost faith, who betrayed Jesus, the women stayed. Chief among them was Mary Magdalene.

Not only was Jesus remembered as treating women with respect, as equals in his circle; not only did he refuse to reduce them to their sexuality; Jesus was expressly portrayed as a man who loved women, and whom women loved.

The climax of that theme takes place in the garden of the tomb, with that one word of address, "Mary!" It was enough to make her recognize him, and her response is clear from what he says then: "Do not cling to me." Whatever it was before, bodily expression between Jesus and Mary of Magdalen must be different now.

Out of these disparate threads—the various female figures, the ointment, the hair, the weeping, the unparalleled intimacy at the tomb—a new character was created for Mary Magdalene. Out of the threads, that is, a tapestry was woven—a single narrative line.

Across time, this Mary went from being an important disciple whose superior status depended on the confidence Jesus himself had invested in her, to a repentant whore whose status depended on the erotic charge of her history and the misery of her stricken conscience.

In part, this development arose out of a natural impulse to see the fragments of Scripture whole, to make a disjointed narrative adhere, with separate choices and consequences being tied to each other in one drama.

A lot of Christians may identify with Mary Magdalene. What makes her compelling is that she is not a whore, but that she is pure by virtue of her repentance. She nevertheless remains a woman with a past. Her conversion, instead of removing her erotic allure, heightens it.

So the invention of the character of Mary Magdalene as repentant prostitute can be seen as having come about because of pressures in the narrative and in the primordial urge to give expression to the inevitable tensions of sexual restlessness. But neither of these was the main factor in the conversion of Mary Magdalene's image, from one that challenged men's misogynist assumptions to one that confirmed them.

The main factor in that transformation was, in fact, the manipulation of her image by those very men. The mutation took a long time to accomplish—fully the first 600 years of the Christian era.

In phase two, when the norms and assumptions of the Jesus community were being written down, the equality of women is reflected in the letters of St. Paul (c. 50-60), who names women as full partners—*his* partners—in the Christian movement, and in the Gospel accounts that give evidence of Jesus' own attitudes and highlight women whose courage and fidelity stand in marked contrast to the men's cowardice.

But by phase three—after the Gospels are written, but before the New Testament is defined as such—Jesus' rejection of the prevailing male dominance was being eroded in the Christian community. The Gospels

themselves, written in those several decades after Jesus, can be read to suggest this erosion because of their emphasis on the authority of "the Twelve," who are all males. (The all-male composition of "the Twelve" is expressly used by the Vatican today to exclude women from ordination.) But in the books of the New Testament, the argument among Christians over the place of women in the community is implicit; it becomes quite explicit in other sacred texts of that early period. Not surprisingly, perhaps, the figure who most embodies the imaginative and theological conflict over the place of women in the "church," as it had begun to call itself, is Mary Magdalene.

Whether through suppression or neglect, the Gospel of Mary was lost in the early period—just as the real Mary Magdalene was beginning to disappear into the writhing misery of a penitent whore, and as women were disappearing from the church's inner circle. It reappeared in 1896, when a well-preserved, if incomplete, fifth-century copy of a document dating to the second century showed up for sale in Cairo; eventually, other fragments of this text were found. Only slowly through the 20th century did scholars appreciate what the rediscovered Gospel revealed, a process that culminated with the publication in 2003 of *The Gospel of Mary of Magdalene: Jesus and the First Woman Apostle* by Karen L. King.

Although Jesus rejected male dominance, as symbolized in his commissioning of Mary Magdalene to spread word of the Resurrection, male dominance gradually made a powerful comeback within the Jesus movement.

Pope Gregory I (c. 540-604) was born an aristocrat and served as the prefect of the city of Rome. After his father's death, he gave everything away and turned his palatial Roman home into a monastery, where he became a lowly monk. It was a time of plague, and indeed the previous pope, Pelagius II, had died of it. When the saintly Gregory was elected to succeed him, he at once emphasized penitential forms of worship as a way of warding off the disease. His pontificate marked a solidifying of discipline and thought, a time of reform and invention both. But it all occurred against the backdrop of the plague, a doom-laden circumstance in which the abjectly repentant Mary Magdalene, warding off the spiritual plague of damnation, could come into her own. With Gregory's help, she did.

Known as Gregory the Great, he remains one of the most influential figures ever to serve as pope, and in a famous series of sermons on Mary Magdalene, given in Rome in about the year 591, he put the seal on what until then had been a common but unsanctioned reading of her story. With that, Mary's conflicted image was, in the words of Susan Haskins, author of *Mary Magdalene: Myth and Metaphor*, "finally settled...for nearly fourteen hundred years."

