

The Link Magazine

July & August 2018

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“Then do you want us to go and gather them?” But he replied, “No; for in gathering the weeds you would uproot the wheat along with them.” (NIV Matt 13: 28-29)

The parable of the weeds among the wheat is usually taken to be about judgment and the ultimate victory of good over evil. While that is an important message, there are a number of other interpretations which, perhaps, have a more immediate relevance to our day to day lives in what is a complex world.

The first point is that is that we live in a world where good and evil exist side by side. No matter how we live our lives we will not be able to avoid coming into contact with evil and its consequences, and this applies to our own behaviour as well as more widely. In each of us that which is noble and good is intertwined with that which is base and self-centred. Furthermore, it is often not easy to separate the bad from the good and deal with the one without harming, in unforeseen ways, the other.

Secondly, in any situation there are good and bad aspects. Even something as terrible as the destruction of the Two Towers in New York caused people to pause and think about some of the things that underlie the growth of terrorism. On an individual scale bad situations can also produce some good results. Disappointments in life in one direction can sometimes bring new opportunities as people have to look around for other things to do. Situations are rarely simply entirely one or the other, entirely bad or good.

Thirdly, it can be very difficult sometimes to know when a particular course of action is right or wrong, good or bad. Sometimes things are done which are felt overwhelmingly to be good things and yet they can bring with them unexpected results, which can only be described as bad. The building of dams in certain parts of the world can bring great benefits in terms of irrigation and hydroelectric power, but it is also clear that they can disturb the local environment creating problems for local wild life and agriculture. Pesticides greatly increase our food production but they may also have longer-term effects on the health of the wild life and possibly ourselves. No doubt you can add your own examples. The same is also true when we, as individuals, are trying to decide how to act or behave in different situations in life. No matter how much thought we may give to

it, it is not always easy to see whether a particular decision or course of action is going to be good or bad in its overall effect.

If we were to leave it like that it would be a bit depressing but I think there is more to it than simply muddling along in confusion. Jesus was part of this scene. He too had to deal with the conflicts and the ambiguities of life and he left with us the model for our living in this complex world. His life centred on God and neighbour, a life grounded in love rather than selfishness finds a way through. Nobody can pretend it is an easy way and, of course, in the case of Jesus it lead to the cross but it gives us the hope that the world will improve and become a better place. Indeed, that is what the parable tells us, that there will be a time of reckoning for evil. For us, as we seek to live our own lives as best we can, we have the assurance that in Jesus God was and still is part of the process. That is our hope and our salvation.

Editor

PRAYER FOR CHANGE

The prayer for change is printed also in the magazines of our ecumenical partners, St Andrew's and St Edmund's Churches.

At Easter we sang 'Now the green blade rises'. For me, It has such an eerie tune for such a joyful occasion, but then it is the mystery in the tune and the analogy used in the chorus line , 'Love is come again like wheat that springs up green' that speak so strongly of the mystery of God, a mystery so completely beyond our knowing and comprehension.

Plants flower, they make seed and die and the seeds fall. The following year, when I look round the garden at the tiny new growth in so many surprising places it fills my heart with joy at the miracle of how something so dead could change so much and become what ever plant it is destined to be. I can manage, assist or prevent that happening. Now in July I see the results of my management of those seeds, or at least that's what I like to think. None of it would happen without God's hand in it. We do things so much better, so much more, when they are done to the glory of God. We accomplish so little for the kingdom if we rely solely on our own efforts.

Thy will be done O Lord on earth as it is in heaven, until your kingdom comes. We pray these words so frequently.

Bless us Father God as we seek to do thy will. Encourage us to take time to listen to you for what it is you call us to do today and give us the 'bread' we need today for the task in hand. May we pray with others as

we look for how to grow your kingdom in this place. May we work together as we seek to share your story, your love with those for whom our own beloved churches hold only the unfamiliar , uncertainty, and ways of being that are exclusive to them. May we be more interested in bringing them to you Jesus than to bringing them into our buildings. Lead us not into this temptation.

