

# *The Link Magazine*

*July & August 2015*

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## **MINISTER'S LETTER**

Dear Friends

It is a long time since I wrote a minister's 'last letter' but that is what I'm now faced with. What I don't want it to do is turn it into a Bafta speech, but even though I haven't been here very long, I do need to add in a few words of thanks. Perhaps I can begin by thanking the ecumenical community for their welcome and support, but most specifically David P-W and David P at St. Edmund's and St. Andrew's for their collegueship, help & support, but most of all their friendship, which I have greatly valued over these last three years. I also need to thank everybody at Lidgett for supporting me and sharing this journey with me. It's been three years I won't forget in a hurry. OK, I need to stop there as this is quickly becoming 'bafta-esque'.

I know moving on is difficult on lots of levels, as none of us likes change, it's not something human beings deal with easily... well most of us. But change is a part of everyday life for us, from time (minutes, days, weeks, years...), to seasons, from sporting success to failure, or vice versa, (unless you're a Sunderland fan when it's failure to more failure) I could go on. I have discovered over these last few years that if I embrace change I can see a positive in lots of it. Yes there is the really difficult change we experience in bereavement, and I'm not suggesting for one moment that we can find a positive in that, but I do believe that there is much positive in other types of change. Yes I will miss the many friends I have made over my time here, but I take many happy memories with me. Perhaps I can leave you all with the last verse of a hymn I hope to be having at one of my last/leaving services – we seem to get several as Methodists.

When we set up camp and settle  
to avoid love's risk and pain,  
you disturb complacent comfort,

pull the tent-pegs up again;  
 keep us travelling in the knowledge  
 you are always at our side,  
 give us courage for the journey,  
 Christ our goal and Christ our guide.

Methodism began as a *movement* and that word in itself signifies change. My last challenge for you is to begin to try and embrace change, look for the positives, find the adventure in being a *movement*, and know that when “your tent pegs are pulled up” God will be sharing that new journey with you. It may not be an easy one, but you walk it in very good company.

It’s been a joy.

**Andrew**

#### **DATE FOR YOUR DIARY**

Date for your Diary: On Friday 24th July at 7.00pm there will be a buffet supper to say farewell to Andrew and his family. Please sign the sheet on the notice board if you are able to come.

*Andrew, everyone at Lidgett has appreciated your ministry and wishes you well for the future. Ed.*

#### **WORSHIP IN JULY**

July 5th	10.30 am	Revd Andrew Atkins	
	6.30 pm	<i>Chapel Allerton</i>	
July 12th	10.30 am	Mr Paul Spencer	
	6.30 pm	Revd. Andrew Atkins	Holy Communion
July 19th	10.30 am	Revd Andrew Atkins	
	6.30 pm	<i>Circuit Service &amp; Ecumenical Service</i>	
July 26th	10.30 am	Revd. Andrew Atkins	Holy Communion

**WORSHIP IN AUGUST**

Aug 2nd	10.30 am	Mary Patchett	
	6.30 pm	<i>Chapel Allerton</i>	
Aug 9th	10.30 am	Mr Ben Machekyanga	
	6.30 pm	Revd. Susan Greenhart	Holy Communion
Aug 16th	10.30 am	Mr Grenville Jensen	
Aug 23rd	10.30 am	Revd. David Hall	Holy Communion
Aug 30th	10.30 am	Revd. Robert Creamer	
	6.30 pm	<i>Ecumenical Service St Edmund's</i>	

**PRAYER FOR CHANGE**

*Published in the magazines of St Andrew's, St Edmund's and Lidgett Park*

Look outside.

What do you see?

Rain, sunshine, flowers, trees, people, animals, cars, walls, windows .....

Give thanks for *this* is God's world.

Look at the news headlines.

What do you read?

Give thanks for *these* are God's people.

Look in a mirror

Who do you see?

Look deep and search beyond the eyes

Give thanks that God resides in *you*.

Face the mirror outwards

Who do others see?

Give thanks.

Look out to the world

And share our common God with thanks. **Amen**

# Charity Fun Day

12 Montagu Place, Leeds, LS8 2RG

Saturday 11<sup>th</sup> July 2015

2.30pm to 5pm

**Free Admission but all donations gratefully received**



**Bouncy Castle**

**Strawberries and Cream**

**Plant Stall**

**Cake Stall**

**Bring & Buy / Bric-a-brac**

The day is organised to help raise funds for the Leeds **Chernobyl Children's Project**. The charity enables **vulnerable children** to have a recuperative break with hosting families in the UK.

