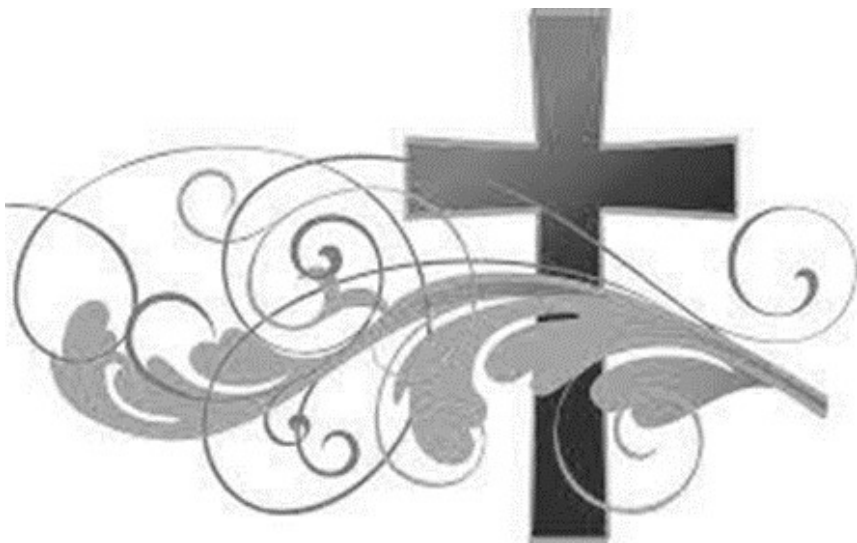


Parish News

St Mary's, Woodkirk

Happy Easter

April 2018



This Month:

*Open Days; Open Minds; Open
Hearts; Open Spirits.*

www.stmarywoodkirk.org

Who's who at Woodkirk

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Contributions for the Weekly News Sheet
by Thursday evening please.

Deanery Synod reps: Brian Gledhill & Gary Mortimer

Elected Members of the Parochial Church Council:

Brian Gledhill, Gary Mortimer, Neal Pinder-Packard, Dawn Tattersfield,
Dave Townsend, Barbara Tate, Liz Aveyard, Gail Townsend, Sandra Gledhill,
Charlotte Sykes, Pernoe Liburd.

If you enjoy the magazine— a donation of 60p really helps to keep it going!

In this Month's Magazine:

Features:

- Vicar's letter p10
 - Prayerful Thought p12
 - Church Open Day p15
 - Churchyard Tour p18
 - In times of Doubt p22
 - The Woodkirk Quaker p24
 - Changing Times p32
-

Also this Month:

- Albert's Quiz p30
- Poetry Corner p31
- Church Mouse Tales p35
- Brian's Funny Bone p37
- Quiz Answers p37
- Diary for the coming weeks p38
- From the Parish Registers p39

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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.

A man who was completely innocent, offered himself as a sacrifice for the good of others, including his enemies, and became the ransom of the world. It was a perfect act.

Mahatma Gandhi

Vicar's Letter

I am writing this letter after the Palm Sunday Service - an odd service really, one of celebration in the midst of the sombre tones of Lent. Today, we celebrate Jesus' triumphant entry into Jerusalem where palms were waved and strewn on the floor, and the people shouted Hosanna!! In fact this was a parade, a parade that the people are happy to partake in, because this man, this Jesus, was going to meet their expectations and become their new leader by overthrowing the political and religious regimes of their time.

Sadly, for them he was not the leader they expected. Jesus was a different kind of leader, whom they did not recognise, and so as fickle as people are, and with their expectation unmet, within five days the masses had turned against him and he was crucified.

Which brings us to resurrection and new life. The resurrection itself happened in darkness, in a cave, in complete silence, with the smell of the damp earth and cold stone. New life starts in the dark, and sometimes the darkness lasts for a long time. Seeds in the ground may have a long wait before they germinate. These last few weeks of snow have certainly halted the growth of spring flowers and the newness of life which they bring after the darkness of winter. But when those flowers bloom, the dainty snowdrops, followed by the warmth of the daffodils and the majesty of the bluebells we see and enjoy new life after the darkness of winter.

The resurrection itself points to the new life of Easter Sunday when Christians celebrate the risen Christ but what difference does that actually make? How do we live as Easter people?

Easter is a time when we acknowledge that the risen Christ lives in each of us, and as we change we experience the joy of being redeemed, the joy of being affirmed, the joy of having the courage to change and be more flexible in our lives, the joy of knowing we are unique and valuable in God's economy of grace,

and finally that we accept our woundedness allowing us to minister to others.

The song of Alleluia! Christ is risen! - needs to remain on our lips each and every day.

He is risen indeed! Alleluia!



Prayerful Thought

Hello again

And here we are at another Easter, how can it come around again so fast?

I was a big fan of Victoria Wood and I always remember her talking once about "...how time flies doesn't it, Christmas, Cadbury's Crème Eggs, Christmas, Cadburys Crème Eggs!"

And whilst this still makes me chuckle, it reminds me that we need to be careful that we're not focussing on the wrong things.