It all went back to those Gospel texts. Cutting through the exegetes' careful distinctions—the various Mary's, the sinful women—that had made a bald combining of the figures difficult to sustain, Gregory, standing on his own authority, offered his decoding of the relevant

Gospel texts. He established the context within which their meaning was measured from then on:

She whom Luke calls the sinful woman, whom John calls Mary, we believe to be the Mary from whom seven devils were ejected according to Mark. And what did these seven devils signify, if not all the vices?

There it was—the woman of the “alabaster jar” named by the pope himself as Mary of Magdalene. He defined her:

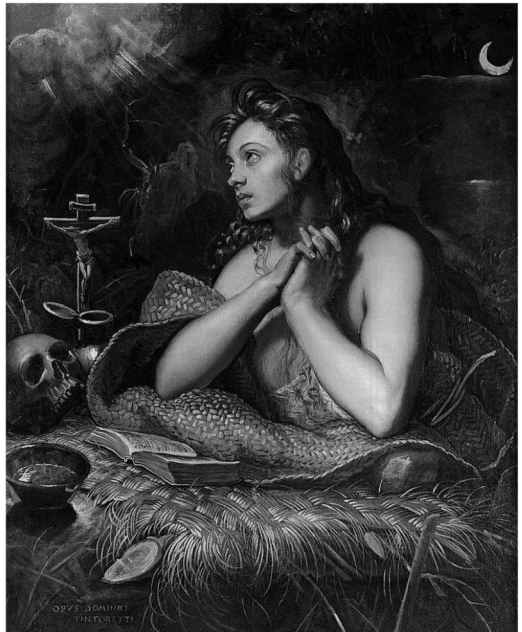
It is clear, brothers, that the woman previously used the unguent to perfume her flesh in forbidden acts. What she therefore displayed more scandalously, she was now offering to God in a more praiseworthy manner. She had coveted with earthly eyes, but now through penitence these are consumed with tears. She displayed her hair to set off her face, but now her hair dries her tears. She had spoken proud things with her mouth, but in kissing the Lord's feet, she now planted her mouth on the Redeemer's feet. For every delight, therefore, she had had in herself, she now immolated herself. She turned the mass of her crimes to virtues, in order to serve God entirely in penance.

The address “brothers” is the clue. Through the Middle Ages and the Counter-Reformation, into the modern period and against the Enlightenment, monks and priests would read Gregory's words, and through them they would read the Gospels' texts themselves. Chivalrous knights, nuns establishing houses for unwed mothers, courtly lovers, desperate sinners, frustrated celibates and an endless succession of preachers would treat Gregory's reading as literally the gospel truth. Holy Writ, having recast what had actually taken place in the lifetime of Jesus, was itself recast.

The men of the church who benefited from the recasting, forever spared the presence of females in their sanctuaries, would not know that this was what had happened. Having created a myth, they would not remember that it was mythical. Their Mary Magdalene—no fiction, no composite, no betrayal of a once venerated woman—became the only Mary Magdalene that had ever existed.

Thus Mary of Magdalene, who began as a powerful woman at Jesus' side, “became,” “the redeemed whore and Christianity's model of repentance.”

Gail,



Kirkstall Abbey and the Cardigans.

Whilst our Patron, Robert Brudenell is descended from the Cardigan family, one of his earlier ancestors also owned Kirkstall Abbey in Leeds.

The Abbey was founded in 1152 - around the same time as our own church at St. Mary's, but whilst the Monks at Nostell Priory and St. Mary's were Augustinian (the so-called Black Canons), those at Kirkstall were Cistercian. They went through some difficult times notably in 1284 losing their sheep to disease which meant they had no wool to sell. They survived and prospered for almost 400 years until Henry VIII finally dissolved the monasteries.

It was in 1671 that the then Earl of Cardigan, James the 5th Earl purchased the Abbey. It was primarily used as farmland since the Abbey itself had fallen into disrepair and was leased from the Cardigan estate. Unfortunately, the 7th Earl, James, Commander of the Light Brigade had run up substantial debts but it was to be another 20 years after his death in 1868 before the Abbey came up for auction.

Leeds Council, concerned for the safe keeping of its heritage and spurred on by rumours of the land and buildings being sold to a developer, sent their Town Clerk to bid at the auction - with the strict instructions to stop at £6000 - a huge sum of money at the time. When the auction began the bids came thick and fast and very soon the £6000 mark was reached. In an increasingly desperate situation, the Town Clerk took it upon himself to bid £6100 but in yet another twist the auctioneer withdrew the lot because there was a £10,000 reserve which could not be met. (With another £3,500 required for the adjoining Abbey House).