***For yours is the kingdom, the power and the glory for ever and ever.
Amen***

May the flower of the seed of love grow and flower in all its radiance in your life.

Mary Patchett

WORSHIP IN JULY & AUGUST

LIDGETT PARK

1st July	10.30.am	Mr Paul Spencer	
8th July	10.30 am	Revd Nicholas Blundell	
15th July	10.30 am	Mrs Ann Vautreay	
	6.00 pm	<i>Christ Church</i>	<i>United</i>
22nd July	10.30 am	Mr Edward Britton	
29th July	10.30 am	Ms Mary Patchett	
	6.00 pm	<i>St Andrew's Church</i>	<i>Ecumenical</i>
5th August	10.30 am	Revd Dr Neil Richardson	<i>Communion</i>
12th August	10.30 am	Mr Roger Richardson	
19th August	10.30 am	Prof Peter Howdle	
26th August	10.30 am	Revd Norma Davey	<i>Communion</i>

THORNER

1st July	9.30 am	Dr Karen Illingworth	
8th July	9.30 am	<i>At St Peter's Church</i>	
15th July	9.30 am	Mrs Sue Mason	
	6.00 pm	<i>Christ Church</i>	<i>United</i>
22nd July	9.30 am	Mrs Janice Green	
29th July	9.30 am	Mrs Susan Howdle	
5th August	9.30 am	Revd Dr Madeleine Andrews	<i>Communion</i>
12th August	9.30 am	Mrs Mary Curl	
19th August	9.30 am	Mr John Summerwill	
26th August	9.30 am	Mr Edward Britton	

O give thanks to the Lord for he is good; his steadfast love endures forever (Ps 107.1)

DISCIPLESHIP

I have been re-reading Robin Meyers' book '*Saving Jesus From The Church*' and came across these few paragraphs on discipleship. Since I am sure that they will be of interest to readers of *The Link*, they are set out below. Full details of Robin Meyers book are included at the end. [My emphases added.]

Gerry Leake

“To be a disciple is to **obey** something that requires more than the life of obligatory religious observances, ranging from those guilt-laden trips to church on Christmas and Easter to the annual charity baskets, [thus] providing the illusion that the church is practising year-round compassion. Disciples today are called to rebel against the rampant individualism of [societal] culture and to reconstitute and then empower communities.

These are communities not of the saved and the unsaved but of those learning how to be Jesus-wise and not Roman-foolish. They are **beloved** communities, where the strong support the weak and the healthy sacrifice to cure the sick. Their members care for the earth, for the life of the spirit, and for each other. Because they refuse to make ostentatious displays of wealth or form hierarchies, they will appear positively **peculiar**, as we say in Oklahoma.....

To be a disciple now requires not the embrace of a particular ideology but the resolve necessary to live by a new **ethic**. Jesus certainly made this clear: ritual observances are not to be confused with living faithfully. For Israel, the most important questions were never theological, but always ethical. How goes it in the land with the widow, the orphan, the stranger? What would a just society look like, and how would the earth's resources be distributed? What does it matter if you keep every Sabbath law but neglect to care for your neighbour? It is not what you **believe** that matters ultimately, but what you **do**.

The [future] Church of the Followers of Jesus will teach Jesus wisdom, not doctrine. It will focus on ethics, not theology. It will prosper only to the extent that it becomes the beloved community again, bound to Jesus as the reflected face of God..... It will seek the truth wherever it may be found and practice faith as the most radical kind of freedom – the freedom to serve something higher and more important than oneself “

ISBN 978 0061 568 220. Robin Meyers. ***Saving Jesus From The Church***. HarperOne. 2010.

For 30 years Robin Meyers has been pastor of Mayflower Congregational Church, an ' unapologetically Christian, unapologetically liberal ' church in Oklahoma City. He is also a professor in the philosophy department at Oklahoma City University.



