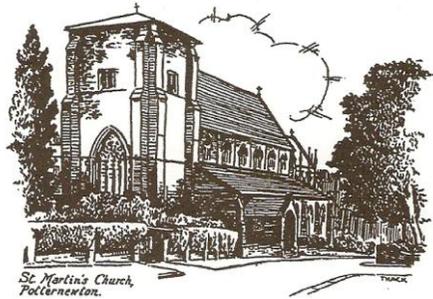


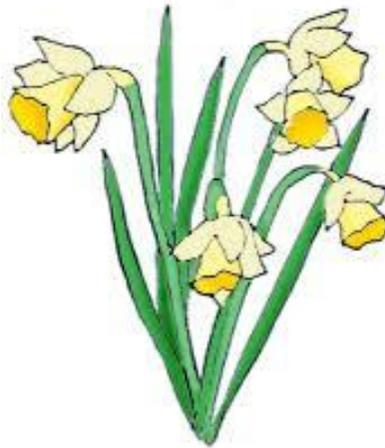
Reach Out

St Martin's Church Magazine

 THE CHURCH
OF ENGLAND
Diocese of Leeds



March 2019



£ 1

Sundays at 10 am:

Parish Eucharist in Church
Sunday Club in the Institute

Wednesdays at 9:30 am:

Holy Communion / Morning
Prayers in Church

www.stmartinleeds.org.uk



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Reach Out

St Martin's Church aims to praise God, to share the good news,
to be a welcoming loving church serving all.
Praise, Share, Welcome, Love, Serve.
There is a place for you at St Martin's

Editor's Comment:

Spring is on its way! The daffodils are starting to bloom and the days seem to be getting a little longer. Don't forget to put your clocks forwards in the early hours of March 31st otherwise you risk turning up late to our Mothering Sunday service!

Why not come along to the Shrove Tuesday pancake evening in the Institute on March 5th? You're guaranteed fun and more pancakes than you can possibly imagine! Then please follow that up with coming along to the Ash Wednesday Service on March 6th to observe the start of Lent. May I wish you a prayerful and meaningful Lent.

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Pastoral Letter

CROSSING THE DESERT

Dear Friends,

To be members of a Christian community is not always easy. The good company, the singing, the celebrations, the laughter, the friendships are enjoyable gifts that may enrich our experience of prayer and other expressions of a spiritual life shared with others. However, community is also about carrying each other's burdens (Galatians 6:2); about rejoicing with those who rejoice but also mourning with those who mourn (Romans 12:15).

As we enter the holy season of Lent this year, some of us do so with a heavy heart, deeply sad and at times doubtful, carrying oppressive burdens, our own or those we carry with others. This has been true for a number of us over the last several months.

As Christians, with these burdens we also carry our hope, the hope we share with all believers across the continents and the centuries, the hope of a new dawn made concrete in the Resurrection of Jesus Christ. This hope keeps us going, encouraging one another to hold on, to make one more step forward towards that destination, one step at a time.

It's like crossing a desert, travelling towards a promised land, telling each other that it is true, that it is there, that we will see it.

The Bible is full of references to the desert, a place called by different names, depending on whether it is just an actual geographical barren landscape or a metaphorical place of desolation and devastation or an arid, threatening space without water and inhabited by ferocious beasts.

In whichever way it is described, the desert in the Bible is a necessary space and time of transition that yes, may destroy the believers, but hopefully instead will purify them in their faith, in their trust in God, in the purity of their vision. It is the inescapable transition from slavery to freedom, from death to new life. For this reason the desert is a place of temptation, of scary encounters of characters or creatures (beasts or demons) that put to the test the resolve of the believers, often weakening them or blinding them enough to make them desire to go back, to choose slavery and hopelessness again rather than persevere.

However, the desert is also the place where God speaks (think of all the Patriarchs, of the Prophets, of Jesus), where God is encountered with unexpected intimacy, where consolation is offered with a clarity, a certainty and a directness that those who have never been there, in such a spiritual desert, cannot conceive and will never understand if one tried to explain it to them.