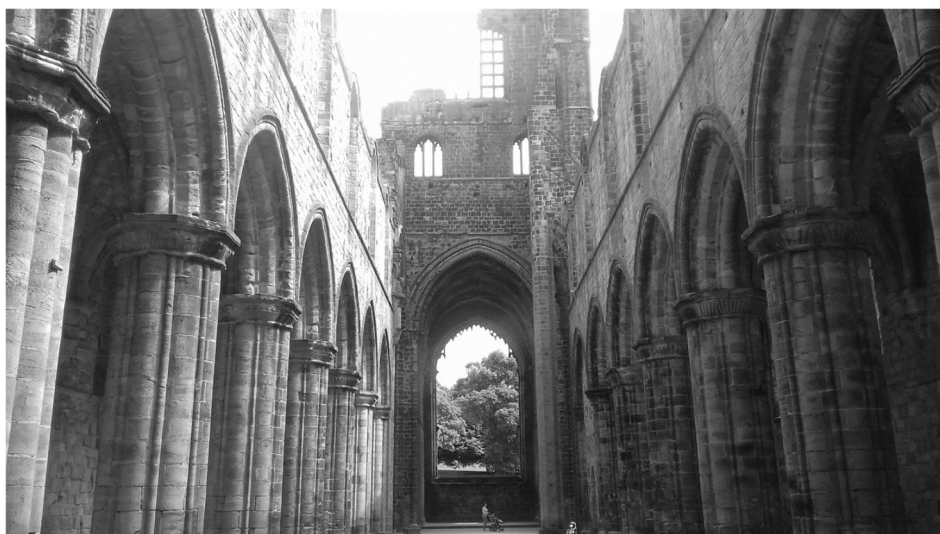
It emerged that a private bidder was prepared to pay a total of £13,500 for both the Abbey and Abbey House and the Council were facing defeat. Up stepped Town Councilor Edmund Wilson - a solicitor and keen Antiquarian - he contacted the Cardigan Estate and agreed to the purchase on behalf of Leeds Council, using £1,350 of his own money to pay the deposit but without the means to pay the balance. Some say brave. Some say foolish.

Clearly the balance of funds had to be found - and quickly.

By a stroke of luck, two delegates from the Leeds Mechanics Institute were in London and met with the famous Colonel North. As it happened he was from Leeds and grew up near Kirkstall Abbey, playing in the grounds as a child. He had also made a vast fortune from guano (seagull poo - very good fertilizer) which he had brought back from Chile and Peru. When he heard of the sale he instantly gave his support - guaranteeing the funds and completing the sale. But Colonel North was not finished. In an extraordinary act of generosity, he gifted the Deeds of the Abbey and lands to the City of Leeds thereby securing this important historical landmark for the people to enjoy. In 1889 the grounds were quickly laid out as parkland and have remained so ever since.

Still today you can park for free in the car park across the road and saunter through the grounds, marvel at the immense Church - cathedral like in its proportions - or sit by the gently flowing Aire River, all set in beautiful parkland. Gail and I enjoyed our recent visit - and Ice Cream!

David.



The Abbey Church today

Churchyard News

The growing season is at full speed so its all hands to the pumps to try and keep on top of it. The display of Bluebells has been marvellous this year, with many more on show now that the dense undergrowth has been cut back.

We have had some lovely comments from many people about the work being done and an increasing number of people are helping out whenever they can. Just one example is someone who came and cut all round the Parish Centre. Still don't know who that was... but it isn't important to know. Also the top cremation plot has had a make-over and looks great—see picture. I do know who that was but she is a shy lady so I'm not telling.....

We have also had some very much appreciated donations for the upkeep of the graveyard and this has been a great boost since the right equipment is essential for staying on top of things. On that note we are looking to buy a decent Leaf Blower as these are not only useful during Autumn but all year round, to remove grass clippings from paths after strimming, leaves from cut hedges and the like.

All this equipment runs on fuel of course, so if you cant help in the Churchyard, even small donations go along way towards keeping things looking good. We do have a separate 'Churchyard' fund so any donations for the Graveyard are kept apart from normal running costs. Just let shy lady Sharon or Barbara know.

After June things might slow down a little—growing wise, so we might have a bit more time to look at other areas. It's a case of playing it by ear this year as we learn how to manage a much bigger area. Many thanks to Brian Gledhill for helping to rebuild the wall down at the bottom end of Church which had fallen into disrepair (see picture).

David.



The Top Cremation Plot looking very splendid



The Repaired Wall

Archbishops' Pastoral Letter to the Parishes and Chaplaincies of the Church of England, for the General Election.

The season of Easter invites us to celebrate and to renew our love of God and our love of neighbour, our trust and hope in God and in each other. In the midst of a frantic and sometimes fraught election campaign, our first obligation as Christians is to pray for those standing for office, and to continue to pray for those who are elected.

Our second obligation as Christians at these times is to set aside apathy and cynicism and to participate, and encourage others to do the same.

The Christian virtues of **love, trust and hope** should guide and judge our actions, as well as the actions and policies of all those who are seeking election to the House of Commons and to lead our country.