THORNER NEWSLETTER

Many thanks to those of you who came and supported our last coffee morning which was held on Sat June 23rd in aid of Missions. We have appreciated all the support you have given us here at Thorner during the time that we have shared the same Minister. As from September, we will no longer be sharing a Minister as we here at Thorner will be linked with Shadwell, Alwoodley Park and Chapel Allerton. Therefore, this will be the last letter from Thorner in the Link magazine as we move onto another chapter in our church life.

We are extremely grateful for your support at our coffee mornings and I will continue to advertise our events on your notice board in the vestibule, so it just remains for all of us here at Thorner to extend a warm welcome to you all to attend our coffee mornings in the future.

I 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 our time together. We hope that we may see you at our coffee morning in the Autumn which will take place on Saturday the 15th of September! If you can make it, you will be warmly welcomed!

With every blessing,

Ann Johnson

Senior Church Steward

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Thorner MC Fund Raising Events Programme for 2018

Sat Sept 15 th	10-12noon	St Gemma's
Sat Nov 17 th	10-12noon	MHA/AFC (50/50)

Swing Dance



With the Little Big Band &
Swing Dance Leeds
Queens Hall, Immaculate Heart Church
Harrogate Road, Moortown, LS17
Saturday 14th July
Doors open at 7.00pm
Swing Dance Demo at 7.30pm
Dancing for all 8.00-10.00pm
Admission £10
(accompanied children FREE)
All profits to Open Welcome

WHAT DID LUTHER EVER DO FOR US? – The last instalment in a series reflecting on the influence of Martin Luther on Methodism by John S. Summerwill

9. The Lutheran Legacy



Approximately 2.4 billion people in the world are Christians, half of whom are Catholics, about a third Protestants, and the rest Orthodox or other. Eamon Duffy has characterised the Catholic-Protestant divide as ‘the warm south versus the cold north, wine drinkers versus beer drinkers’! It is true that Lutheranism made its greatest impact in Northern Germany and the Nordic countries—Denmark, Norway, Sweden, Finland and Iceland—in which it is today the established church.

It is prominent too in the Netherlands, Estonia and Latvia. Nevertheless, only half of the world’s Lutherans live in Europe; the rest are spread through the USA, Africa, Asia and South America.

Some 80 million people in the world are direct followers of the Lutheran branch of Christianity. By a curious coincidence that is exactly the same as the estimated number of Methodists in the world. Our spread is wider and our biggest branches are in Africa and North America. Both denominations are dwarfed by the far greater numbers of other sorts of Protestants—especially Anglicans and Pentecostals.

Luther’s impact on Methodism, as this series has tried to show, is deep yet largely indirect. As the instigator of the Protestant Reformation Luther set out fundamental principles that have guided all Protestant movements thereafter, such as: ‘no Pope’; the Bible as God’s word; salvation by faith alone; no prayers to saints or the Virgin Mary; the priesthood of all believers; and so on. The Wesleys did not derive any of these from Luther directly: they were already part of the Anglicanism in which the Wesleys were brought up, having been imported in the English Reformation from Luther’s main successor and younger contemporary, the Swiss theologian John Calvin (1509-1564). Calvin carried forward the movement begun by Luther and changed it in significant ways. Where Luther was a fiery and often inconsistent prophet, Calvin was a rather withdrawn, systematic and methodical

thinker; Luther was a warm-hearted pastor, Calvin a rather cold and sombre academic. Luther was focused primarily on the joy of justification that comes through faith and the freedom from law that comes with it: Calvin was focused more on the wondrous grace of a sovereign, almighty and just God, whose law is a perfect expression of his will. Calvin certainly laid down the law for his followers in Geneva, working out in intricate detail how a reformed and Biblically based society must function and how its members must behave. The dour, legalistic, oppressive, Pharisaic forms of Protestantism that became prevalent in Puritan England and Scotland, and later in America, were his legacy. Both Luther and Calvin held that only those whom God has predestined and chosen can be saved, and that God has predetermined who is to be damned eternally—the doctrine of ‘double predestination’ that the Wesleys rejected as utterly abhorrent. Even Lutherans soon spurned the idea that God would arbitrarily and unjustly predestine anyone to eternal punishment and do not teach it today.