As the Italian Biblical scholar Enzo Bianchi explains, between negativity and positivity, the Biblical or spiritual desert is space, is time, and is journey: a space between slavery and freedom, between despair and new hope, between death and resurrection; a time that seems unending, that lasts months, years, decades, the course of an entire existence, and yet always has a beginning and an end; a journey that is hard, tiring, consuming, a hazardous passage, a difficult crossing.

Finally, the desert is pedagogical, teaching us as it does about ourselves, about life, about the truth. What would we know about what we truly have in our heart without the experience of the desert? What would we really understand without it about life and about the Truth hidden under and behind the illusions generated by the lies that seem to dominate our world? In the desert we learn about patience, about waiting, about perseverance and faithfulness, about hope. We learn about travelling light, without overloading ourselves with unnecessary burdens, so that we may also support each other and each other's burdens; because in the desert we meet the other, the friend, the companion, the brother, the sister, the beloved.

Thus what awaits us at the end of the desert is already experienced, in small doses, like gulps of refreshing water, during its crossing.

As Henri le Saux said - a French Christian monk who lived in India and died in 1973 - God is not really in the desert; rather the desert is the mystery of God.

Yours in Christ,
Fr Nicholas



We publish our magazine online halfway through the month so if there are any photos that you would like to take a closer look at in colour you can find them at:
<http://www.stmartinleeds.org.uk/magazine-issues/>

Calendar



March

Fri 1st	2.00 pm	World Day of Prayer Service in church
Sat 2nd	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 3rd	<u>Sunday next before Lent</u>	
	10.00 am	Parish Eucharist
Tues 5th	7.00 pm	Shrove Tuesday Pancake evening in the Institute
Weds 6th	9.30 am	Eucharist
	10.30 am	Home Communions
	7.00 pm	Ash Wednesday service with Imposition of ashes
Fri 8th	2.30 pm	Stations of the Cross in church
Sat 9th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 10th	<u>The First Sunday of Lent</u>	
	10.00 am	Parish Eucharist
		After service Lent Pilgrim conversation
	12 noon	Holy Baptism
Tues 12th	7.00 pm	Standing Committee
Weds 13th	9.30 am	Eucharist
	10.30 am	Home Communions
	2.00 pm	Mothers' Union Tea Party
	7.00 pm	Newton Park Residents Association meeting in the Institute
	7.30 pm	Choir practice
Fri 15th	2.30 pm	Stations of the Cross in church

Sat 16th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 17th	<u>The Second Sunday of Lent</u>	
	10.00 am	Parish Eucharist After service Lent Pilgrim conversation
Tues 19th	7.00 pm	PCC Meeting
Weds 20th	9.30 am	Eucharist
	7.30 pm	Choir practice
Thurs 21st	7.30 pm	Churches Together Prayer meeting at New Testament Church of God (3 Easterly Rd LS8 2TN)
Fri 22nd	2.30 pm	Stations of the Cross in church
Sat 23rd	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 24th	<u>The Third Sunday of Lent</u>	
	10.00 am	Parish Eucharist After service Lent Pilgrim conversation
Mon 25th	<u>The Annunciation</u>	
Weds 27th	9.30 am	Eucharist
	7.30 pm	Choir Practice
Fri 29th	2.30 pm	Stations of the Cross in church
Sat 30th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 31st	<u>Mothering Sunday</u>	
	<i>NB Clocks have gone forward</i>	
	10.00 am	Parish Eucharist with children After service Lent Pilgrim conversation



After the Sunday Eucharist services in Lent we will be holding Lent Pilgrim conversations – look out on the Sunday sheets for more details.

News

PCC DIGEST

On Tuesday 5th February the PCC met and here is some information about its deliberations:

- Thanks to your generous support and the hard work of our treasurer Carrie Rowsell our general fund is in the black again. We are facing however a considerable decline in revenues from the booking of the Institute because one of our major clients may have stopped using our premises.
- The meeting voted to apply with the Diocese for a Faculty allowing us to go ahead with phase one of a major upgrade of our lighting system.
- The PCC heard that an Away Day for younger members of our congregation is planned for 18th May at Bishop Nick's residence.
- A Garden Party preparatory meeting is scheduled for 7:00 pm on Thursday 11th April.
- The PCC heard that our Churchwarden Jason Clark has reinforced the bolts of the fire exit near the vestry and has applied Smartwater anti-theft liquid to the led of our roofs.
- The next meeting of the PCC is scheduled for Tuesday 19th March at 7:00 pm.

