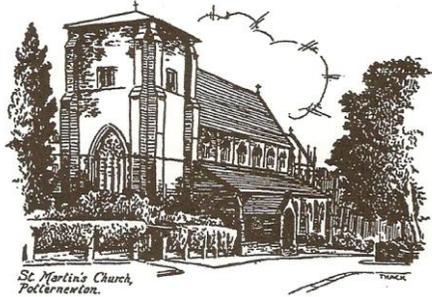


Reach Out

St Martin's Church Magazine

 THE CHURCH
OF ENGLAND
Diocese of Leeds



February 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:

As you can see from this issue, Christmas at St Martin's was a very busy and joyful time. Thank you to everyone who worked hard to make it all happen so smoothly. It was good to welcome some new faces over the festive time.

As Easter is quite late this year (21st April), February is a quiet month with Lent not beginning until March. Time to start thinking about what we can give up for Lent, or perhaps what we can take up to make a difference, as we observe Lent?

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Pastoral Letter

I write this letter in January, at a time when we are being bombarded with messages about making radical changes to our lives to improve our wellbeing. We are being urged to give up animal products for Veganuary, to cut out alcohol for Dryanuary, and to declutter our homes and digital worlds, all in the name of 'New Year, New You'. To be honest, I love all that lifestyle advice, and I hold out the hope each new year of making big changes. This year, I've got very interested in the ideas of Dr Rangan Chatterjee, a GP and TV presenter who takes a radical approach to how we can care for our health and wellbeing. I got so interested in fact, that I read his book. Chatterjee has four pillars that we should pay attention to: our purpose, our relationships, our bodies and our minds.

Thinking about purpose, he writes that people with a sense of purpose enjoy their work better than those who don't. We need to think about why we do things. He recommends building time at the start of each day for reflection; or using time in queues to stop and just 'be'. In particular he recommends taking time to practise gratitude, for we build up our positivity by recalling things that make us grateful. People with good relationships thrive. One of his suggestions is to wish other people well, sometimes even picking random strangers and sending good vibes their way. And people who are part of a community really thrive. In caring for our bodies, he advises eating a wide range of foods – something from each letter of the alphabet! And in caring for our minds, he recommends spending time with nature, even if it's just a question of going for a stroll at lunchtime or walking through the park instead of catching the bus.

Now, you may wonder why I'm relaying all this health and wellbeing information in a Parish Magazine but the point is this: every single recommendation I've mentioned here fits in with the Christian way of life, except that we have the special added ingredient of God at the centre. God gives us our sense of purpose: when we ask ourselves why we do something, the answer is simply that we do it for God. As the great poet and priest George Herbert wrote in the 17th century, 'Who sweeps a room as for Thy laws, / Makes that and th' action fine.' As Christians, we should build in time for reflection every morning, but we call it prayer. We don't just sit and think: we put ourselves in the presence of the maker of heaven and earth.

And every evening, we practise gratitude by thanking the Almighty God for his gifts during the day. We wish people well, but we also hold them in our prayers: not just sending them our good wishes, but bringing God into their lives. I once heard a great definition of intercession as 'sitting before God with someone on your heart.'

At church, we have a ready-made community, but one that gathers in the name of God, the one who unites us and holds us together even when times are tough. When we eat, we remember that our food is the gift of God, our creator. And finally, even that stroll in the park can be for God's glory, for he created the world and he gave it to us, as it says in Psalm 8: 'When I consider your heavens, the work of your fingers, the moon and the stars that you have ordained, / What is man, that you should be mindful of him; the son of man, that you should seek him out? ...You have given him dominion over the works of your hands and put all things under his feet.'

So it's official then: being a Christian is good for your health and your wellbeing. But our faith supports us even when our physical strength fails, for Christ promises us eternal life. God promises us wellbeing, not just at the start of the year, but yesterday, today and for ever.