This election is being contested against the backdrop of deep and profound questions of identity. Opportunities to renew and reimagine our shared values as a country and a United Kingdom of Great Britain and Northern Ireland only come around every few generations. We are in such a time.

If our shared British values are to carry the weight of where we now stand and the challenges ahead of us, they must have at their core **cohesion, courage and stability**.

Cohesion is what holds us together. The United Kingdom, when at its best, has been represented by a sense not only of living for ourselves, but by a deeper concern for the weak, poor and marginalised, and for the common good.

Courage, which includes aspiration, competition and ambition, should guide us into trading agreements that, if they are effective and just, will also reduce the drivers for mass movements of peoples.

Stability, an ancient and Benedictine virtue, is about living well with change.

To our concern for housing, health and education as foundations for a good society, we add marriage, the family and the household as foundational communities, which should be nurtured and supported as such, as a blessing for the whole of society.

Parishes and Chaplaincies of the Church of England serve people of all faiths and none. Their contribution and that of other denominations and faiths to the well-being of the nation is

immense - schools, food banks, social support, childcare among many others - and is freely offered. But the role of faith in society is not just measured in terms of service delivery.

The new Parliament, if it is to take religious freedom seriously, must treat as an essential task the improvement of religious literacy. More immediately, if we aspire to a politics of maturity and generosity, then the religious faith of any election candidate should not be treated by opponents as a vulnerability to be exploited. We look forward to a media and political climate where all candidates can feel confident that they can be open about the impact of their faith on their vocation to public service.

Religious belief is the well-spring for the virtues and practices that make for good individuals, strong relationships and flourishing communities. In Britain, these embedded virtues are not unique to Christians, but they have their roots in the Christian history of our four nations. If treated as partners in the project of serving the country, the churches - and other faiths - have much to contribute to a deep understanding and outworking of the common good.

Mainstream religious communities have a central role to play; whilst extremist narratives require compelling counter-narratives that have a strong theological and ideological foundation.

Cohesion, courage and stability are all needed in our response to the continuing national conversation about migration and refugees.

These deep virtues and practices - **love, trust and hope, cohesion, courage and stability** - are not the preserve of any one political party or worldview, but go to the heart of who we are as a country in all of its diversity.

An election campaign, a Parliament and a Government that hold to these virtues give us a firm foundation on which to live well together, for the common good.

We keep in our prayers all those who are standing in this election and are deeply grateful for their commitment to public service.

All of us as Christians, in holding fast to the vision of abundant life, should be open to the call to renounce cynicism, to engage prayerfully with the candidates and issues in this election and by doing so to participate together fully in the life of our communities.

In the Name of our Risen Lord,
Justin Welby - Archbishop of Canterbury
John Sentamu - Archbishop of York

Poetry Corner

This is a poem, given to me by one of my colleagues at the Food Bank - they have printed it in their magazine, it is by Brian Bilston:

Pause for Thought

(Read this from top to bottom in the usual way, then from bottom to top)

Refugees

They have no need of our help

So don't tell me

These haggard faces could belong to you or me

Should life have dealt a different hand

We need to see them for who they really are

Chancers and scroungers

Layabouts and loungers

With bombs up their sleeves

Cut throats and thieves

They are not

Welcome here

We should make them

Go back where they come from

They cannot

Share our food

Share our homes

Share our countries

Instead let us

Build a wall to keep them out

It is not OK to say

These are people just like us

A place should only belong to those who are born here

Do not be so stupid as to think that

The world can be looked at another way.

In view of Archbishop Welby's letter in May's magazine - I think it's quite appropriate and two entirely different meanings.

Barbara Tate



St Marys Church Family Fun Day 24th June 2017

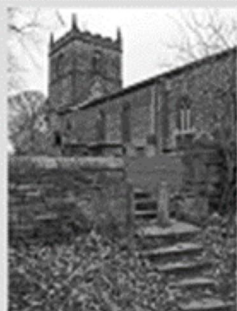
10am to 2pm
in the Vicarage Gardens

With Special Guests:

Hill Top Primary School Choir
96 Squadron Dewsbury Air Cadets & Band
Pupils of Woodkirk Academy—Open Mic

Come and enjoy this Community Event,
fantastic fun for all ages, something for
everyone with stalls, face painting, crafts,
cakes, games, acts as above
and much, much, more!

With Raffle Prizes of £150, £75,
£50 plus many more.