Calvinism was the dominant theological outlook in the 18th century Anglican Church which nurtured the Wesley, and this accounts for their earnest endeavour initially to win their salvation by obedience to the commands of a sovereign God. It was the Lutheran focus on faith alone which they learnt from the Moravians that freed them from the false perception into which Calvinism had led them. Thereafter they became strongly opposed to Calvinism and most particularly its teachings on predestination. We cannot know what John and Charles Wesley with their extraordinary talents would have achieved in their Christian ministry if they had not encountered or had turned away from Luther’s insights. Maybe they would still have become evangelists like their friend George Whitefield. But without the experience of the warmed heart, could they ever have made the impact they did? Would Methodism exist today, and who would we be, if the Wesleys had not learned the Lutheran perspective?

Wesley wrote both appreciatively and critically of Luther’s achievement:

‘When iniquity had overspread the Church as a flood, the Spirit of the Lord lifted up a standard against it. He raised up a poor monk, without wealth, without power, and, at that time, without friends, to

declare war, as it were, against all the world; against the Bishop of Rome and all his adherents. But this little stone being chosen of God, soon grew into a great mountain; and increased more and more, till it had covered a considerable part of Europe. Yet even before Luther was called home, the love of many was waxed cold. Many, that had once run well, turned back from the holy commandment delivered to them; yea, the greater part of those that once experienced the power of faith, made shipwreck of faith and a good conscience. The observing this was supposed to be the occasion of that illness ... whereof Luther died; after uttering these melancholy words: "I have spent my strength for nought! Those who are called by my name, are, it is true, reformed in opinions and modes of worship; but in their hearts and lives, in their tempers and practice, they are not a jot better than the Papists!" – *Sermon LXIII 'On the Wisdom of God's Counsel'*

In this series I also have looked both appreciatively and critically, welcoming Luther's teachings on scripture, ministry, sacraments, worship and hymns even though they come from a deeply flawed man, seriously lacking in holiness in Wesley's view. Over the five centuries of his influence upon the religious and political divisions of Europe countless books have been written about Luther—for him and against him. He towers as a giant. One cannot but admire his extraordinary passion for truth and reckless courage in speaking truth to power at the risk of his own life. So much of what we value today as people who live in a free society—liberty of thought, freedom of conscience and of speech, personal responsibility—are possible only because he broke the power of an oppressive church and dominant priesthood. Not that he did it alone, of course. Many other reformers, like Erasmus and Luther's close friend Philip Melancthon, played their part in bringing about the Reformation and the Enlightenment, but Luther led the way because of such qualities as his single mindedness, determination, ability to express himself plainly and his grasp of the power of the printed word .

Luther could never for one moment be considered as a possible candidate for canonisation as a saint and would be repelled by the very idea that he might be. Maybe, though, we can take heart from that and

conclude that God uses all manner of people to serve his purposes—the intemperate and awkward as well as the gracious and controlled. And we may thank God for him and for his legacy to us.

We are very grateful to John for all the hard work he has put into this very interesting series of articles. Editor.

THOUGHTS FROM A HOUSE GROUP

I can't remember exactly when the Thursday house group started but I can trace it back to 2012 or earlier, so somewhere between 6 and 7 years. During that time, we have used a variety of formats from straightforward Bible study to the use of various books on particular aspects of Christian belief. We have now started to use the York Courses and are finding them a useful framework for our discussions. Currently we are using the course on the Psalms.

We tend not to use the psalms in our worship as much as we used to but, as the introduction to the course points out, the psalms are the prayer book of the Bible. They provide us with words when we don't have any words. Whatever your situation there is a psalm for you. 'If you are feeling fed up, there is always a psalm that is more fed up than you. If you are feeling frustrated, there's a psalm that's more frustrated than you. If you are feeling joyful, there's a psalm more joyful than you.'