My love and prayers
Jane



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/>

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

God's voice understood in a breath of silence. (1 Kings 19:9-13)
God is innocence.

Calendar

February

Sat 2nd	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 3rd	<u>The Presentation of Christ (Candlemas)</u>	
	10.00 am	Parish Eucharist
Weds 6th	9.30 am	Eucharist
	10.30 am	Home Communions
	7.30 pm	Choir practice
Sat 9th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 10th	<u>The Fourth Sunday before Lent</u>	
	10.00 am	Parish Eucharist
Tues 12th	7.30 pm	"Bring & Share" Deanery event at St Matthew's, Chapel Allerton
Weds 13th	9.30 am	Eucharist
	10.30 am	Home Communions
	2.00 pm	Mothers' Union meeting
	7.30 pm	Choir practice
Sat 16th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 17th	<u>The Third Sunday before Lent</u>	
	10.00 am	Parish Eucharist
Mon 18th	11.00 am	Institute meeting
Weds 20th	9.30 am	Eucharist
	7.30 pm	Choir practice
Thurs 21st	7.30 pm	Churches Together Prayer meeting at St Aidan's
Fri 22nd	6.30 pm	Wedding rehearsal
Sat 23rd	12 noon	Community Kitchen in the Institute until 2.00 pm
	2.00 pm	Wedding in church: Raddings & Powell
Sun 24th	<u>The Second Sunday before Lent</u>	
	10.00 am	Parish Eucharist with children
Weds 27th	9.30 am	Eucharist
	7.30 pm	Choir Practice

News

Christmas Carnival

The Christmas Carnival took place on Sunday 16th December 2018 and was part of the Parish Eucharist with 85 people in attendance. It was performed by the children and adults of the Sunday Club. Using music and drama, the story of the Nativity was brought to life.



Seated on a cloud of billowing white material and with bright, starry lights around Him, God unveiled His plan for the Nativity. He sent his angels as messengers to Mary to let her know that she had been chosen to be the mother of Jesus. He created a bright star to guide the shepherds in the fields and the three kings of the Orient to Bethlehem and to the stable where Jesus lay in a manger.



The carnival costumes were bright, sparkling and colourful. Members of the congregation were given tinsel halos so they could join in too.

Familiar and well known Christmas songs and carols such as "We Three Kings" made the event a tuneful one. God's love was praised in the song "Here I am to worship."

Our thanks go to the Sunday Club for their enthusiasm and for the pleasure they gave us as they performed highlights of the Nativity story.

(Jennie Collins)

News

Community Carol Service

Our carol service was a genuine community event this year, to which people from all walks of life came together to sing, to hear the age-old story of the birth of Jesus, to reflect and pray, and to mingle over mince pies and mulled wine.



The lessons were read by the representatives of a wide range of local organizations. Councillor Jane Dowson read the first lesson on behalf of all our local councillors. Photographer Joanna Craddock – whose work was exhibited at St Martin’s during 2018 – read as a representative of all the artists who were involved in our series of exhibitions. Doris Herbert, our Mothers’ Union leader, appropriately read the story of the Annunciation (in which the Angel Gabriel announces to Mary she has been chosen to be mother of God’s child). The Guides and Brownies attended *en masse* in their uniforms, and one of the Guides, Greta, read the story of Christ’s birth in Bethlehem. The story of the shepherds was read for us by Dr Beth Oxley of St Martin’s Medical Practice while the story of the Wise Men was read by Clive Owen, from Bracken Edge, representing all our local schools. The Bible readings were complemented by a famous poem, T. S. Eliot’s ‘The Journey of the Magi’, read by Catherine lo Polito as a representative of the Community Kitchen.



Favourite carols were there, including ‘Once in Royal David’s City’, ‘O Little Town of Bethlehem’, ‘The First Nowell’ and ‘Hark the Herald’, while St Martin’s choir (supported by a few extra recruits) introduced some variety

Cont...

with Gustav Holst's 'A Babe is Born', led by Matthew Lazenby on the organ.