100 Club (drawn in church on 3rd Sunday of the month)

January winners:

1st prize: £60: Anne & Ian Knox

2nd prize: £20: Sue Bain

3rd prize: £10: Lileth Williams

For a chance to win these monthly prizes you just need to pay an annual fee of £60 to join the 100 Club- see Maddy or Carrie.

Christmas Raffle

The Christmas raffle raised £890. Thank you to all who sold or bought tickets and congratulations to the winners!



News

Mystagogy of the Eucharistic Service 400-1500

On Sunday 3rd February, instead of the usual sermon and in coordination with Revd Jane who was presiding at the Eucharist, I offered some reflections on the meaning and origin of different parts of the Eucharistic service which we use in church today:

Introductory Rites:

- From the 1st Apology of St Justin the Martyr (he died in Rome in 167 AD), ch. 67: "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and ... when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly..."
- **The Sign of the Cross:** based on Matthew 28:19 (commission to baptize "in the Name of the Father and of the Son and of the Holy Spirit"); Tertullian in the 2nd century noted about Christians, "in all actions of everyday life, we trace the sign of the cross." Today in some Protestant churches this sign may be frowned upon for its Catholic connotations.
- **Introductory rites:** the greeting "The Lord be with you" or a longer quote from the letters of Paul (Romans 1:7, Philippians 1:2, or "The Grace" from 2 Corinthians 13:13).

Penitential Rites:

- **Confession and priestly absolution** (but it is God Who forgives): we make ourselves accountable to the congregation for our failings.
- **Kyrie**: a 4th century litany; "Lord have Mercy" is often found in the Psalms and in the Gospels.
- **Gloria**: based on Luke 2, it was used before the 4th century only at Christmas; in the 5th century it began to be used also on Sundays and major feasts, except for the seasons of Advent and Lent (to stress the more sombre and penitential tone of those seasons).
- **Collect** or Opening/Closing Prayer: from the 5th century; Common Worship has only one collect but also a post-Communion prayer. It is the prayer of the priest who collates the prayers of the congregation.

Liturgy of the Word:

- **The Scriptures** should not be strictly identified, in our Christian understanding, with the Word of God; they are human words (which is why we are not afraid of the Bible containing errors or contradictions or discrepancies between different translations of the same text) but they *contain* the Word (as affirmed also by the Vatican Council II dogmatic constitution *Dei Verbum*, 24). Other things also contain the Word, including personal and historical events, because the Word of God for us Christians is not a collection of printed letters but a Person, Jesus Christ the Logos. In New Testament Greek the same word can mean words or events, as in Luke 2 with Mary and the shepherds who witnessed events and spoken words. In John 21:25 we read, "there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written." In 1 Thessalonians 2:13 (the first New Testament book ever written) we read, "We also constantly give thanks to God for this, that when you received the Word of God that you heard from us [his preaching as described in Acts 17, not the New Testament that yet did not exist], you accepted it not as a human word but as what it really is, God's Word, which is also at work in you believers." The Bible therefore can be described as a Sacrament (the outward sign of something invisible) of the Word (as taught by St Augustine and St Jerome). Therefore, Jesus Christ is Sacrament of God (Vatican Council II); the

Scriptures are sacrament of the Word of God; the Church is sacrament of Christ. Christ, Scripture and Church are the Fundamental Sacraments; then there are 7 others, or 3, or 4, or 2, depending on who is counting. One of them is the Eucharist, the breaking of bread, Holy Communion.

- In Luke 4 we find Jesus in the synagogue of Nazareth: then as it is now, the Sabbath **liturgy** in the synagogue consists of a reading from the Torah/Pentateuch (continuous reading, chapter by chapter), a Psalm, a related reading from the Prophets and then a sermon. In church we follow the same scheme. Imagine how old our liturgy is. Even older than we may imagine, because actually it goes back to the year 445 BC, as we see in the book of Nehemiah 8:4, when after the finding of the Torah the people who returned from the exile in Babylon organize a long liturgy, “⁴The scribe Ezra stood on a wooden platform [the lectern is invented] that had been made for the purpose... ⁵And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up [as we do for the Gospel]. ⁶Then Ezra blessed the Lord, the great God, and all the people answered, “Amen, Amen,” lifting up their hands. Then they bowed their heads and worshipped the Lord with their faces to the ground... ⁸So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading [which of course is the sermon].”
- We have one reading from the Old Testament, chapter by chapter or related to the Gospel reading (which we hear standing like the Israelites of old; since the 1970s the second reading from the New Testament has been added), and we read from a lectern, and then we sing a Psalm or at least a hymn, and the readings are followed by a sermon. In my opinion we really should think hard before arrogating to ourselves the authority to change this sequence by inventing and introducing shallow gimmicks and crowd pleasers.