**Offers of help with contributions to the stalls or helping to run one of them greatly appreciated.**

**Tel:0113 4400736 or e-mail: [germ.buster@phonecoop.coop](mailto:germ.buster@phonecoop.coop).**

## THOUGHTS FROM A HOUSE GROUP

The Thursday group has now come to the end of its study of 1 Corinthians, finishing with a varied and interesting discussion of chapter 15 where Paul discusses the nature of life after death in the light of Christ's Resurrection.

At the Annual Church Meeting Andrew began with a period of silent reflection in which we remembered all the members of the Lidgett Park community who had died in the previous months. It is a central part of Christian belief that there is continued life with God at the end of this earthly existence, but as Jesus makes clear (Matthew 22:23-33) this is not simply an extension of life as we know it now. Similarly, Paul (1 Cor. 15: 35-50) says "Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven". It is something both different from and more than we experience now.

The resurrection of the body is an important part of Christian belief, but what do we mean by this when our earthly body disintegrates and decays after death? Paul makes it clear that it is more than a simple revival of our earthly body and talks in terms of a spiritual body. Nevertheless, expressing our continued life after death in bodily terms, as opposed to simply spiritual terms, is making an important statement. Our bodies are an integral part of the people we are here on earth and as they change as we go through life, so we change as people. Our bodies bear all the experiences of our lives. Without our bodies we do not exist as personalities, they are essential to who and what we are, so when we talk about existence after death in bodily terms it is a way of asserting that, whatever form our continued life may take, it will be recognizably us. The essence of this Christian doctrine is surely that in our existence after death we are not simply part of some amorphous spiritual world but we continue as the unique identities God created us to be.

### **Stan Pearson**

Every human life involves an unfathomable mystery, for man is in the middle of the universe, and the riddle of man is his endowment with personal capacities.

God has put within our lives meanings and possibilities that quite outrun the limits of mortality.

### **Harry Emerson Fosdick (1878—1969)**

## **A DEMENTIA-FRIENDLY CHURCH—summary of a recent study day**

Is your church dementia friendly? This was probably one of the challenges faced by those who listened to Revd. Gaynor Hammond when she gave her sensitive, informed and sometimes entertaining talk about dementia at Oakwood Church on Saturday 16<sup>th</sup> May. Gaynor was a nurse before she became a Baptist Minister and was one of the people involved with a project on dementia at a time when those suffering from it were considered beyond help.

She began by telling us what it feels like in the Early Stages when you may know what you want to say but can't remember the words you need –it is frightening. There may also be a loss of simple skills, like how to fasten a button, and mood and personality changes which make it difficult for families to recognise the person they once knew. How can we care for someone with dementia and their families and carers?

These people need looking after physically but Gaynor reminded us that we must also minister to the human spirit. 'There is a spiritual need in all of us to be affirmed, valued and have a sense of self worth'. She stressed the importance of giving people a feeling of love, hope and peace, enabling them to give love as well as receive it.

The Middle Stage of dementia is when a person lives in an earlier era of their lives and so in conversation you have to enter their time and not attempt to 'bring them back to reality'. She gave us practical ideas on how to act when visiting a person with dementia and all of her suggestions were illustrated with examples from her own wide experience and knowledge.

In the Later Stage of dementia there may be little or no response to our words but our presence may be a comfort and the senses of touch and smell may still make them aware of our presence. She reminded us that although it may seem a waste of time to visit someone at this stage Jesus cared for the sick, the lonely and the lost.

So how can we make our churches welcoming for dementia sufferers and their carers? When preparing worship for them we have to focus on the old and familiar in choosing hymns and prayers and readings. Familiar music is an effective way to engage them and singing two or three well-known hymns is a

good way to begin. A short, informal sermon using practical objects as a memory cue can be helpful and is often appreciated by others in the congregation too! Gaynor pointed out that sometimes the ministry of tea, coffee and cakes after the service can be the most important.

A Dementia-Friendly Church is about supporting the person who has dementia and their family and friends both pastorally and spiritually. They have to feel valued and encouraged to use the gifts they still have rather than focussing on what they cannot do. They also have to be supported through all stages of their illness and this means being with them from the beginning so when they need help members of the church family are already familiar to them.

Learning that someone has dementia can raise feelings of helplessness, discomfort and loss and it may seem easier to avoid that person rather than face up to the situation. However, by getting to know them, sharing their reminiscences and making them feel truly accepted in our churches we are fulfilling the message of the gospel and learning to 'move with the spirit.'