Comparison table of beliefs for the three major world religions: Christianity, Islam and Judaism

Topic	Christianity	Islam	Judaism
Origin of the Name	From the Greek: <i>christos</i> , 'Anointed' - referring to Jesus Christ.	Derived from an Arabic word for 'submission'. Also related to the Arabic word <i>salaam</i> , 'peace'.	From the Hebrew: <i>Yehudim</i> , 'Judah'.
Founder	Jesus Christ (c. 4 B.C. - 30 A.D.)	Mohammed (570 - 632 A.D.) ¹	Abraham (First Patriarch, born c. 1800 B.C.)
Divisions	Three main groups: Orthodox , Protestant and Roman Catholic .	Two main groups: Sunni and Shia (The division occurred due to a dispute as to the legitimate successor of the prophet Mohammed). There is also a mystical/ascetic movement in Islam known as Sufi.	Several divisions, including Hasidic, Conservative and Reform Judaism. Ethnic groupings include Ashkenazi (The majority) and Sephardi Jews.
Followers (2009 Estimates)	2,200 Million (2.2 Billion)	1,500 Million (1.5 Billion)	14 Million
Nature of God	One God, who exists in three distinct persons (The Trinity): Father, Son and Holy Spirit (Matthew 28:19).	One God (Arabic: <i>Allah</i>), who is not a trinity. The Islamic view of God is called strict Monotheism (Quran 112:1).	One God (known in English as 'Yahweh' or 'Jehovah') - "...Hear Israel, the Lord is our God, the Lord is one." (Deuteronomy 6:4).
Holy Book(s)	The Bible (from the Greek: <i>Biblos</i> , 'books'), given by God to man. The Bible writers were inspired by God in their writings. Thus Christians refer to the Bible as the <i>Word of God</i> (2 Timothy 3:16).	The Quran or Koran (Arabic: 'recitation'), revealed to the prophet Mohammed over a period of about 20 years. The Quran is the final revelation given by Allah to mankind.	The Hebrew Tanakh, similar to the Christian Old Testament, comprised of the Torah (Hebrew: 'Law'), <i>Nevi'im</i> ('Prophets') and <i>Ketuvim</i> ('Writings').
Jesus Christ	The second person of the Trinity and born of the Virgin Mary. "...true God from true God" (Nicene Creed)	Isa (Jesus) was a prophet, sent by Allah and born of the Virgin Mary, but not divine (Quran 5:17).	An ordinary Jew, not the <i>Messiah</i> nor a divine person.
Jesus Christ, The Mission of	To reconcile Man to God, through his death as a sacrifice for the sins of all mankind.	To proclaim the <i>Injil</i> , or gospel. This gospel has been corrupted over time by human additions and alterations.	As Judaism rejects the idea of Jesus as <i>Messiah</i> , his mission is of no relevance.
Jesus Christ, The Death of	"For our sake he was crucified..he suffered death and was buried. On the third day he rose again..he ascended into heaven."	Jesus was not crucified (Quran 4:157), but was raised to Heaven by Allah (4:158).	Jesus was crucified for his claim to be divine.

Topic	Christianity	Islam	Judaism
Holy Spirit	The third person of the Trinity, truly divine: "...with the Father and the Son he is worshipped and glorified." (Nicene Creed)	Identical with the Angel Gabriel, who appeared to the Prophet Mohammed giving him the Quranic text.	Not a distinct person, but a divine power which for example, was given to the Prophets.
Other Traditions	The writings of the early church fathers and ecumenical councils, including the Creeds.	The Hadith, a collection of traditions/sayings of the Prophet Mohammed. The Hadith functions as a supplement to the Quran, giving guidance to Muslims.	The Talmud, an oral tradition explaining and interpreting the Tanakh. It includes the Mishnah - a code of Jewish law.
Examples of Rituals	The Sacraments, including Baptism and Holy Communion (Eucharist). In Orthodoxy and Roman Catholicism, five more are added, viz: Confirmation (Chrismation), Marriage, Penance, Holy Orders and Anointing of the sick. Prayer is also an important part of the faith.	Five important rituals (known as the pillars of Islam): 1. <i>Shahadah</i> - A profession of faith. 2. <i>Salat</i> - Prayer five times daily. 3. <i>Zakat</i> - alms giving. 4. <i>Sawm</i> - Fasting during the Holy month of <i>Ramadan</i> . 5. <i>Hajj</i> - Pilgrimage to the Holy city of Mecca.	Rituals include the Circumcision of newly born Jewish males, <i>Barmitzvah</i> - a ceremony marking the 'coming of age' of Jewish Boys and observation of the Sabbath (<i>Shabat</i>). As in the other faiths, prayer is important. The Jewish prayer book is called the <i>siddur</i> .
Sin	We inherit a sinful nature through our common ancestor Adam, who rebelled against God. Jesus Christ atoned for our sins through his death on the Cross (Romans 5:12-17).	There is no concept of original sin, nor vicarious atonement. All Humans are born sinless, but human weakness leads to sin.	Judaism rejects the doctrine of <i>original</i> sin. Atonement for sins committed is made through seeking forgiveness from God in prayer and repentance. In addition, the day of atonement (<i>Yom Kippur</i>) is set aside specially for this purpose.
Salvation	By grace through faith in Jesus Christ (Ephesians 2:8-9). ³	Achieved through good works, thus personal righteousness must outweigh personal sin (Quran 23:101-103).	Through good works, prayers and the grace of God. There is no parallel to the Christian view of substitutionary atonement.
Hell	A place of everlasting punishment for the unrighteous (Matthew 25:46). There is no crossover between Heaven and Hell.	A place of torment and fire (Quran 25:65, 104:6-7). In Islam, Hell is known as <i>Jahannam</i> . <i>Jahannam</i> has several levels and a person may not necessarily spend eternity there.	Traditionally, there is the concept of Gehinnom or Gehenna - those who die in sin may suffer temporary punishment, but certain sins merit eternal punishment. For the most part, Judaism does not emphasize the afterlife.