Session 1 studies Psalm 100 and the idea of worship. Why does God need our worship? Why do we have prayers of adoration at the start of our Sunday Service. Of course, God doesn't need these things, but it is a time when, in our corporate life together we forget ourselves and concentrate on something that is purer and greater than we are. It should inform us, inspire us and change us. Someone once said that we become what we worship. If we worship money we become greedy, if we worship power we become tyrannical, if we worship ourselves we become selfish. Our Sunday worship should inspire us and carry over into our weekday lives, changing the way we respond to others and the world, giving us a sense of thankfulness and perspective in our lives. We look forward to learning how the psalms can be there for us in all the ups and downs of our daily life.

Stan Pearson

SOIL – A FINAL MEDITATION

I began preparing meditations for The Link four years ago in July 2014. In order to avoid potential repetition and producing boredom in the minds of the readers of the magazine, I have decided to make this the last one. I have some ideas on what might replace them. So, watch this space!

Most of us have been gardeners during our lifetime. Maybe we have had a large garden which we have filled with beautiful flowers and shrubs, and which we have been able to enjoy during the summer months. On a much bigger scale our farmers have been planting crops on their acres in order to feed our expanding population. Whether growing on a small or large scale, the most important ingredient is the soil.

Why is the soil so important? Part of the answer is that within it lies the principle of life. The soil nourishes and sustains the seeds and plants planted within it so that they develop and grow, and can be the best that they can be.

But, as we all know, the soil can become depleted. If all we do is extract nutrients from it in order to grow our plants and crops, then it soon becomes exhausted and our plants and crops cease to be as good and healthy as we would wish. We might say the same of ourselves. Every day we tax our energy bank with fresh demands – produce this, buy that, fix something else, what do the children need etc. The list can become endless. The result? We soon deplete our energy reserves (our soil).

If we are to keep up our strength and our vitality we need the twin protectors of the soil – fertilisers and rest. A farmer returns nutrients to the soil by using appropriate fertilisers. He also lets a field lie fallow when it needs to recover its strength. Similarly with ourselves!

So, what are our fertilisers? Maybe relaxing with our friends or in nature? Walking in the countryside or reading a good book? Chilling out in the garden or taking up a hobby? You can easily add to the list with things which are best for you. Equally important, however, is to let our field lie fallow. We may have to resist the accusation of being lazy and opting out, but we know that, in combination with our 'fertilisers', it is necessary if our creative energies are to be restored, and for us to feel a 'new person'. Are you fertilising your body and mind and letting it lie fallow? If not, what should you be doing about it?

Too much toil is not good for the soil
It also takes its toll on the soul

Gerry Leake

Gerry we are so grateful for your contributions and we look forward to what you have in store for us. Editor.

HYMNS AND “DIRECTIONS FOR SINGING” John Wesley.

John Wesley laid down the following seven principles when it comes to singing hymns:

1. Learn these tunes before you learn any others, afterwards learn as many as you please.
2. Sing them exactly as they are printed here, without altering or mending them at all: and if you have learned to sing them otherwise, unlearn it as soon as you can.
3. Sing All – see that you join the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.
4. Sing lustily and with good courage. Be aware of singing as if you were half-dead or half-asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard than when you sang the songs of Satan.
5. Sing modestly – do not bawl so as to be heard above or distinct from the rest of the congregation that you may not destroy the harmony but strive to unite your voices.
6. Sing in time – whatever time is sung, be sure to keep with it. Do not run before and do not stay behind it; but attend closely to the leading voices and move therewith as exactly as you can and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us and sing all our tunes just as quick as we did at first.
7. Sing spiritually – have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually, so shall your singing be such as the Lord will approve here, and reward when he cometh in the clouds of heaven.

With thanks to Ray Smith of Shadwell. Ed.

Decide who and what you want to be; then pursue your purpose with total concentration until you become what you wish to be.

Anon

AN ANCIENT GUARDIAN

Have you ever wondered how the New Testament came to be put together as we have it today? Well, Colin Watson has been doing some original research on our behalf. Ed.