Creed, Intercessions, Peace and Offerings:

- In the early Church the catechumens would leave at this point. The **Creed** is the agreement that makes us all part of the same club. There are several ancient Creeds: the one we use is the one agreed by all the bishops at the Council of Nicaea in 325. Pity it contains no reference to Jesus’ message and actions.

- Then we **pray** for each other, as commanded for instance by Paul in Ephesians 6:18, "Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints."
- **Peace:** in Matthew 5 Jesus invites His listeners to first make peace with their brothers and sisters before taking the offering to the Temple.

The Eucharistic Prayer:

- **The Eucharistic Prayers:** "Eucharistic Prayer B" goes back to St Hippolytus, 2nd century; "Eucharistic Prayer A" to the 4th century, and so on. They contain: a Preface; the Trisagion ("Holy, Holy, Holy" based on Isaiah. 6:3 and Revelation 4), the Hosanna (which means God save us), the "Blessed is He..." (Psalms 118:26 and Mark 11:9); the Epiclesis ("to call down") from the 4th century; the consecration (based on the words of Jesus in the Gospels and of St Paul, but also of Moses in Exodus 24; the Great Amen (missing in "Eucharistic Prayer H"!)).
- **Lord's Prayer** (its final doxology is not contained in Luke's version, nor it is present in the earliest manuscripts of Matthew, although it is present in later manuscripts from the Byzantine period).

Communion:

- **Communion** is about food/sharing/justice; let us remember 1 Corinthians 11:29, "For all who eat and drink without discerning the body, eat and drink judgment against themselves." The body is the church, the concrete members of our assembly.
- We treat the consecrated elements with great respect because Christians believe that the presence of Jesus is in the bread and the wine, although different denominations explain that in different ways.
- The minister of the Eucharist is the Bishop, connected to the first 12 Apostles in a chain ensured by the laying of hands at the time of ordination. Priests were added later when dioceses became too large for all the people to congregate with their Bishop in one place.

Fr Nicholas

From All Souls

LENT – a period of fasting and penitence from Ash Wednesday to Easter

As we approach Ash Wednesday our thoughts can turn to the 40 days of Lent and how as Christians we can spend those days and prepare ourselves for the glories of the Easter season.

I have just finished reading 'In this House of Brede', a novel by Rumer Godden. I was fascinated by this book which, though fiction, is a description of the life of a house of nuns, depicted by the author as a monastery in the Benedictine order, not as we might say a nunnery. What I wanted to share with you, for interest was their preparations for Lent.

"Lent was a time of cleansing, no early cups of tea, dinners of boiled cod and rice and a supper of lentils and cocoa. Scales appeared in the refectory for weighing the stipulated amount of bread for supper and breakfast. Each nun was given a book from the library to be read straight through from beginning to end, nothing to be missed. On Ash Wednesday each nun had to give her 'Poverty Bill', an account of everything in her cell; this was to ensure that she would not be collecting things – only one of everything was allowed! On the Fourth Sunday of Lent there was some respite known as Laetare or Refreshment Sunday – food was less sparse (silverside and dumplings), flowers were allowed in the sanctuary and vestments were rose coloured."

All this was very stringent and perhaps too much for us in this present day. But it does point to some of the thoughts we might have towards the way we might pass our Lenten forty days.

Penitence is important and we may consider fasting by giving up some type of food or perhaps doing something for another person or group – action rather than abstention.

Certainly some focused reading is recommended – Archbishop Sentamu suggests the Pilgrim books on 'The Beatitudes' and 'The Lord's Prayer' written by Bishop Steven Croft or another suggestion would be Bishop Nick's commentary in York courses.