The idea for the Carol Service came from a Diocesan Lay Conference earlier in the year, where parishes were challenged to try something new: Helen Sanders picked up the idea and ran with it and she did a sterling job of devising the Order of Service and drumming up support from within the church and without. On the night, the congregation of over 100 people was led in prayer by Fr Nicholas, while Revd Jane gave the address – reminding us that we are all part of 'the greatest story ever told.' The Mothers' Union did a wonderful job of welcoming people and organising the refreshments. The event was much enjoyed by all. As one lady put it: 'I'm properly set up for Christmas now!'

(Revd Jane)

Crib Service

At 4pm on Christmas Eve we welcomed 40 people to hear the story of the first Christmas and to re-create the Crib scene up at the High Altar. During the singing of the carols (including "Little Donkey"; "Away in a manger"; "While Shepherd's watched" and "We Three Kings") the



children volunteered to carry the characters of the nativity up to Fr Nicholas to be placed in position. After each addition we paused for a moment of prayer to remember those people in our world who may be struggling at Christmas time. Helen Sanders shared two short thoughts: one for the children about how a candy cane can remind us of the nativity story and one for the adults about how the Word of God can (and did) turn up in unexpected places. As the Angels took the Word of God to the Shepherds so the Word of God often appears to those who have given up on God, but God has not given up on them. The challenge is to keep receptive. The service finished with the carol "Ding, Dong merrily on high" with the children playing bells and tambourines before we tucked into some mince pies and yule logs. Each child took a candy cane home with them to place on their trees and to remember the story of the nativity.

(H Sanders)

News

Midnight Mass

On an icy night we welcomed regulars and new faces to our celebration of Midnight Mass. We were blessed once more with the voices of the Midnight Choir joining our choir in leading the carols including "O Come all ye faithful"; "It came upon the midnight clear" and "He has come an infant stranger". The readings were taken from Isaiah 9:2-7; Titus 2:11-14 and Luke 2:1-20 and Fr Nicholas provided us with a thought-provoking sermon. It was a special service as Christmas Eve gave way to Christmas Day and we celebrated the birth of Jesus. *(H Sanders)*

Christmas morning & Watch Night Eucharist

Despite the wonderful music produced by our organist accompanying the singing of traditional carols, the Christmas Day service is always a bit of an anticlimax after the joyful, prayerful and atmospheric Christmas Night Mass just a few hours earlier. Even the lights of the Christmas decorations in church lose some of their almost mystical appeal in cold daylight. The mince pies were good, though... And it was important to join Christian communities around the world in marking the day when Christ was born.

Of a different nature altogether is the New Year's Eve service at 11:30 pm. Although there were more people in attendance than last year, being just 21 of us made it possible for the congregation to sit in the choir stalls. That rendered the whole service peaceful and cosy, and indeed it felt right having the opportunity to thank the Good Lord for His faithfulness over the year coming to its close, and surrendering ourselves to His will for the months ahead.

If you were there for either of these services, thank you for making the effort and contributing towards yet another special Christmas Season at St Martin's. *(Fr Nicholas)*

Epiphany

On Sunday 6th January we celebrated the Feast of the Epiphany during our Parish Eucharist. We welcomed our new organist for the upcoming months, Ms Jane Flynn, who is covering whilst our resident organist Matthew works abroad. Jane played beautifully and the hymns included "As with gladness, men of old"; "The First Nowell" and "We Three Kings". At the end of the service the Sunday Club thanked all those who had made Christmas a special time at St Martin's. Sentiments very much worth echoing here. *(H Sanders)*

From All Souls

Does the truth matter?

This will seem a strange question to ask to most of us! 'Of course the truth matters,' we want to say. We want to be considered truthful and reliable people – folk who have the courage to face truth in their lives and the clear-mindedness to recognise it when we see it, in ourselves and in others.