If you saw my article in the February magazine, you may remember that I set myself a Lenten challenge to read the whole of the New Testament, all 27 books. Unfortunately I didn't manage it. There were a number of reasons and I must confess that not allowing myself sufficient time each day was one of the factors. However, I can say that the main reason really was that I felt I was focussing on the wrong thing. Yes I was reading Matthew, Mark, Luke and John etc, but whilst many stories were familiar to me, some sections were not, however, I wasn't really gaining anything, I was just focussing on reading and getting through that days allotted chapters.

Reading the New Testament should be more than just going through the motions, and whilst I don't expect, at this stage, to do an in depth Bible Study of the whole of the New Testament, I have recognised that I should focus less on the number of days it takes me to read the New Testament and look in a little more detail at the books of the New Testament which I know will take me much longer, probably months rather than weeks, but hopefully will make it more meaningful.

One thing I did find in Matthews Gospel that I'd never read

before was Matthew Ch23 v24 which says...

“ You blind guides! You strain out a gnat but swallow a camel.

I don't know why particularly, but I liked this phrase, it made me chuckle and so I decided to look it up in a little more detail.

In my study Bible Matthew Chapter 23 13 – 32 is headed with “Seven woes on the Teachers of the Law and the Pharisees” and it goes on to explain that the scribes and the Pharisees comprised a very small portion of the Jewish populace, and in fact, we are talking about an even smaller group of people, as Jesus is only addressing these remarks to those who were present in the Temple on this particular occasion.

Now in this context woes meant something like ‘alas’ or ‘how unfortunate’ and Jesus was pointing out how hypocritical these teachers of the law and Pharisees were because they focussed on obeying pedantic legal details rather than the main focus of what the law was about, ergo ‘they strain out a gnat but swallow a camel!’. In the following verse Jesus uses a different image when he uses the example of cleaning the outside of the cup and dish but not the inside and therefore “...leaving the cup full of greed and self indulgence!”

Just before Easter I was lucky enough to be away on holiday. My mum and I had been on a cruise, sailing from the London Port of Tilbury. Whilst waiting for our call to be able to leave the ship and commence our journey home, the announcer warned us that as part of the construction works going on in the wider port area, at a particular time, there was to be an explosion as they were demolishing a building. I went up on deck to see if I would be able to see anything. I was not the only one, there were a few of us, looking in a direction where we thought the

work may be going to happen. Needless to say when we heard the bang, we were looking in the wrong direction, but luckily, the building didn't collapse immediately, and we at least saw it gently collapsing in a heap of dust. We were focussed on the wrong thing, in this case, looking the wrong way!

In our world today, quite often through our media and advertising, we are directed to think or feel or look a particular way, and not always, but in some cases, this really is the wrong way, or perhaps we are only directed at something, some tragedy, for a few days, before it disappears from our newspapers and television screens.

Sometimes I feel that Easter is a bit like that, we are focussed during Lent, perhaps giving something up or perhaps attending Lent groups etc, but then after Easter Sunday we just return to normal, despite this seismic event, the resurrection of Jesus.

My prayer to you this Easter is that whilst you can enjoy again perhaps those things you gave up for Lent, and can, if you wish, have a lovely chocolate Easter egg for breakfast on Easter Sunday if you would like one, that you think about what else Easter means, that you are able to focus on the love of God in the resurrection of Jesus, and that you carry that love over the weeks after Easter and not just forget about it once your Easter egg has been enjoyed.

Love and Cadbury's crème eggs!

Dawn Tattersfield.

St. Mary's Open Day

On 17th March we planned to open our doors for a Church and Churchyard Open Day. When we arrived in the morning it was 2 degrees and snowing. Should we continue? Would anyone come?



Time to get out the barbeque....



Yes I think it must be some kind of record to have an outdoor Barbeque in March—in the snow! Well done to Tom, Brian and Gary who braved the weather and served up a delicious combination of Burgers and Bacon butties.

Yes, but did anyone turn up, I hear you ask?

Well I'm delighted to say Yes! Lots of people right from the start (and even before then!) turned up and enjoyed the History displays—with local historian Peter Aldred on hand too, to answer questions about local life going right back to Viking times. Many thanks to Peter for giving his time on a Saturday when he would normally have been at his shop display in Morley Market.

There were cakes too...made by Lizzie, as well as tea and coffee.



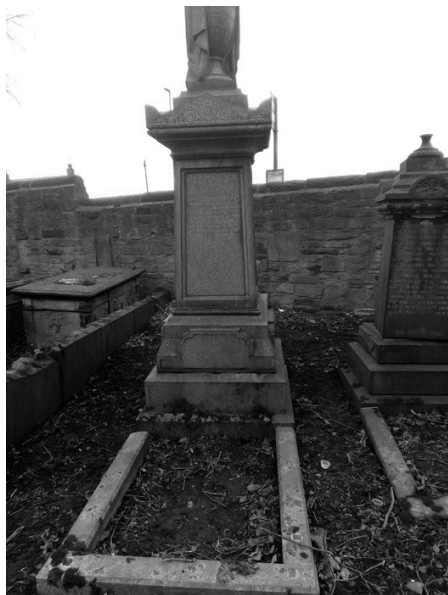
Meanwhile, for the hardy, there were churchyard tours where groups could take a tour around the graveyard to look at some of the more interesting graves....