*Many thanks to Barbara Belsham for reporting back to us on this important subject. For those of you who are interested in looking into this area further from a Christian perspective I can recommend the following book:*

*John Swinton, **Dementia: Living in the Memories of God**, SCM Press, London 2012. Ed.*

## *Youth Makes Music*

**Lidgett Park Methodist Church. Friday 10th July @ 7.30**  
**Friday 10<sup>th</sup> July @ 7.30**

Tickets £7 with proceeds to the Oxford Place Children's Centre.

The concert has been organised by David Wilks and taking part will be a number of very talented young solo instrumentalists and singers. It will be a super evening so come along and bring your friends.

## A TASTE OF SOUTH INDIA



Lidgett Park added to its widespread and established reputation for cuisine of the highest standard with a new venture. Classic Yorkshire Teas and French Cuisine have their place, not to mention wartime austerity cooking as seen on VE Day, but to this we add a whole new dimension with a mouth-watering array of oriental food. A choice of 5 main courses and two deserts from

South India.

The meal was in support of the charity [www.yearoutindia.com](http://www.yearoutindia.com), which supports university students who travel to Kozhimala, an impoverished part of the state of Kerala, to help with the building of infrastructure projects, such as water pipelines, sanitation, housing and schools. The catering was by the Atkins family led by Vicky and Joel and helped by friends with Andrew supervising (?) and a truly magnificent spread was provided.



Andrew has already expressed his thanks to Lidgett for its support. The dinner raised a total of £1291 plus £188 from the raffle of a hand-made quilt. We give our good wishes to Joel for a successful trip.

### Editor.

### FAVOURITE HYMNS

I first came across the hymn some years ago when I was working long hours with quite a demanding on-call commitment. Life seemed very pressured and there seemed to be little time to reflect on matters of religion and spiritual welfare.

The hymn is in both *Hymns and Psalms (548)* and *Singing the Faith (520)*. Verses 1 and 2 in particular speak to me. **Stan Pearson**

Give to me, Lord, a thankful heart	When, in the rush of days, my will
and a discerning mind;	is habit-bound and slow,
give, as I play the Christian's part,	help me to keep in vision still
the strength to finish what I start	what love and power and peace can fill
And act on what I find.	a life that trusts in you.

**Caryl Micklem (1925-2003)**



## THORNER BROADSHEET



Many thanks to those who came and supported our last coffee morning which was held on Sat May 9th in aid of Martin House Hospice. I promised to let you know the total collected for this charity which amounted to £364:00. Many thanks to all who made this total possible, we are very grateful to you for coming and supporting us for this very worthwhile cause.

This letter from Thorner for the Broadcast and the Link magazines covers July and August, so I'd like to draw your attention to our September coffee morning in aid of St Gemma's Hospice. Please make a note of the date, it takes place on **Sat Sept 19th from 10-12noon**. Bacon butties will be served at this event and we will have our usual cake, produce and bric a brac stalls. Do please support us if you can. We look forward to seeing you!

It just remains for me to wish you all on behalf of everyone here at Thorner, a very blessed and restful Summer and we thank you for your wonderful support during the past Methodist Connexional year. We hope to see you on Saturday 19<sup>th</sup> September!

With every blessing

**Ann Johnson**

**Thorner Senior Church Steward Tel: 289 3532**

### **QUIZ (answers on page 18)**

Can you find the ten fictitious characters (5 from Shakespeare and 5 from Dickens) from these clues?

The answers should appear in alphabetical order.

1. Torrid arrangement (6)
2. Gravity at the heart of desire (5)
3. Cornish river employees (8)
4. N.E. France city (5)
5. Convert from Borneo (6)
6. Old Testament greeting (7)
7. Select Caithness town (8)
8. Comes before Emma in the afternoon (3)
9. Patriot loses time and order (6)
10. Gets knocked about at ice-hockey (4)

**BOOK REVIEW: “Jesus for the non-religious” by John Shelby Spong**

This book is definitely worth looking at. The author has been a priest and bishop in the American Episcopal Church for nearly 50 years and has become steadily more radical in his beliefs. You’ll either read it and think “this is where I have been coming to in my belief” or else “what a load of nonsense”.

In the first part he examines the gospels to try and demonstrate that they were not written as historically accurate accounts of Jesus’ life but as explanatory illustrations of who Jesus was and what his teachings were. Well Andrew (Atkins) got in trouble a couple of Christmases back when he said the same thing about the incarnation narratives so you might or might not find this comfortable reading. I have to say that this section irritated me a bit as Bishop Spong writes rather as though he was the first person to have gained these insights and also seems to me, having pointed out that literal interpretations are unlikely, rather assumed that his interpretations are the correct ones.