Brian gets a new Licence

Church Warden Brian Gledhill was sworn in at a Service at Wakefield Cathedral, on May 18th accompanied by his wife Sandra as well as Revd Sharon, Barbara and Gail who supported him during the swearing in. The Service was lead by the Rt Revd Nicholas Baines, Bishop of Leeds.

These words were said by the Church wardens:

'I do solemnly swear that I will faithfully and diligently execute the office of Churchwarden within my Parish, and I will perform all the duties thereof to the best of my knowledge and ability.'

See Bishop Nick's words to the Churchwardens on the following page....



Brian and Sandra after the Service

Bishop Nick speaks to the Churchwardens...

In visits to each of the five Episcopal Areas, Bishop Nick has been highlighting the changes that the Church of England will be faced with in the coming years.

He has just completed the annual Primary Visitations in which all churchwardens are formally admitted to office. He says, "The Visitations are normally carried out by the Archdeacons, but I've chosen to do them this year so that I can personally thank the churchwardens for what they do and to underline the importance of the role. It has also given me the opportunity to address the clergy and lay workers in each Episcopal Area".

He continues...

I want to thank you: thank you for coming this evening to do what is legally required of you as churchwardens; thank you for being willing to serve as churchwardens for the coming year; thank you for all you do for the sake of God and the church in this vital role.

The office of churchwarden is one of the most ancient in England. And this fact in itself places the role and remit of churchwardens in that place of tension between the old and the new - an old office in a church that must renew itself in each generation. I for one do not need to be reminded of the cost of change or of the challenges facing churches in small, large and complex communities in the north of England in the twenty-first century.

Thank you for hearing the call of other friends of Jesus to take heart, get up, and respond to his call. You are not alone. You are remarkable people. And you are firmly in the prayers of myself and my colleagues as we look to the coming year. Thank you, thank you, thank you for being co-workers with us in the ministry and mission of the church in this part of Yorkshire. And when you are clearing the drains or getting the roof checked, remember that this is also spiritual worship for the sake of God's kingdom. And it is never wasted.

May God bless you in all you do.

Rt Revd Nicholas Baines. Bishop of Leeds

Brian's Funny Bone.

KETCHUP

A woman was trying hard to get the ketchup to come out of the bottle. During her struggle the phone rang so she asked her 4-year-old daughter to answer the phone.

"It's the Vicar, Mommy," the child said to her mother. Then she added, "Mommy can't come to the phone to talk to you right now, she's hitting the bottle."

BROTHERLY LOVE

A Sunday school teacher was discussing the Ten Commandments with her five and six year olds.

After explaining the commandment to "honor thy father and thy mother," she asked "Is there a commandment that teaches us how to treat our brothers and sisters?"

Without missing a beat, one little boy answered, "Thou shalt not kill."

BIBLE

A little boy opened the big family bible. He was fascinated as he fingered through the old pages. Suddenly, something fell out of the Bible. He picked up the object and looked at it.

What he saw was an old leaf that had been pressed in between the pages.

"Mama, look what I found", the boy called out.

"What have you got there, dear?"

"I think it's Adam's underwear!"

HOLIDAY BLUES

A Pastor in Florida lamented that it was very difficult to get his message across to his congregation.

"It's so beautiful here in the winter," he said, "that heaven doesn't interest them. And it's so hot here in the summer that hell doesn't scare them."

Brian Gledhill

SANDRA'S SEASONAL SUGGESTIONS

Here are a few tips for June. It's getting warmer (?) and things may be putting on a spurt. Hopefully you will be harvesting lettuces, new potatoes and maybe, early peas.

1. Lift young strawberries off the ground and place straw underneath to prevent rotting.
2. Start feeding tomatoes once the first truss of flowers has set. Ensure compost and beds are always moist and never left to dry out. This will help prevent blossom end rot.
3. Carrot root fly are active in June so protect carrots, parsley, celery and parsnips with fine mesh.
4. Pinch out tips of broad beans once pods start to form. This helps deter blackfly.
5. Plant out cucurbits (Pumpkins, Courgettes, Squash, Gherkins etc) Keep an eye out for Jack Frost and protect with fleece or newspaper.
6. Weed onions and shallots and snap off any flowers that may appear.
7. Water peas and potatoes.
8. Sow more Lettuce, Radish, Spring onion, Salad leaves and Coriander.
9. Plant out Sweetcorn and sow Fennel where it is to grow.
10. Tie in Runner Beans as they grow.