Here is a look at a few of them:

Near the Church we have **John & Amelia Shaw**. Amelia passed away in 1984. The family are related to the Metcalfes, who in turn married into the Jefferson family. Stanley Jefferson followed his father into the theatre business and went to America as an unknown comic. It was there he met another unknown comic called Oliver Hardy and Stanley Jefferson changed his name to Stan Laurel.



John Haigh was born in 1826 at West Ardsley and was the son of John Sykes Haigh, of Syke House. The family was a big name in the colliery industry and opened a number of collieries in the area including Dawgreen; the Raven's Lodge Colliery in Ravensthorpe; Dewsbury Moor; Flushdyke Gawthorpe, Morley and West Ardsley. Despite his wealth he never lost touch with the workers and was often known to be at the collieries at 5am to go down the shafts to check working conditions.



John 's funeral at Woodkirk was said to be the largest seen in Dewsbury District for 20 years. The cortege left his Eightlands home for a church service at Dewsbury Parish Church and then travelled to Woodkirk for another service.

The Soothill Quarry disaster.

Three men died and three others injured when a crane fell into a quarry at James Akeroyd and Sons, Howley Quarry in September 1902. A huge piece of stone weighing 12 tons was being hauled to the top by a steam crane when the crane reeled over and dropped to the bottom of the quarry. It crushed two workers, one from Leeds and the other from Birstall. The third man killed was engine man Walter Carr from Pawson Street, Morley.

The Inspector of Quarries told an inquest that there were plenty of large stones in the foundation but the mortar contained so little lime that it could never have set or had any adhesive effect.



Preston Jenkinson was interested in the improvement of Well Lane and the building of the Plaza Cinema and soon bought a piece of land at the junction of Well Lane and Commercial Street where he built a store with a billiard room above. He did the same at the Hick Lane building which, at the time, was said to be Yorkshire's biggest establishment for oilcloths, carpets, house rugs and bedding.



Sadly, Preston died at the age of 51 when he attempted to get onto a tram, slipped and fell to the ground fracturing his skull.

John Henry Green. Apparently this is the man with two graves, one here and one in Horbury Cemetery and was laid to rest in the mid 1800's.

John became a director and managing partner of the firm of Hartley, Green and company, manufacturers, merchants and shoppers of army goods. John was actively interested in musical matters and was associated with the Leeds Philharmonic Society for more than 25 years. But why should he be in one grave and his wife in another? Was there a family rift or was it strictly down to religion? Mr Green came from a Methodist background and although he switched to an Anglican church he didn't like the high church rituals at St Peter's



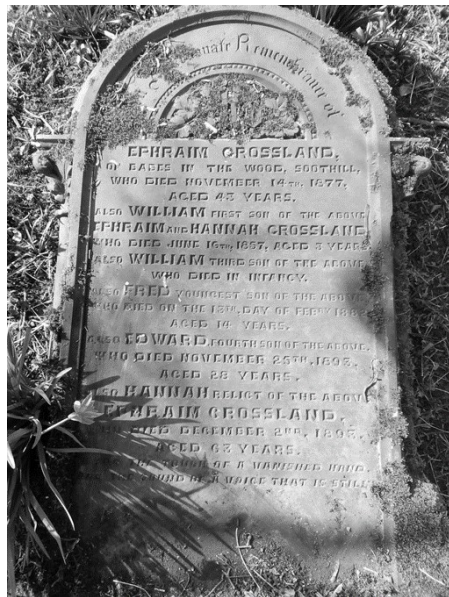
Horbury and often clashed with the Vicar over what he considered the Romanising of the Anglican Church. So when he died he had the first part of the funeral service at Horbury Methodist Church, and decided to have his final resting place at nearby Woodkirk which was a much lower churchmanship.

Constance Saville was from Balaclava Terrace, Tingley and on Christmas Eve 1936 her Father, Lewis Saville, said his daughter had been sent on an errand to a shop across Thorpe Lane for a

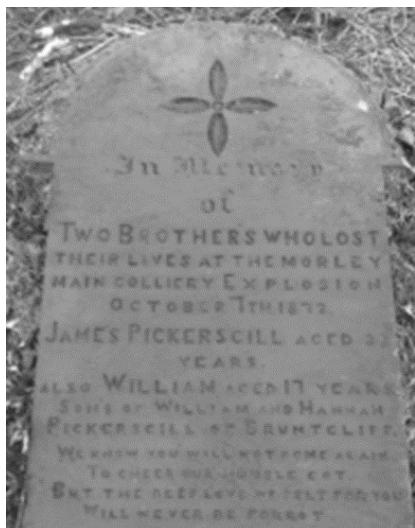
bottle of vinegar. Robert Berry said he was travelling towards Tingley crossroads when suddenly a little girl came out from the back of a beer lorry. She was only four or five feet away when she appeared and he could not stop in time. Constance was only 8 years old when she died that night from severe abdominal injuries and a fractured pelvis.



Ephraim Crossland was the licensee of the Babes in the Wood and apparently he started the Batley Horse Society and the Batley Agricultural Show. He is one of three Innkeepers buried in the churchyard, all within a few yards of each other. George Askew was at the New White Bear in the late 1800's and George Sharp who looked after the Old White Bear, which stood opposite at Tingley crossroads (now roundabout) around the same time, tragically loosing his 3 daughters to sickness all within 2 years.