The scene is set in the Joppa offices of The Great Sea Publishing Business sometime in the eighth year of Nero's rule. A select group of staff chroniclers/translators have been brought together under the leadership of David, the Editor in Chief, to report on the progress being made in their commission to assist in the recording of the growth of the rapidly expanding sect known as Nazarenes.

David opened the meeting by thanking the three chroniclers for their attendance, especially Seth who had been billeted out in Italy on the Firm's behalf and had travelled from Rome to be there. The other two attendees were Daniel and Jude.

All three chroniclers had been able to supply David with drafts of what they had produced so far from meetings with their respective sect members. Seth confirmed that his writings had been told to him by a sect member called Mark who, it is evident from what he has said, wished to be regarded as a disciple of the Nazarenes' leader, Jesus.

Daniel and Jude reported that they too were responsible to two other disciples. Jude for a member called Luke and Daniel for one called Matthew, although David thought, from what he had heard from Seth and Jude, that Matthew was more part of the 'inner circle' of the sect.

Seth reported that Mark considers that he can add very little to his account of those eventful and life-changing early days even with the assistance of the other disciples who have ventured to Rome. Mark desired his account should be completed and published as soon as possible so that he could concentrate on spreading Jesus' doctrine.

Before agreeing to Seth's return to Rome for probably his final meeting with Mark, David made a number of observations on Seth's draft. First, David thought that there was insufficient background. Although dates could be deduced from the well-recorded murder of the prophet John, even Josephus thought it worthy enough to mention, the events of Jesus' baptism by John was only just over 30 years ago. Surely, there should be witnesses still around who may be able to corroborate the story.

David's second observation was positive as he thought the story of the trip up the mountain by the three disciples and the erection of the three tents was

highly significant and should go down well with potential readers. As he hadn't seen any reference to this event in Daniel's and Jude's submitted drafts this story must be included in their accounts. As the story was of such significance and awesomeness David expected it to be thoroughly reported and expanded upon by the named disciples. Surely such a life-enhancing experience would be a dominant plank in their credibility. How many people can attest to seeing Elijah and Moses speaking. As an editor and publisher, David could hardly restrain himself from wanting a more first-hand account.

Seth took his leave of the meeting to return to Rome but promised that if he got the opportunity to ask Peter, one of the named disciples who he understood was also in Rome, for further details of the mountain event he would, but basically, he thought that Mark would have little more to add to what he had already recorded. Following Seth's departure, David told Daniel and Jude to take back their draft accounts and, in the light of his comments to Seth, to have another think about certain aspects. David said the meeting would reconvene the following morning. David spent the following day's meeting exploring any ideas the three of them had had overnight.

It became obvious to them all that from the draft accounts so far this Jesus story came to prominence around the time of his significant meeting with the prophet John and Jesus' baptism. David was convinced that the potential readership of these accounts would question, as it were, the almost sudden appearance of the sect leader whose teachings and life style during his short and brutally ended life were continuing to influence minds and hearts across a wide swathe of lands around the Great Sea. David declared that surely Jesus did not just suddenly arrive at manhood and he demanded that both Daniel and Jude dig deep into Jesus' background.

David accepted that Jesus' birth was probably over 60 years ago and credible eye witnesses and others with personal knowledge could be very hard to find, but they had to try. Did temple, synagogue or Roman records reveal anything? Did any siblings, extended family members and other inhabitants of Nazareth and district hold the key? What clues or portents in ancient scripture could be used or incorporated to give substance to Jesus' early life?

Of Mark's account given to Seth of Jesus' 40 days alone in the desert after his baptism, David was convinced that the narrative was too simplistic and needed strengthening. He charged Daniel and Jude to agree and introduce more powerful story as to what may have happened in those 40 days. Both Daniel and Jude voiced their reservations and reluctance about this course of action, but David insisted, although he agreed that should the story so formulated be objected to by either Matthew or Luke on final edit and approval, it would be withdrawn.