Of course, in today's world the truth is not always quite so easy to get at as we might wish. Brexit, for instance is – economically, at least – a hugely complex business. Who of us ordinary people with no expertise in international finance or global economics can hope to get to the truth of such matters?

However, we can't afford ever to give up on our search for what is true and what is false - or just mistaken. This is why we have to go on asking questions about the information we had access to before the Brexit vote. Were we simply in the hands of people who were more interested in power than in truth, feeding us propaganda to win our support for their own preferred options rather than giving us unvarnished facts which could be the base of intelligent public decision-making? Many people think so. And of course getting at the truth about momentous questions of politics and public policy on the other side of the Atlantic is perhaps harder still than on this side!

I was very struck re-reading the Third Letter of John lately – it uses the word 'truth' six times in the mere fourteen verses it consists of. Going back a page in my New Testament to 2 John, 'truth' occurs five times in the first four verses! Both theses short letters are also very conscious of people who deal in untruth: one Diotrephes, for instance, who tried to silence other folk so he alone could control what passed for 'truth' in his local church, and even 'gossiping maliciously' – another way of betraying truth. Then there were 'many deceivers' around who were not satisfied with the faith passed on by the apostles but 'ran ahead' with all sorts of invented doctrines of their own.

Truth may not always be an easy thing to get a hold on, but when we have it we should cling on with all we're worth! Knowing truth is to do with good judgement, careful thinking and honesty to the facts. It is also to do with 'doing the truth' – living our lives with integrity, honesty humility and courage.

From All Souls cont...

This is getting no easier in a world of 'fake news', political propaganda, gossip and the online character assassination routinely going on in the social media. But when 3 John commends a believer called Demetrius who is 'well spoken of by everyone – and even by the truth itself' he seems to suggest the truth is more than just a principle – it's a Person! And this is brought out fully in John's Gospel where Jesus Himself declares 'I am the way, the truth and the life'.

If we really want to know a truth we can live by despite the baffling puzzles and problems of this life, let us rest assured that Jesus Christ proclaimed by the Church these past two thousand years remains, to adapt some words of Alexander Solzhenitsyn, 'one word of truth Who outweighs the world.'

Paul Stapleton
Reader, All Souls'

Candlemas

Candlemas falls on February 2nd (40 days into the Christmas / Epiphany season) and it commemorates two things:

Firstly, the purification of Mary: Jewish tradition considered women unclean after the birth of children and for 40 days after the birth of a boy (and 80 days after the birth of a girl) women weren't allowed to worship in the Temple. At the end of this time women were brought to the Temple to be purified and following this women were once more allowed to take part in religious ceremonies.

Secondly it marks the ritual presentation of the baby Jesus to God in the Temple at Jerusalem: Following the Jewish custom it was necessary to present a baby to the Temple and offer sacrifices. However, this occasion was a little different as Simeon, who met them in the temple, held baby Jesus and called him a Light to the World. Simeon also highlighted the upcoming suffering of Jesus. So Candlemas not only looks backwards to the birth of the baby Jesus but it also sets up Jesus' upcoming passion and death in the Easter story.

Tradition suggests that manger scenes should not be put away until Candlemas, which is the last feast of the Christmas cycle.

Articles

MY FAITH IN SIX OBJECTS

An article by Peter Stanford from *The Tablet*: The International Catholic News Weekly, 29 September 2017, p.6. Reproduced with permission of the Publisher. Website address:

<http://www.thetablet.co.uk>

NEIL MacGREGOR is one of those rare public intellectuals who manages to translate his brilliant ideas into a format that reaches those parts of a public audience that other brainboxes cannot reach. Starting with *A History of the World in 100 Objects* in 2010, then *Shakespeare's Restless World: An Unexpected History in 20 Objects* two years later, and *Germany: Memories of a Nation*, told again via objects in 2014, he has developed his own signature and highly successful approach to the narration and examination of history. And he does it, moreover, with a multimedia flourish, with each theme explored simultaneously in books, in exhibitions at the British Museum (where he was director from 2002 to 2015, before leaving to head up the Humboldt Forum, a museum complex under construction in Berlin's restored Stadtschloss), and in BBC radio series which he presents with his warm, urgent, engaging Scottish lilt, the same lilt he is using to order coffee at the London hotel where we meet.