Morley Mining Disaster. This is one of two mining tragedies from the graveyard. Here are the two brothers **James and William Pickersgill** who were both lost when the explosion at Morley Main Colliery occurred on Monday 7th of



October 1872. Thirty-three miners lost their lives and it was reported that the majority of the miners had died of suffocation as the explosion had destroyed the ventilation in that part of the mine, also hampering the rescuers in bringing the bodies to the surface. James was 32 years old and was married with six children. His brother William was just 17. Also can be found is Albert Oldroyd of Commonsides, West Ardsley who lost his life at Soothill Wood Colliery in 1906 aged 34 years.

In times of doubt

In times of doubt, difficulty, and trials, our fundamental beliefs about God and our faith are revealed. So how can Christians find faith in the midst of doubt? How can they trust God's plan when their lives seem out of His control, and prayers seem to go unanswered or, sometimes it feels, even unheard?

If you or someone you love has been there, these questions may be far more personal than theoretical. You might wonder: Is God good? Is He sovereign? Does He care?

When we're assailed by trials, we need perspective for our minds and relief for our hearts. It's essential we realign our worldview by God's inspired Word: "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16).

God's sovereignty is the biblical teaching that all things remain under God's rule and nothing happens without either His direction or permission. God works in all things for the good of His children (see Romans 8:28), including evil and suffering. He doesn't commit moral evil, but He can use any evil for good purposes.

Paul wrote, "In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will" (Ephesians 1:11).

"Everything" is comprehensive—no exceptions. God works even in those things done against His moral will, to bring them into conformity with His purpose and plan. We can follow Scripture's lead and embrace the belief that a sovereign God is accomplishing eternal purposes in the midst of painful and even tragic events.

Suffering and life's difficulties either push us away from God or pull us toward Him. Auschwitz survivor Viktor Frankl wrote in *The Unconscious God*, "Just as the small fire is extinguished by the storm whereas a large fire is enhanced by it, likewise a weak faith is weakened by predicaments and catastrophes whereas a strong faith is strengthened by them."

Only when you jettison ungrounded and untrue faith can you replace it with valid faith in the true sovereign God—faith that can pass, and even find strength in, life's formidable tests.

The devastation of tragedy is certainly real for people whose

faith endures suffering. But because they do not place their hope for health, abundance, and secure relationships in this life, but in an eternal life to come, their hope remains firm regardless of what happens.

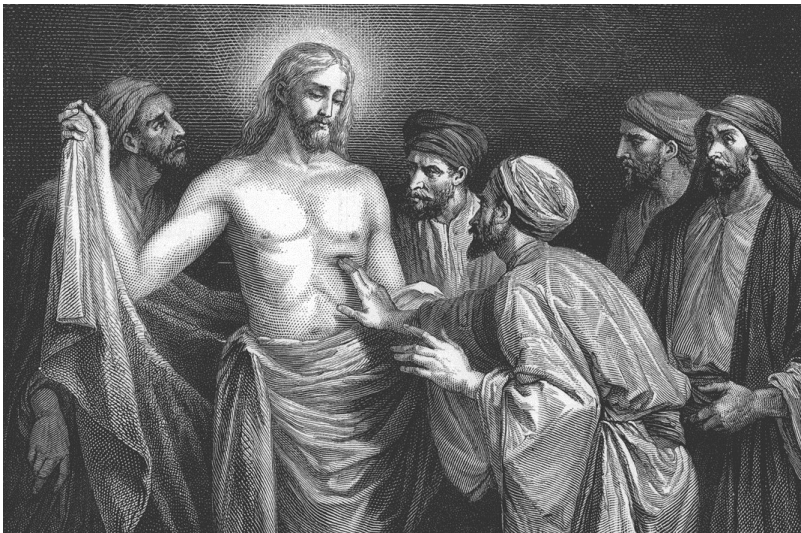
Faith means believing that God is good and that even if we can't see it today, one day we will look back and see clearly His sovereignty, goodness, and kindness.

Paul Tournier said, "Where there is no longer any opportunity for doubt, there is no longer any opportunity for faith."

Trusting God is a matter of faith. "So faith comes from hearing, and hearing through the word of Christ" (Romans 10:17). We must immerse ourselves in God's Word.

As a solar panel stores sunlight's energy, faith is established only by regular exposure to the truth and application of that truth to the events we confront in our lives. This is why it's essential that we attend a church that teaches God's Word and that we study it daily ourselves. When our beliefs are established on the truth, we are more likely to stand during times when doubts assail us.

Gail



ANTHONY NUTTER OF WOODKIRK AND THE SEEDS OF QUAKERISM.

Colin Burland looks in more detail at our Vicar's board and who was on it.