Sandra.

Church Mouse Tales...

I was sitting idly on a pew-end the other day with the sun streaming in through the window, dappled sunlight danced on the carpet and everything in the world seemed tranquil.

'Beautiful morning!', boomed Hubert, the Black Canon causing me to leap back in shock. Luckily the pew runner broke my fall.

'You used to be my friend,' I pointed out, rubbing one or two sore bits.

'Never mind that,' went on Hubert, 'I'm thinking of a holiday now that the weather is improving.'

'Oh good - peace and quiet', I replied sulkily, 'where are you thinking of going?'

'This year I thought I might try Bolton for a change..' Hubert mused.

'Bolton!?' I asked somewhat incredulously. 'I mean of all the places to visit - what is there at Bolton?'

Hubert opened his mouth to reply but I cut him off.

'I mean - I know there's a Steam Museum, a Theatre, quite a good Market and even a Fred Dibnah Heritage Centre, but even so....'

'Bolton Abbey.' Hubert said seriously.

'Oh er THAT Bolton.' Luckily it's not easy to see embarrassment on a mouse's face.

'Well I'm sure it will be very nice.....'

'What about you Misha? Where will you go this summer?' Hubert said raising his eyebrows.

'Well I would have thought that would be obvious', I smiled.

'Mousehole.'

Misha

CUDDLY TOY APPEAL—MORE NEEDED...

I would like to make an appeal for some more soft/cuddly toys to be 'won' at the Garden Party.

They do not have to be new but preferably in good, clean condition please.

We have done so well in the past year or so with some very generous donations.

All the toys were 'won' at the Christmas Fair so our present stock is low.

Thank you.

Sandra Gledhill

Albert's Colourful Quiz

1. In Coronation Street which actress played the Character Ena Sharples?
2. Which creature is known as the 'Wise man of the Forest'?
3. In 1985 which Greenpeace ship was sunk by French operatives?
4. What colour is a Polar Bear's skin?
5. In which film did Diana Ross portray the life of singer Billie Holliday?
6. What colour is pure molten Gold?
7. Which colours were the title of a Warren Beatty film of 1981?
8. A 1980 film starring Dan Ackroyd and John Belushi?
9. Godthab is the Capital of which country?
10. Which group had a hit record with 'The Wall'?
11. By what nickname was the elder son of King Edward III known?
12. Which world heavy weight boxing champion was known as the Brown Bomber?
13. Which Bing Crosby record sold the most copies?
14. Which James Bond film has a colour in the title?
15. Which American group has the same name as two England footballers & had a hit with 'Yellow Moon'?
16. In the 1970's which horse won the Grand National 3 times?
17. Which 1960's British pop group included Eric Clapton, Jack Bruce & Ginger Baker?
18. Canadian singer/songwriter Joni Mitchell had a 1960's hit named after which vehicle?
19. What was the name of the Moody Blues hit with a colour in the title?
20. Which wine was a big hit for singer Elkie Brooks?

Albert

Answers on P42

Diary for the coming weeks

(Morning Prayer will take place at 9.00am Mon, Tues, Thurs & Fri.)

June

3rd Sat	9:30am	Church & Churchyard Clean up
4th Sun	10:30am	Holy Communion
7th Wed	10:00am	Morning Praise with Gail
10th Sat	2:00pm	Wedding
11th Sun	10:30am	All Age Service
	12 noon	Holy Communion
	1:30pm	Baptism
	4:30 pm	Prayer walk starts from Gail's.
	6:00pm	Songs of Praise at Ch. Of the Nazarene
12th Mon	7:30pm	PCC Meeting
14th Wed	10:00am	Holy Communion—BCP
15th Thu	11:00am	Holy Communion at Lydgate Lodge
	7:00pm	Social Group Meeting at Vicarage
18th Sun	10:30am	Holy Communion
	12:30pm	Holy Baptism
	1:30pm	Holy Baptism
21st Wed	10:00am	Holy Communion—Iona
24th Sat	10:00am	Family Fun Day—to 2pm
25th Sun	10:30am	Holy Communion
	12:30pm	Holy Baptism
28th Wed	10:00am	Holy Communion—Healing

July

1st Sat	9:30am	Church & Churchyard Clean up
2nd Sun	10.30am	Holy Communion
5th	10.00am	Holy Communion—God's Goodness
9th Sun	10:30am	All Age Service
	12 noon	Holy Communion

Answers to Albert's Quiz: - 1. Violet Carson 2. Orangutan
3. Rainbow Warrior 4. Black 5. Lady sings the Blues 6. Green 7.
Reds 8. The Blues Brothers 9. Greenland 10. Pink Floyd 11. The
Black Prince 12. Joe Louis 13. White Christmas 14. Gold Finger 15.
The Neville Brothers 16. Red Rum 17. Cream 18. Big Yellow Taxi
19. Nights in White Satin 20. Lilac Wine.