On the breakfast table between us, brimming with full-colour illustrations and wrapped in a numinous gold jacket amid the jam and butter, is MacGregor's latest book – *Living with the Gods*, published to accompany last year's exhibition and radio series, which explored how religious stories have and continue to give meaning to our lives. There has, on this occasion, been a gap, the 72-year-old art historian acknowledges, between the different elements of his package, but the pause between exhibition and series – and now the book – has allowed him, he says, to add an extra dimension to the telling.

"In an exhibition or a 13-minute broadcast you can't develop these ideas thematically and cross refer. The great advantage of a book is that you can pick up the continuities. So [Noah and] the Flood narrative can be seen as part of the debate about how humans should relate to the animal world and ideas of human dominion over animals. And you can show how that still influences how we live with ideas of control over the natural world."

The example he quotes shows how he works. Past, present and future are all tied together within a perspective that is human and broad enough to embrace millennia. MacGregor proceeds as someone convinced of the importance of religion, but one who, in his work, rises above attachment to any faith tradition or its version of history. Yet privately he is also, in his own terms, a man of faith. It creates a tension in our secular times and so, in his public appearances, when challenged, MacGregor tends to confine questions about his own beliefs to a generalised reference to Christianity.

But what exactly does that amount to? Is he, for example, a churchgoer? Yes, but it depends, he replies, on where he is. In his native Scotland, he heads for the Church of Scotland of his upbringing. When at home in London, he attends the Anglican St Martin- in-the-Fields, which is next door to the National Gallery, of which he was director for 15 years until 2002. And when in France or Italy, he goes to the local Catholic church.

"I feel equally comfortable in all of them. I like lots of types of ritual, even if they are very different, but my engagement with the Church is first of all as belonging to a community, and then as a framework in which I can ask the questions. It is the language in which I ask the questions, rather than a set list of answers. So it is not faith in the conventional sense."

He says he feels himself much more a member of St Martin's – the place he goes to church most often – than a member of the Church of England. So he doesn't engage in the doctrinal disputes of the Established Church – for example, as a gay man, over its attitude to same-sex relationships.

"These debates dehumanise," he says simply, a note of weariness creeping into his voice. "They lead to intolerance and they become an instrument of oppression and exclusion. The net result is damaging." To those excluded, of course, and to the institutions that exclude, but also to perceptions of the relevance of religion in the modern age. And it is that, rather than his personal faith, that MacGregor wants to talk about.

It has taken a long time to persuade him to agree to this interview, so going against this would be, I am beginning to sense, to waste an opportunity. As the croissants arrive, we change course and, in discussion, apply the "MacGregor Method" to the man himself. How would he tell his story in a handful of objects. Here are the ones he offers.

Objects One and Two: The Rosetta Stone and the *Codex Sinaiticus*

MacGregor was brought up in Glasgow, where his parents were both doctors. "It was," he says, "conventionally Scottish, professional, middle class and Calvinist." That meant, the future art historian explains, absolutely no imagery. "It was all about the Word." When he was eight, his parents took him to London for the first time – to see the Rosetta Stone and the *Codex Sinaiticus*. The first, dating back to second-century BC Egypt, and containing parallel versions of a priestly decree in hieroglyphics and Greek, is all about words and how they unlock understanding of whole civilisations. And the second – also at that time in the British Museum – is the oldest surviving Greek New Testament text. "My father wasn't a devout man at all," reflects MacGregor fondly, "but the thing that engaged him were words. That is a very traditional Church of Scotland view."