Anthony Nutter was the minister incumbent at Woodkirk during James Nayler's childhood. It is not known exactly when he came to Woodkirk, but most accounts say about the year 1605. He died at about the age 83 in January 1634, when James was 16 years old, and eight years before the English Civil Wars began. Although we find no mention of Anthony Nutter in Nayler's writings, we can be confident that the minister of his village church during most of his formative years would have influenced his religious thinking and spiritual experience. A prominent Puritan nonconformist, Nutter could have been the most important figure in Nayler's life before he met George Fox. Nutter's influence also could have touched Fox indirectly, as he was vicar of Fox's church in Fenny Drayton, Leicestershire, [sometimes called Drayton-on-the-Clay] some years before Fox was born there. [As is well known, James Nayler and George Fox were the first leading lights of the Quaker movement]. Anthony Nutter's career spanned fifty-five years from his ordination in 1578 during Elizabethan times, through the reign of James 1, into the reign of Charles 1.

The prayer-book of the Anglican Church, established by Elisabeth 1 in 1559, preserved many rituals carried over from the Catholic practice and legitimized them in English law. The Puritans, however diverse, agreed among themselves that much of the ritual and artefacts of worship in the prayer book were not only Catholic, but also lacked Scriptural authority. The Puritan objective was to restore the English church to its Biblical origins. About ten years after his ordination Nutter was caught up publicly in this controversy.

Many Puritans wished to convert the Church of England into a Presbyterian body. In the belief that this could be done, they organized a series of Presbyterian styled conferences beginning in 1582 annually until 1588. After the 1586 conference, a puritan

prayer-book and a 'Book of Discipline' was offered for acceptance by Parliament, but this was never passed. The 1588 Warwickshire Presbyterian conference was subjected to investigation. The organizers, were charged for holding these unauthorized classes, for preaching without proper license, and for speaking against the Bishops. They were dismissed from their ministries. Although Nutter was interrogated he was released without charge. However he was arrested along with 18 other participants at the 1590 conference and imprisoned in London. Nutter and several others remained incarcerated for three years, after which they were released without charge. He returned to his ministry at Fenny Drayton in 1593, but despite his recent ordeal, refused to conform to the dictates of the state church. In 1593 he defended a woman who refused to be "churched" after childbirth, and in 1594 he was presented to the Bishop of Lincoln for various other offenses which he admitted.

When James 1 became King in March 1604 he proclaimed the primacy of the Book of Common Prayer, reissued and updated from the 1559 Elizabethan version. This was an unexpected blow to the Puritan movement, including Anthony Nutter who soon faced charges again of nonconformity. In October the Bishop of Lincoln Diocese summoned 93 ministers, including Nutter, for nonconformity to a variety of well-known charges, such as refusal to wear the surplice, improper performance of baptism, non-compliance with the order of worship, and failure to use the proper prayers from the Book of Common Prayer. Nutter begged time to consider his responses and dragged out his considerations to an extent that must have suggested contempt for the episcopal court. At last, seven months after the King's decree, Nutter announced his decision, that indeed he had not conformed, to the Book of Common Prayer, declaring that "... whatsoever is the convention of man is not to be allowed in the service of God." The Bishop sentenced him to deprivation of his parish, to which Nutter appealed to a higher ecclesiastic court without success. 1605 found him without a church.

The plaque in Woodkirk church has his tenure there beginning in 1600, but this must be a modern approximation, as he was not ejected from Fenny Drayton until 1605. However his tenure at Woodkirk was well under way by 1619, the year of his first recorded conflict with the church courts in the Diocese of York. But how, after losing his parish ministry in one place as a result of notorious conflict with the state church, could he find employment in another church not very far away?

The answer may be found in the web of connection between rich and powerful families, which gave him recommendation and referral to another post. Nutter's parish at Fenny Drayton had long been a seat of Puritan nonconformity supported financially as well as politically by the powerful Purefey family. When he moved to Woodkirk, he went to the precincts of a similarly powerful family, the Saviles. Sir John Savile was Lord of the Manor of Woodkirk, Ardsley, and much of Wakefield and Batley. He hired the Puritan non-conformist, Nutter, as his family chaplain at Howley Hall and had him installed at Woodkirk, which due to its proximity to the hall, was supported by the Savile family as a donative, similar to a chapel of convenience. The Archbishop of York may not have liked it, but the Savile family was far too powerful to be worried about employing a troublesome cleric. Nutter, because of his deprivation in 1605, could not be put forward to the bishop as a proposed vicar or rector. The chaplaincy was an acceptable compromise. What Nutter did with it still would be subject to the Archbishop of York's oversight, limitations, and sanctions.

Nutter did not stay out of trouble at Woodkirk. At least three times he was charged for nonconformity in various matters. The first time, in 1619, was just after James Nayler's birth. Nutter was presented to the archbishop's court for delivering Communion while he was seated and the recipients of the bread were standing, not kneeling as prescribed. Some of his congregants were also charged with refusing to kneel for Communion. Like many other Protestants at the time Nutter refused to practice a Catholic ritual which supported the transubstantiation belief. Similarly offensive was the Baptism ritual. Many Puritan nonconformists, Nutter included, refused to use either the cross, or the sign of the cross, in Baptism, as no

such thing was found in Scripture and was regarded as superstitious idolatry. Another controversy centred on infant baptism, which became a focal point in the Baptist movement, as well as, in later years, one of James Nayler's issues with the Independents. We have no clear evidence of Nutter's position, but when charged with nonconformity with the ritual at Woodkirk, he replied that he had never baptised there as far as he could remember. It is uncertain whether the ancient baptismal font at Woodkirk church could have been where James Nayler was baptised. I have been unable to find any record of his baptism. Perhaps the most persistent offense charged against Nutter and other Puritan ministers was failure to wear the surplice, the white over-garment worn by Catholic priests and required as well by the Book of Common Prayer in the Church of England. A church near Woodkirk was found by the bishop's examiners not even to have a surplice in the church, and not to have owned one for many years. When Nutter was charged for the surplice offense at Woodkirk, the church wardens here, too, were unable to produce one for examination. They were charged to obtain one and certify to it, but the wardens failed to do so, and they were excommunicated.