The second section is probably the most interesting as he develops the thesis that, as the first Christians were also practising Jews who attended synagogues, the structure of the synoptic gospels was devised in order to map onto the Jewish religious year. I don’t know if this is the general view of Bible scholars but his exposition seems pretty convincing. And it does explain why the synoptic gospels pack all of Jesus ministry into just one year while John, writing later, spreads it over three years.

The final section then explains how this has affected the author’s beliefs. It seems to me that the book title is rather misleading as the book seems to be less addressed to people who are currently “non-religious” and more to persuade us that we should be less “religious” and more followers of Jesus. In that it chimes in well with the previous book I reviewed “Saving Jesus from the Church” and indeed a blurb writer on the back of Spong’s book has written “Rescuing Jesus from the Church”!

He ends with his declaration of his belief. He admits “The reality of God can never be defined. It can only be experienced, and we need always to recognise that even that experience may be nothing more than an illusion”. Despite this he is firm in his believe in the existence of a non-theistic God. This is the bit where I run into difficulty as I can’t quite make out what this means. Maybe someone out there can enlighten me.

**Ed Dodman**

## WORSHIP IN BHUTAN AND KALIMPONG

Bhutan is a very special place. It has never been ruled by another nation and until the early 1960's it was isolated from the rest of the world. It had no national system of education, health service or national currency and it wasn't until 1999 that the government lifted the ban on television and the internet. In recent years it has developed rapidly but Gross National Happiness is still counted as more important than Gross Domestic Product and the government is determined to maintain a system of sustainability. Over 60% of the country has to remain under forest, 100% organic agriculture is the goal, the sale of tobacco has been banned, hunting and fishing are not allowed, the use of plastic bags is strongly discouraged and although tourism is an important source of income for the country, the number of tourists is limited by the high cost of entry.

It is however a friendly, welcoming country with a strong spiritual and cultural heritage. The state religion is Mahayana Buddhism and they were keen to show us their religious buildings. The first was the Memorial Chorten in Thimpu which is a huge stupa to commemorate the 3<sup>rd</sup> king of Bhutan. It is surrounded by



gardens which are entered through a gate on which are representations of the three protective Bodhisattvas—the symbol of knowledge, the symbol of compassion and the symbol of power. Unlike most stupas it doesn't contain the ashes of the person it commemorates, only his photograph. It is a large white structure decorated in gold and is held in great religious fervour. The practice is for people to walk round it, at least three times, in a clockwise direction, whirling the prayer wheels and praying at the shrine and offering candles, flowers or food—for many this is a daily event. It is

also usual for school children to clean the temple grounds after school as a form of community service and a way to gain merits.

The highlight of my time in Bhutan was to climb to Tiger's Nest, a Himalayan Buddhist temple complex with golden pinnacles on its rooftops over stark white walls which cling to the rock face. As in many parts of Bhutan and Northern India

there are numerous prayer flags in red, blue, green, yellow and white strung on ropes over deep gorges so the wind can blow on them and spread the prayers of goodwill and compassion. It was built in the 17<sup>th</sup> century on the site where Guru Padmasambhava, who brought Buddhism to Bhutan, meditated in a cave for three years, three weeks, three days and three hours and it is now a place of pilgrimage. As it is 3000 feet above the valley it is no easy climb to reach it, although you can ride on a mule part of the way, but it is well worth the effort. There are five beautifully decorated temples built above one another, each with a different focus and with stunning views of the valley below.



There are a number of dzongs in Bhutan which were built as fortresses but are now partly for administration and partly schools for monks. . We visited one



and were able to watch the young boys reciting their prayers. There are many groups of Buddhist monks, male and female, and it is very common for children, boys especially, to be taken to taken to monasteries when they are very young and educated there. In India they are able to leave the monastery when their education is complete, while in Bhutan this is difficult, but having a monk in the family gives them merits and blessings.

While travelling around India we did notice a number of churches built during the Raj but the most interesting was in Kalimpong. In 1900 the Rev. Dr. Graham, a missionary of the Church of Scotland, started an orphanage there with six children and later it developed as a school. It became very popular and so was opened to other children in the area and now has 600 day pupils and 600 boarders. Dr Graham built a church there in memory of his wife. It is a large gothic building which serves the school and the surrounding parish. It had been



damaged by an earthquake in 2011 and closed for some years but when we visited it was open and the children's choir were practising hymns. We also heard hymn singing when walking in the mountains the next day-Sunday. We passed a small building which we didn't recognise as a church until we heard singing to the tune of 'In Christ there is no East or West.' This seemed a very appropriate way to be reminded that Christianity is worldwide.