The meeting concluded with David thanking Daniel and Jude for their sterling work to date but accepted they may have months of investigation to complete and testimony to chronicle before Matthew's and Luke's accounts could be finished to everyone's satisfaction. As Daniel and Jude were leaving David encouraged them to produce the next Iliad and then, who knows, their contribution could become part of a great best seller.

Colin Watson

BEATITUDES FOR FRIENDS OF THE AGED

Blessed are they who know that my ears today must strain to catch the things they say.

Blessed are they who seem to know that my eyes are dim and my wits are slow.

Blessed are they who look away when coffee spilled at the table today.

Blessed are they with a cheery smile who stop to chat for a little while.

Blessed are they who never say, "You've told that story twice today".

Blessed are they who know the ways to bring back memories of yesterdays.

Blessed are they who make it known that I'm loved, respected and not alone.

Blessed are they who know I'm at a loss to find the strength to carry the Cross.

Blessed are they who ease the days on my journey Home in loving ways.

Anonymous (with thanks to Christ Church Ilkely)

COFFEE MORNING JULY 7TH.

As there will be a wedding in church at 11am we will be using the Community Hall instead of the Youth Hall. We would like to keep the car park entrance and Lounge area as clear as possible so if you are coming to the Coffee Morning and you are able, could you please park in the streets around Lidgett Place and use the door directly into the Community Hall. Level access will still be available via the car park entrance. We look forward to seeing you and your cooperation will be greatly appreciated.

Coffee Morning on August 4 will be in the Youth Hall as usual.

THE HARVEST OF BUSINESS SKILLS

Think of a meeting without a clear agenda,
 Think of chair with no one into lead.
 And how should we fare without some minutes taken?
 No reminder kept of actions we agreed.
 We thank you Lord for those who mind our business,
 We thank you Lord, and bless your holy name.

Think of a Sunday without any notices
 No way of knowing what's coming day by day.
 Think of a Link with nothing but blank pages,
 How would we tell what people have to say?
 We thank you Lord for editors and typists,
 We thank you Lord, and bless your holy name.

Think of an off'ring but nobody to count it
 Pay into the bank or check the envelopes.
 Think of gift aid without the tax refunded
 For the simple reason that no one knew the ropes.
 We thank you Lord for those who keep the records,
 We thank you Lord, and bless your holy name.

Think of a cash book without any entries,
 Columns ruled and ready but nothing more to show.
 Think of a ledger - no debits and no credits,
 How shall we know how much we own or owe?
 We thank you Lord for treasurers and accountants,
 We thank you Lord, and bless your holy name.

Think of a building, the lighting and the heating,
 But maintenance unplanned and no one has a clue.
 Think of insurance and legal complications,
 Without expert guidance on what we ought to do.
 We thank you Lord for business skills and effort
 That help this church to praise your holy name

Serving God means believing in him as a loving pardoning God.
 Believing in God implies trusting in him as the source of our strength and as
 the source of our happiness and believing in God implies accepting him as
 our aim in life and being aware of him in everything.

John Wesley (a paraphrase of part of his sermon on Matt 6. 25-34)

"REFLECTIONS OF A MOTHER"

I gave you life, but cannot live it for you.

I can teach you things, but I cannot make you learn.

I can give you directions, but I cannot be there to lead you.

I can allow you freedom, but I cannot account for it.

I can take you to church, but I cannot make you believe.

I can teach you right from wrong, but I cannot always decide for you.

I can buy you beautiful clothes, but I cannot make you beautiful inside.

I can offer you advice, but I cannot accept it for you.

I can give you love, but I cannot force it upon you.

I can teach you to share, but I cannot make you unselfish.

I can teach you respect, but I cannot force you to show honor.

I can advise you about friends, but cannot choose them for you.

I can advise you about sex, but I cannot keep you pure.

I can tell you the facts of life, but I can't build your reputation.

I can tell you about drink, but I can't say "no" for you.