Lent does give us all a chance to reassess our commitment to God and our spiritual journeys, in anticipation of developing and growing in our faith.

Ann Nicholl

Reader and Church Warden @ All Souls

Articles

SOUL ON FIRE

An article by Joanna Moorhead - *The Tablet's* arts editor - from *The Tablet: The International Catholic News Weekly*, 10 February 2018, p.6. Reproduced with permission of the Publisher. Website address: <http://www.thetablet.co.uk>

IT'S [36] YEARS since Sister Helen Prejean first watched a man being executed, but the fire it ignited in her soul still burns brightly. That's her own description of the event: she quotes me the opening paragraph of her memoir...

"They killed a man with fire one night," she recites. "They strapped him to a wooden chair and pumped electricity through his body until he was dead. His killing was a legal act, because he had killed. No religious leaders protested the killing that night, but I was there. I saw it with my own eyes; and what I saw set my soul on fire."

The date was 5 April 1984. Prejean, then in her mid-forties, was (and is) a member of the Congregation of St Joseph, based in New Orleans. She was working among one of its poorest communities when someone asked her to write to a death-row inmate. "I said I would; but I never dreamed they were going to kill that person, or that I'd be getting to know him." When the convict, Patrick Sonnier, asked her to visit him, she did. Then he asked her to be his spiritual adviser, and Prejean found herself his closest companion in the agonising days leading up to his execution, and, finally, a witness at the death itself. She was horrified, appalled: "Afterwards I went into the parking lot and threw up. It was profoundly, unspeakably shocking."

Prejean had not bargained for having her life changed that April night, or for the international fame that came a few years later, when the book she wrote about Sonnier, *Dead Man Walking*, became an Oscar-winning movie, directed by Tim Robbins and starring his then wife, Susan Sarandon, in the central role (she got the Oscar; the movie received four nominations).

Prejean had written the book, she explains, because she had witnessed something she felt others needed to know about; she wanted others to go on the journey she had been on, to experience the reality of execution. Taking her readers with her, she hoped, would lead more people to question capital punishment.

When Sarandon read the book and suggested it to Robbins as a movie, Prejean realised this would be another opportunity to touch people with the story. The film was released in 1995; a few years later came the chance to turn the story into an opera. Again, Prejean seized it; the work, by Jake Heggie, was performed first in 2000 in San Francisco...

We meet in Madrid, where the opera is playing in the Teatro Real with Joyce DiDonato, who will also play the lead in the London production. Prejean is thrilled by the buzz around the opera: she feels it is taking her story to a new audience of privileged movers and shakers who could make a big difference to her campaign.

And certainly it is hard not to be moved by the music and drama of a performance that begins with an appalling crime (Sonnier murdered two teenagers who were out on a date), and asks searing questions about whether even a human being who has committed so terrible a crime should be punished by being killed himself. For Prejean, there is no doubt about the answer to that question. "Human rights are inalienable, and governments don't have the right to take life," she says. "They can't decide who [*sic*] to kill."

Prejean's hopes that sharing her story would change how Americans feel about the death penalty might be having some effect. The number who support it has fallen steadily, despite President Donald Trump's support for capital punishment. A poll last October [2017] found just 55 per cent in favour, a 45-year low. ... Churchgoers generally are less likely to support it: a survey in 1987 found that the more often Americans went to church, the more they favoured the death penalty. That now is reversed: the more frequent a church-goer someone is, the less likely he or she is to back capital punishment.

PREJEAN IS 78, feisty, straight-talking and fun. She talks in a low, deep Southern drawl; she laughs a lot, and is a fabulous storyteller; which is, of course, why *Dead Man Walking* has had such extraordinary success, and has touched so many. One of her favourite stories is typically self-deprecating. She tells me that when Tim Robbins first heard her story, he pronounced his verdict: "The nun was in over her head." Laughing, she tells me: "And I was. I had no idea how to handle what was happening to me. I made plenty of mistakes. I was so for the human rights of the people on death row that I didn't reach out to the people who were the victims."