**Barbara Belsham**

## INTERESTING CHURCHS AND CHAPELS IN YORKSHIRE

Two more churches which were seen on recent walks. *Stan Pearson.*

### All Saints Kirby Underdale.

This church was the starting point on one of the Lidgett Park Walks in the Yorkshire Wolds. Place names called Kirkby and Kirby are found in those parts of England settled by the Vikings. Kirkbys and Kirbys were farms or villages with a neighbouring kirk or church, as the word 'by' signifies a village of Viking origin. One of the features that intrigued us at the time was the fact that the village stands on the top of the hill but the church is lower down the side of the hill, so much so that it is barely visible from the village itself. Is this, perhaps, why it has the name of Underdale? It is, in any case, a stunningly pretty location.



The church dates to the 12th century, and the nave and bottom section of the tower survive from that time. The arcades and aisles are early 13th century, and the simple font bowl dates to the 14th century. The south doorway dates to about 1200 and the capitals are decorated with a nailhead design. Near the door is a fascinating carved gravestone, that of Roger Wilberfoss of Garrowby, who died in 1532.

Set into the south west buttress of the north aisle is a small Roman carving. This finely carved figure was discovered in the rectory garden in 1916. The carving dates to the 2nd or 3rd century and probably represents Mercury. The figure bears a purse and wand, and is horned, which may represent Mercury's winged cap. The notice board in the church suggests that since Mercury was associated

with good luck, a Roman soldier may have had the figure carved after encountering a stroke of fortune.

### **St Mary's Abbey Church Lastingham.**

This church was also visited as part of a walk. A monastery was founded on the site in AD 654 by St Cedd, who was one of six brothers who trained at Lindisfarne. Four of the brothers, Cedd, Cynebil, Caelin and Chad are mentioned in Bede's *History of the English Church and People* in 731. The church was originally a wooden building, later replaced by a stone structure sometime between 664 and 732. Some of the stones can be seen in the crypt of the present church. Cedd founded three monasteries of which Lastingham is the best known.



Cedd was present at the Synod of Whitby in 664, where he favoured retaining the Irish date for Easter, but accepted the synod decision to keep the Roman date that we use today. Shortly after

returning to Lastingham he died of plague the same year. His body was buried first outside the wooden monastery but was moved later to the stone church where it was buried on the right of the altar.

Following his death the abbey passed to his brother Chad, who stayed at Lastingham until 669 when he moved on to become the Bishop of the Mercians and founded the monastery at Lichfield.

The monastery at Lastingham suffered greatly from the attentions of the Vikings in the 9<sup>th</sup> and 10<sup>th</sup> centuries and fell into decline until Stephen,

the abbot of Whitby got permission from William the Conqueror to rebuild it in 1078. The church was rebuilt above the crypt but the remainder of the abbey was abandoned in 1088 when Stephen moved to York to establish the abbey of St Mary's there. Lastingham became a subsidiary of St Mary's, York. The Parish Church more or less as we see today was completed in 1228.



The crypt of the present church was built where the little stone church stood as a shrine to St. Cedd. So as you look towards the altar in the crypt, you may well be

looking at the very place where St Chad celebrated Mass, and beside which his brother Cedd is buried. The crypt is little changed from the time of William the Conqueror.

*Entrance to the crypt and the crypt itself.*



On a kneeler at the entrance to the crypt is the following poem:

You are not here to verify,

Instruct yourself or inform curiosity

Or carry report. You are here to kneel

Where prayer has been valid. And prayer is more

Than an order of words, the conscious occupation

Of the praying mind, or the sound of the voice praying.

And what the dead had no speech for, when living,

They can tell you, being dead: the communication

Of the dead is tongued with fire beyond the language of the living.

Here, the intersection of the timeless moment

Is England and nowhere. Never and always.

**T.S. Elliott "Little Gidding"**

## **FLORENCE HAIR FASHIONS**

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**0113 2402 556**

### **QUIZ ANSWERS**

- |             |           |             |
|-------------|-----------|-------------|
| 1. Dorrit   | 2. Fagin  | 3. Falstaff |
| 4. Nancy    | 5. Oberon | 6. Othello  |
| 7. Pickwick | 8. Pip    | 9. Portia   |
| 10. Puck    |           |             |

**Fred Langley**

*A hard one even by Fred's standards I think—Ed.*