I can warn you about drugs, but I can't prevent you from using them.

I can tell you about lofty goals, but I can't achieve them for you.

I can teach you about kindness, but I can't force you to be gracious.

I can warn you about sins, but I cannot make you moral.

I can love you as a child, but I cannot place you in God's family.

I can pray for you, but I cannot make you walk with God.

I can teach you about Jesus, but I cannot make Jesus your Lord.

I can tell you how to live, but I cannot give you eternal life.

I can love you with unconditional love all of my life...and I will!

Author Unknown (with thanks to Ray Mounsey)

THE CROSS IN MY POCKET

I carry a cross in my pocket
A simple reminder to me
Of the fact that I am a Christian
No matter where I may be.

This little cross is not magic
Nor is it a good luck charm
It isn't meant to protect me
From every physical harm.

It's not for identification
For all the world to see
It's simply an understanding
Between my saviour and me.

When I put my hand in my pocket
To bring out a coin or a key
The Cross is there to remind me
Of the price he paid for me.

It reminds me too, to be thankful
For my blessings day by day
And to strive to serve him better
In all that I do or say.

It's also a daily reminder
Of the peace and comfort I share
With all who know my Master
And give themselves to His care.

So I carry a cross in my pocket
Reminding no one but me
That Jesus Christ is the Lord of my life
If only I'll let Him be.

With thanks to Gipton Methodist Church.



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21st August Bacon Butties
18th Sept Toasties

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AN EVENING OF MUSIC & MIRTH

The Wesley Singers are well known to us at Lidgett, having sung for us in the church 6 times since 2003. We have never been disappointed and this evening in June was no exception. They treated us to a programme of mainly religious music but also with some secular items, finishing the evening with a selection from Show Boat. As we have come to expect, the singing was of high quality.

Between the items from the choir we had a number of interludes. Three were humorous monologues, including a very funny rendering of Michael Flanders' *Los Olivados*, an account of the ancient sport of Olive Stuffing given to us by Trevor Bates. We were also treated to two musical interludes, a delightful organ piece and then two songs sung for us by our own Howard Clinkard. It is always a pleasure to hear Howard but I felt sorry for his very able accompanist as she seemed to be dealing with a fearsome piece of music. Fortunately, the Wesley Singers are blessed with a superb pianist.

The proceeds of the concert were in aid of this year's church project "Open Welcome". We now have permission for the alterations to the church building that this entails and the project will continue to be one of the projects we raise money for in the year Sept 2018 to Sept 2019.

Editor

FOLK WISDOM

If your nose is close to the grindstone
 And you hold it there long enough,
 In time you'll say there's no such thing
 As brooks that babble and birds that sing.
 These things will all your world compose –
 Just you, the stone and your poor old nose.

*This piece of folk wisdom has a shrewd message –
 I am not living fully when I blot out reality with work.*

With thanks to Ray Mounsey.

A FEW WISE WORDS TO FINISH WITH

There is no shortage of good days. It is good lives that are hard to come by.

Annie Dillard

A perpetual holiday is a good working definition of hell.

George Bernard Shaw

Doing nothing is very hard to do. You never know when you've finished.

Leslie Nielsen

Psychiatry enables us to correct our faults by confessing our parents' shortcomings.

Laurence J Peter

Christianity has not been tried and found wanting; it has been found difficult and not tried.

G K Chesterton

When I was younger, I could remember anything, whether it had happened or not.

Mark Twain

Dear God, are boys better than girls? I know you are one but try to be fair.

Sylvia (a very young girl)

To heal the breach between the rich and the poor, it is necessary to distinguish between justice and charity.

Pope Pius X

The greatest of faults, I should say, is to be conscious of none.

Thomas Carlisle

Patterning your life around other's opinions is nothing more than slavery.

Lawana Blackwell

Purpose is what gives life a meaning....A drifting boat always drifts downstream.

Charles H Parkhurst

As individuals, we should sometimes pause and ask ourselves: What is our aim in life? Have we got one at all?

William Barclay

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