In 1623, when Nayler was a little boy of about five years, Nutter was charged again with several offenses. The third set of charges came in 1633, only months before Nutter's death during a time when he was too infirm to travel the thirty miles to York. In years prior to 1633 the High Commission of York tried twenty or so cases a year, the visitations and subsequent trials of 1633 were on a new and much more intense scale. Under Charles 1's authority cases as serious as Nutter's were transferred to the Chancery Court at York which now sat weekly instead of monthly trying many more cases, 41 cases of nonconformity in 1633. Nutter's charges in 1633 included failure to read the required Litany from the prayer-book and again failure to wear the surplice. Nutter could not or did not choose to attend the hearings, which may have been held locally at Woodkirk, but more likely were held at the parish town, Batley, or the deanery town, Pontefract. He was excommunicated for his persistent nonconformity and failure to appear before the court. That did

not settle the matter, and soon his case was brought to the Chancery Court at York. Again Nutter failed to appear. Another local minister under charges, Thomas Gilbert, pleaded on his behalf for age and infirmity as extenuating circumstances, securing the dismissal of Nutter's current charges, but it is unclear whether the excommunication still held. This would have meant loss of his parish employment and his support by its tithes, and he would have had to pay the replacement minister out of his own funds.

Financial hardship, however, was probably minimal in Nutter's case because of his support as Savile's chaplain and the fact that the Woodkirk church and its tithes were effectively Savile's to govern as well. There was no possibility that Woodkirk's minister of the past twenty-eight years would be left without financial support at the age of eighty-three. Indeed his estate at the time of his death in early 1634 included large sums of money for several members of his extended family, as well as to his elderly successor, "James Ridley, Clerke Minister of Woodkirk." In his will Nutter described himself, not as vicar or rector, but simply as, "Anthony Nutter of Woodkirk, Clerk and unworthy minister of Christ..."

Anthony Nutter died in 1634 and was buried at Woodkirk 3rd January 1634. His will indicates that he was fairly wealthy. As a widower, and having no children of his own, he left most of his estate to his siblings and nephews and nieces. This included his brother Edmond's son, Hatevil Nutter. "I give my brother Edmund, his wife and children the somme of six pounds thirteen shillings fflower pence and alsoe I give unto Hatvill his sonne for whome I was Witnes at his Baptisme the somme of Three pounds over and above his parte in the foresaid somme of six pounds thirteen shillings fflower pence." He also left twenty shillings to a John Reyner, who was named co-executor of the will. This legacy probably enabled both Hatevil Nutter and John Reyner to sail with their families to America in 1635, and to purchase land and property. Reyner, originally from Gildersome, became a minister in Plymouth, Mass. in 1636, and in Dover, New Hampshire in 1655. Hatevil Nutter became part owner of a saw-mill and owner of a ship yard in Dover. He also helped set

up Dover's Church in 1638 where he was an elder. It is ironic that both Anthony Nutter's close friend, John Reyner, and his favoured nephew Hatevil Nutter, although esteemed by the local people and after escaping religious intolerance in England should achieve such great notoriety for their persecution of Quakers.

At the time of Anthony Nutter's death in 1634, not only Woodkirk and other Yorkshire churches but the whole of the Church of England was in turmoil. People were leaving their congregations to form new ones. However illegal, this was possible and not uncommon. The gathering place for one such Independent congregation was just down the road at Haigh Hall, as close to James Nayler's home as Woodkirk was. It was from here, after the Civil War and after his meeting with George Fox, that James Nayler was excommunicated as a Quaker.

Colin Burland



ALBERT'S 'WHERE ARE THEY' QUIZ

Can you name the fictional location of the following:

1. Yogi Bear
2. Porridge
3. Coronation Street
4. The Archers
5. Crossroads
6. Superman
7. The Simpsons
8. Merlin
9. Father Ted
10. Winnie the Pooh
11. Peter Pan
12. The Good Life
13. Billy Bunter
14. Heartbreak
15. A Touch of Frost
16. Psycho
17. Drop the Dead Donkey
18. Prisoner—Cell Block H
19. Dad's Army
20. The Sugdens

Albert

Answers on Page 37

Poetry Corner

Do Not Ask Me to Remember

Do Not Ask Me to Remember
Don't try to make me understand
Lest me rest and know you are with me
Kiss my cheek and hold my hand
I'm confused beyond your concept
I am sad and sick and lost
All I know is that I need you
To be with me at all cost

Don't lose your patience with me
Do not scold or curse or cry
I can't help the way I am acting
Can't be different though I try
Just remember that I need you
That the best of me is gone
Please don't fail to stand beside me
Love me till my life is done.