This is Prejean's mea culpa; it is there in the book and the film, and it is amplified further in the opera. Because while she sided with Sonnier (who is named Matthew Poncelet in the movie, and Joseph De Rocher in the opera), she failed to connect with the parents of the young people he had murdered. Their pain is keenly felt in the opera, and it is the complexity of Prejean's story, the struggles, the fact that nothing is clear-cut, that makes it so compelling on stage.

Prejean is one of that breed of passionate, brave, independent-minded nuns who do not see their mission as confined by the boundaries of the Catholic Church.

..."You still have to work with the people." She says she has rarely heard any priest preaching about the death penalty from the pulpit in the US.

One of the many stories Prejean tells, the one I like best, concerns Robbins' first draft of the film script. "In the opening scene, I have a meeting with the prison chaplain, and he asks me: 'Where's your habit?'," she recalls.

"When it happened for real, I said to him: 'Well, ... we don't wear a habit now, we dress like the people.' But in his script, Tim had me go to the car, open the trunk and get out a habit! And when I saw that I said: 'No way would I go put on a habit because a priest told me to!..."

Robbins dropped the scene. Prejean understands that a film director and an opera composer need space and freedom to produce their art; but there are limits. She might have started in over her head, but she certainly didn't stay that way.



THOUGHT FOR THE MONTH

From the book: *Peace of Heart in All Things*, by Brother Roger Shutz, founder of the ecumenical community of Taizé, GIA Publications

Bless us, Christ Jesus. You come to comfort our hearts when the incomprehensible happens—the suffering of the innocent.

The Birds in your Garden - Mike Gray

With many of our garden birds turning their attention to the imminent breeding season, now is a good time to think about helping some of them by providing a nest box (or two!). I get lots of questions about how to go about choosing and placing a nestbox, so here are some notes which are a précis of the extensive information to be found on the BTO website.

Different types of nest boxes can provide homes for different types of bird. House Sparrows and tits like one with a 32mm entrance; a 28 mm hole will restrict the box to Blue Tits. Robins and Blackbirds will use open-fronted boxes, preferably tucked away in a bit of cover. Beware - some nest boxes are far from ideal!

Choose one made with an insulating material, such as wood, the walls of which should be at least 15mm thick and can be treated on the outside with a non-toxic, water-based preservative. Dense materials such as metals or ceramics can become too hot or too cold for chicks to survive.

The internal floor area should at least 130 cm² as birds may lay fewer eggs in smaller boxes. Think too about access to examine and record the contents, and to clean it out afterwards.

Perches may help squirrels or weasels reach into the box to grab eggs and chicks, and one which is incorporated in a bird table may cause conflict between nesting and feeding birds.

Looking inside a nest box is OK once the birds are incubating, provided you approach quietly. Most birds will sit tight on their nest if you peek in.

Where you put your box is more important than what it looks like! It must provide a safe and comfortable environment. It should not be close to another nest box or to your feeders as this may promote aggressive behaviour between neighbours. The ideal height for a small-hole nest box is 1m to 3m above the ground with a clear flight path. Shelter it from the prevailing wind and rain and strong sunlight - the front should be angled slightly downwards to prevent water entering. Consider a metal plate around the hole to deter squirrels if you have them. Open-fronted nestboxes are best concealed behind vegetation, but make sure they aren't easily accessible to predators.

Traditionally, nest boxes for small birds are put up in the spring - pairs begin to prospect in the late February, so a box put up then

stands a good chance of attracting nesting birds. However, it is never too early or too late to put one up: some birds will use them to roost in during the winter months.

Be patient! There are many reasons why your box isn't being used: the presence of natural nest cavities nearby or the location of territorial boundaries. But if a box is not used for several years try moving it.

Come autumn, old nests should be removed and the box cleaned out. Bird Protection Law permits the cleaning out of nests between 1 September and 31 January. Wear gloves and a dust mask as old nests may harbour fungi that can cause respiratory problems. They can also contain parasites such as fleas, lice and ticks, so put them straight into a plastic bag and seal it before disposal.

Now you have a nest box, why not add value and join a BTO survey to record its contents, and those of any other nest in your vicinity?

If you find the lives of our garden birds to be of interest, and would like to join in and count the feathered occupants of your garden, please contact me or visit the BTO Garden BirdWatch website (www.bto.org/gbw).

Mike Gray 07596 366342 or gbwmike@gmail.com.