FROM THE PARISH REGISTERS

BAPTISMS

We welcome into our church family:-

Layla May Barugh
Trystan Harry Awork
Freya Rose Morton
Noah George Hurst



DEATHS

We give thanks for the lives of:-

Lynn Swales
George Darley
Angus Dixon
Christine Jackson
Eric Sturgess
Leonard Beecham



WEDDINGS Please pray for all
couples who are were married at St
Mary's in May 2017:

Andrew Powell & Emma Lamb



May there always be work for your hands to do.
May your purse always hold a coin or two.
May the sun always shine upon your window pane.
May a rainbow be certain to follow each rain.
May the hand of a friend always be near to you and
May God fill your heart with gladness to cheer you.
(Traditional blessing)

Parish Centre Rentals

**We have space for Groups
who may be interested in
using the Parish Centre on a
Monday or Wednesday
evening.**

**Nominal Cost is £50 for
3 hours.**

**Contact: Sally Shaw
01924 475048 for more
information.**

Andrew Roper

Painter & Decorator

Wallpaper Hanging

**Tel: 01132 189324
Mob: 07855 169672**

**30 Years Experience
Spenslea Grove, Morley
Leeds, LS27 0DZ**

Advertise in

St Mary's Parish Magazine

Contact: The Editor (see page 2)

Annual Fee for Advertising 2015:

Quarter Page £30.00

Half Page £60.00

Full Page £100.00

Shirl's Curls

Local fully qualified Ladies Mobile Hairdresser with over 20 years' experience.

Shirley brings the professional salon experience to you in the comfort of your home, without the stress of travelling or parking.

Specialising in cutting/styling, foils, colouring and perming.



Get in touch to discuss your needs and to book an appointment.

To Contact Shirley Tel : 07805 804 015

Did you know?

We place our Parish Magazine on our website each month therefore YOUR Advert reaches many more people.

St Mary's Church engaging with the local community and supporting local business owners.

BENNETT OF MORLEY

FUNERAL DIRECTORS

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Tel 0113 2525374

An independent family business,
the 5th generation of the Marshall
family who were established in
1891. The family pride themselves
on their caring and understanding
of the bereaved and offer a complete
funeral service including a pre-paid
funeral 'plan'.

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CONSULTANTS

CHRISTINE BENNETT
RACHEL STONES

RESIDENCE
3 HOLLY COURT
TINGLEY

What's on

Mothers' Union	3 rd Monday in the month 2:00 pm Brenda Dixon 0113 253 4078
Playgroup	Monday, Tuesday & Thursday 9:30am to 12:00pm Becky Schofield 07811 146958
Girl Guides	Tuesday 7:30pm Vikki Springett 07841 513530
Toddler Group	Wednesday 9:15-11:00am Sally Shaw 01924 475048
Rainbows	Thursday 5.30 - 6.30pm Ruth Osenton-Brown 01924 607393
Brownies	Thursday 6.30 - 7.45pm Hannah Tombling 01924 501892
Keep Fit Class	Thursday 8:00pm Margaret Hampshire 01924 476721
Young at Heart	1 st & 3 rd Thursdays 2:00pm Brenda Dixon 0113 253 4078
Beavers	Friday 5:00pm to 6:15 pm Gail Townsend 0113 252 8710
Cubs	Friday 6:30pm to 7:45 pm Marianne Ingham 07778 542302
Scouts	Friday 8:00 pm to 9:30 pm Trevor Holdsworth 0113 253 0927
Explorer Scouts	Friday 7:45 pm to 9:30 pm Chris Ingham 07816 517838

Services

1st Sunday of the month:

10:30am Holy Communion

2nd Sunday of the month:

10:30am All Age Worship for adults and children

12:00pm Holy Communion

3rd Sunday of the month

10:30am Holy Communion

4th Sunday of the month:

10:30am Holy Communion

5th Sunday of the month

10:30am All Age Holy Communion for adults and children

Wednesdays:

10:00am Holy Communion

3rd Thursday:

11:00am Holy Communion at Lydgate Lodge

Morning Prayer 9.00am—Monday, Tuesday, Thursday & Friday

To arrange for **Baptisms** please contact: Liz Aveyard
on 07791 324221

Baptisms held at 12.30pm on 1st, 3rd, 4th and 5th Sundays

To **book weddings, funerals, or the reading of banns** please
contact our Coordinator, Gail Townsend (0113 2528710) email:
Gail.Townsend12@gmail.com