Anon. (with thanks to Alice).



THE CHANGE WE NEED

Change is something we all need. It is an ongoing part of life. With its constant flux, life demands adjustments for our schedules and plans. Essentially, change is the new norm. But people's spiritual lives call for more than slight changes to the calendar. Our lives are in need of transformation.

As we know, transformation is not about trying harder or having a better life. Mark Twain reportedly said that church is good people standing in front of good people teaching them to be good people. The change people need is not simply about being a better person; that would be a gross misunderstanding of change and transformation. The gospel is bigger than simple moralism, and we need to understand the very nature of transformation. Sometimes, what we need is a universal translator that helps us understand words like "change" and "transformation." It is much like what we need in a marriage relationship for spouses to understand one another.

Words can mean one thing from a communicator and something altogether different to the hearer.

Do we really want to produce good religious people? We see what becomes of good religious people from the encounters Jesus had with the Pharisees. God wants—as should we—to see people transformed at a spiritual level rather than a behavioral level.

Though often thought of in the same sense as a New Year's resolution, transformation does not come from decisions made on January 1. Instead, it comes from re-creation from new life in Christ. What some people think they need most is not in their circumstances, but in themselves. It is not the ability to try harder, but it is a life entrusted to Jesus.

So, when we talk about "change," translate it to mean "gospel change." It is not the same thing as trying harder; in fact, there is no trying involved. Transformation occurs not because we "do," but because Christ has "done." So let us share three principles about the change we all need:

1. Real change starts with new life, not just a new leaf.

The apostle Paul wrote, "Therefore if anyone is in Christ, there is

a new creation; old things have passed away, and look, new things have come" (2 Corinthians 5:17,). The very heart of the Christian faith revolves around change, but it is not turning over a new leaf—it is living out a new life.

Christian transformation always involves something old passing away and something new taking its place. But too many people misunderstand the words. They believe, "If I change, then God will like me more." But this is the false change that comes from religious idealism. It is a misunderstanding of the teaching of the gospel.

Some seek change through obedience. Tim Keller say it this way: *"Religion says, 'I obey; therefore I am accepted.'*

Christianity says, 'I'm accepted, therefore I obey.'" Our acceptance and subsequent change is affected by the work of Jesus Christ through his death and resurrection.

Everything else leads to exasperation. Trying to "turn over a new leaf" is a temporary fix to an eternal problem.

We need to give up on changing our own lives. Rather than wasting our lives on self-initiated change, we should give over our lives to God's work to grant us a new life. Our minds cannot even begin to dream up the radical new life that is needed.

In John 3, Jesus was approached by someone who needed change. Nicodemus had the right pedigree, the right spiritual training, and the right position in society, but had not been transformed.

He was most likely moral and definitely religious. But Jesus informed him of the need to be "born again" (John 3:3).

Nicodemus did not need more rules but rather a new life.

Nicodemus had to unlearn the matrix in which he lived—the idea that rules and regulations bring about lasting spiritual change.

They don't. Rules can modify behavior, but only the gospel can impart new life. We should never be satisfied with merely a new way of life. *Only a new life will suffice.*

2. Real change is a process, not a destination.

Nobody ever gets to a place of being everything God has called them to be on this side of eternity. It is part of why we yearn for the eternal life with him. Our life is one of growth. The transformation we encounter because of the gospel is how God

is shaping our lives to mirror Jesus.

Peter wrote, “By these He has given us very great and precious promises, so that through them you may share in the divine nature, escaping the corruption that is in the world because of evil desires” (2 Peter 1:4).

It is an overwhelming thought that God would share his “divine nature” with us.

By removing the human desire for significance and replacing it with the divine nature of sacrifice, God sets our lives in a new direction. It is a new process we partake in that causes life to have true significance—reflecting God’s glory.

3. Change is letting go and grabbing hold.

God doesn’t force anyone to change, but he calls us to change. Here are some of the reasons that change is difficult for people:

a. Because people are stubborn

Have you ever tried to take something out of a two-year-old’s hand? Many Christians trap themselves with a clenched fist. Holding onto pride, hobbies, preferences, or any other thing can keep a person from the new life Christ wishes to form in them.

b. Because people are comfortable

Did you know that some people still use a rotary-dial phone? Why? Because they are comfortable with it. It is familiar, and they have mastered it.

Are there places like that in the spiritual lives of us? Absolutely. We get comfortable with sins that keep us from knowing Christ better. We get comfortable with irrelevant practices at church that keep others from understanding the gospel. We get comfortable with our standard of living, and it keeps us from the mission of God’s kingdom.

c. Because we are afraid

Fear of the unknown is sometimes a reason people don’t change. It is hard to change. Even good change costs some of a person’s security. Leaving the proverbial “comfort zone” will cause a ripple effect that carries a price.

The change we all need is the change offered by Christ. It is a transformation that we are privileged to serve as an ambassador for in this life.

Gail

Church Mouse Tales

The following is based on a true story but names have been changed to protect the innocent.

Spring has sprung. It took it's time this year, and I must confess, being such a little creature and only my fur to keep me warm, I was certainly glad to see the back of that snow! Hubert the Black Canon had been muttering up and down the church, he, at least, had his winter habit on.