Poem / Puzzle corner

"Mix a pancake"
by Christina Rossetti

Mix a pancake,
Stir a pancake,
Pop it in the pan;
Fry the pancake,
Toss the pancake –
Catch it if you can.

How many new words can you make out of the words "Shrove Tuesday"?

E.g. *every; vest*

Regulars

Mothers' Union

Mothers' Union members are organising and participating in the World Day of Prayer Service in church on Friday 1st March 2019. Like Mothers' Union, The World Day of Prayer movement is committed to informed prayer and prayerful action as well as to supporting its

members worldwide. Its vision is a world in which women can make decisions about their own lives.

The service this year, was prepared by the women of Slovenia. The theme of the service was All Are Welcome: "Come, Everything is Ready". The service will be based on the parable of the great feast (Luke, Chapter 14). The parable tells us that a great dinner was prepared and invitations were sent out. However, all of those who had been invited gave their excuses and did not come.

Invitations then went out to the ill, the blind, the homeless – people who are vulnerable and marginalised in society. All accepted and came. We are reassured that all are welcome at God's table regardless of age, gender, race, abilities, disabilities or economic status. We are all invited but not all of us accept the invitation. We pray to God to shake us out of our complacency so that we can share His heart, His love and His forgiveness. We pray that we can share His invitation with family members, friends and neighbours and that we can live life in all its fullness.

(Article provided by Jennie Collins)



Invitation

*Jesus said "Come!"
But I was too busy.
Jesus said "Come!"
But I was too sad.
Jesus said "Come!"
But there was something
more pressing to do.
I didn't go. I kept saying
"No!".*

*Jesus said "Come!"
And others – unloved, poor,
vulnerable, lost
The forgotten, oppressed
Said "Yes!"
And went instead
And were welcomed and
blessed.*

Church Notice Board

Fri 1st Mar: 2pm – World Day of Prayer Service in church

Tues 5th Mar: 7.00 pm – Shrove Tuesday Pancake evening in the Institute

Weds 6th Mar: 7.00 pm – Ash Wednesday service in church

Every Friday in Lent: 2:30 pm – Stations of the Cross in church

From the Registers

Baptisms:

13/1/2019 – Scholastica and Christiana Worglo

Funerals:

2/1/2019 – Ann Rennard
28/1/2019 - Leason Gaye

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Readings



March 3rd	Exodus 34:29-end 2 Corinthians 3:12-4:2 Luke 9:28-36	C Rowsell M Idle Priest
March 10th	Deuteronomy 26:1-11 Romans 10:8b-13 Luke 4:1-13	P Smithen E Allen Priest
March 17th	Genesis 15:1-12, 17-18 Philippians 3:17-4:1 Luke 13:31-end	M Bartlett J Collins Priest
March 24th	Isaiah 55:1-9 1 Corinthians 10:1-13 Luke 13:1-9	M Hunter P Cook Priest
March 31st	Exodus 2:1-10 John 19:25b-27	C lo Polito Priest

Sidespeople

March 3rd	L Williams; L Carty; N Mayne
10th	J France; M Hunter; H Baxter
17th	L Thompson; E Mills; E Shannon
24th	P Adams; L Willie; I Manners
31st	D Herbert; M France; J Collins

Refreshments

March 3rd	M Hunter; H Baxter
10th	J Collins; P Adams
17th	M Hunter
24th	L Thompson; E Mills
31st	M Hunter; H Baxter



Sunday Club

March 3rd	Georgette; Apostol
10th	Caroline; Myrla
17th	Georgette; Apostol
24th	Caroline; Myrla
31st	In Church (Mothering Sunday)





Transport

Would you like to come to Church services but cannot get here by yourself? Please let us know and we will try to come up with a way of getting you here to worship with us.

St. Martin's Free Community Kitchen

Our doors are open to families, individuals, the homeless, underprivileged and whoever else may be in need of some delicious food.

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Come and find us at

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Leeds
LS7 3LA



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Community Kitchen

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in"
(Matthew 25:35)

Started in July 2014, The Community Kitchen is open on Saturdays from 12.00 to 2.00pm. A free three course meal of soup, a main course and dessert is normally provided. Tea, coffee and fruit juices are also served.



St Martin's Institute

St Martin's View, LS7 3LA

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