Since the new boiler was put in I found a little hidey hole and had kept lovely and warm (mostly). Then a few weeks ago, the snow came, but that didn't stop folks getting their new barbeque out and serving food ! It smelt gorgeous. Hubert was chuntering that there were all these people around, but I thought it was great.

There were boards around the place showing the wonderful progress in the churchyard, and others showing how the church had looked many moons ago, long before I was a little mouseling. Hubert remembered some of these times. He talked me to sleep on a number of evenings. I didn't really mean to go to sleep, but his voice was just so soporific I couldn't help it!)

When I finally woke up, one Wednesday morning, as folk were in for a service, things had come to a bit of a standstill. and I was sure I heard a squeaky rendition of "Show me the way to go home!". I was quite surprised, as this is not a hymn I am used to hearing in church, and also, some of the words were a bit slurred. Anyway after folk had gone and all was quiet I managed to catch Hubert and find out what had happened.

Apparently a friendly ladybird had been buzzing around and got a little too inquisitive and fallen into the Chalice. As a little mouse I would have been a bit worried if it was me, as it has steep smooth sides and would be difficult to get out of - Hubert went on to explain that it was being used and was full of wine. Ah, I said, that explains the squeaky singing. Yes said Hubert, our ladybird had fallen in, had a slurp and got slightly drunk. Luckily Rev Sharon had fished him out and put him on the windowsill where he staggered to a stop and slept off the effects!

Poor ladybird, perhaps he'll give the Chalice a wider berth next time!

Hope you have a very Happy Easter.

Misha xx





St Mary's Playgroup Woodkirk

Sessions are:

Monday, Tuesday & Thursday
9:30am - 12.00pm (term time)

Ofsted Registered: 320725

Enquiries: stmarysplaygroup12@hotmail.co.uk



AN OLD DOBERMAN *(with thanks to Brian)*

An old Doberman starts chasing rabbits and before long, discovers that he's lost. He sees a lion charging in his direction. The old Doberman thinks, "Oh, oh! I'm in deep trouble now!" Noticing some bones on the ground close by, he immediately settles down to chew on the bones with his back to the approaching cat. Just as the lion is about to leap, the old Doberman exclaims loudly:

"Boy, that was one delicious lion! I wonder, if there are any more around here?"

Hearing this, the young lion halts his attack mid-stride, a look of terror comes over him and he slinks away into the trees.

"Whew!," says the lion, "That was close! That old Doberman nearly had me!"

Meanwhile, a squirrel who had been watching the whole scene from a nearby tree, figures he can put this knowledge to good use and trade it for protection from the lion. So, off he goes.

The squirrel soon catches up with the lion, and strikes a deal for himself with the lion. The young lion is furious at being made a fool of and says:

"Here, squirrel, hop on my back and see what's going to happen to that conniving canine!"

Now, the old Doberman sees the lion coming with the squirrel on his back and thinks, "What am I going to do now?," but instead of running, the dog sits down with his back to his attackers, pretending he hasn't seen them yet, and just when they get close enough to hear, the old Doberman says.....

"Where's that squirrel? I sent him off an hour ago to bring me another lion!"

Moral of this story...

Don't mess with the old dogs...

Age and skill will always overcome youth and treachery!

QUIZ ANSWERS: 1. Jellystone National Park 2. Slade Prison 3. Weatherfield 4. Ambridge 5. Kings Oak 6. Metropolis 7. Springfield 8. Camelot 9. Craggy Island 10. 100 Acres Wood 11. Never Never Land 12. The Avenue, Surbiton 13. Greyfriars School 14. Aidsfield 15. Denton 16. The Bates Motel 17. Globelink News office 18. Wentworth Detention Centre 19. Walmington on Sea 20. Emmerdale

Albert Shaw

Diary for the coming weeks

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

April

1st Sun 10.30am Easter Day Holy Communion

3rd Tue 7 pm Wardens Meeting

4th Wed 10.00am Holy Communion: Healing

5th Thur 7 pm Social Meeting

7th Sat 9:30am Church & Churchyard clean up

8th Sun 10:30am All Age Holy Communion

12:00pm APCM

9th Mon 7:30pm PCC Meeting in church

11th Wed 10.00am Holy Communion: Gods Goodness

14th Sat 1 pm Wedding

15th Sun 10:30am Holy Communion

12.30pm Holy Baptism

16th Mon 9:30am Mission Group

18th Wed 10.00am Holy Communion: BCP

19th Thur 11.00am Lydgate Lodge—Holy Communion

21st Sat 6:30pm Gang Show

22nd Sun 10.30am Holy Communion

25th Wed 10.30am Holy Communion

29th Sun 10.30am Holy Communion

FROM THE PARISH REGISTERS

BAPTISMS

We welcome into our church family:-

Laura Jane Cowley
Thomas Senior
Holly Jane Hunt



DEATHS



We give thanks for the lives of:-

Robert Sheard
Joyce Ward

WEDDINGS Please pray for all
couples who married at St Mary's,
especially:



May...

The blessings of the Lord guide you,
Protect you and be with you....
On Easter and always!!

Parish Centre Rentals

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

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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
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 Joanne Rutledge 07950 580877
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@stmarywoodkirk.org