Object Three: *Christ of St John of the Cross* by Salvador Dalí
Art galleries were not, he is at pains to emphasise, banned during his childhood. One visit, in particular, stands out in his memory. "Around the same time as that London trip [in the early 1950s], Glasgow City Art Galleries acquired the Dalí 'Christ on the Cross'. Glasgow was back then a city completely divided by religion but, despite being a very Catholic image, Catholics and Protestants flocked to see it. And I remember being taken. "I don't think I would now make great claims for it as a work of art, but the remarkable thing about it is that, while hyper-realist in its painting, there is this body on the cross, floating, suspended completely impossibly. That contradiction between the literalism of the representation, and the impossibility of the thing it shows, completely fascinated me. I remember buying a postcard and taking it home."

Object Four: *The Virgin and Child with St Anne and St John the Baptist* by Leonardo da Vinci

That first exposure to "Catholic" art was followed by many more. MacGregor studied modern languages, philosophy and law in Edinburgh, where he was called to the Bar in 1972, before deciding on art history as a career. After a spell teaching and editing the art journal *The Burlington Magazine*, he was appointed in 1987, aged just 41, as director of the National Gallery in London. He attributes an episode, six months into his tenure, with giving him the first inkling of how a single work of art can tell many stories.

"The senior warden," he recalls, "literally burst into my office one day and said, 'Sir, would you come up to Gallery Seven. There's a

man with a shotgun.” It had been fired at what MacGregor refers to as “the Leonardo Cartoon”, da Vinci’s drawing entitled *The Virgin and Child with St Anne and St John the Baptist*, and had done extensive damage.

“The extent to which the Cartoon appeared like a wounded thing really was shocking. How do you repair this very old paper and this shattered canvas? It required a physical engagement with the object – to understand how it was made, who made it, how many different people were involved. From that moment on, how I related to works of art had a new dimension.”

Objects Five and Six: *Bacchus and Ariadne* and *Noli me Tangere*, two paintings by Titian

Both paintings are in the National Gallery, MacGregor explains, and both are about women (Mary Magdalen, greeting the risen Christ in *Noli me Tangere*) who have been abandoned and who encounter a god. What the juxtaposition of the two taught him, he says, is that works with Christian subjects are treated differently by a largely agnostic public. “With the myth of Ariadne, everyone can see it is about a general human experience. We have all at some stage in our life been, or felt, abandoned.” And so a tangible connection is made. Yet, he argues, many do not respond to the same themes in Mary Magdalen. “The reason why, I realised, is because most people regard the Christian narrative as being simply an illustration of an alleged historical fact, which to them is not believable.” And therefore irrelevant. So any human resonance in Titian’s resurrection scene is ignored.

“The *Noli* is about loss, whether the love of a person can continue to change a life even ... [though] the person is no longer physically there, and the hope that can come from that. But because of the habit of the Church of insisting on the literal truth of these narratives, it has made it extraordinarily hard for a wider public to find any mythical nourishment. That is a great loss.”

He has endeavoured ever since to stem this loss by challenging and overcoming what he calls “this rigid division between poetic truth and historical truth”. It is, as he describes it, a win-win situation whether you have faith or not. “There are questions we need to understand better to make sense of the world now,” MacGregor proposes. “Clearly one of those things is religion, and its capacity to give meaning to, not an explanation of, the world.” It is, to go back to what he said earlier about his own faith, all about a language to ask questions, rather than a set of answers.

The Birds in your Garden - Mike Gray

It's maybe something you've not thought much about, but where do garden birds go at night? During long, cold winter nights they need not only to keep warm, but also to keep out of reach of a range of predators such as cats, owls, rodents and stoats or weasels.

The habits of roosting birds are diverse. Sparrows, Wrens and Chaffinches seem to vanish at dusk. They secrete themselves away in dense foliage, cracks or crevices, and avoid drawing attention to their whereabouts. It's a juggling act: trying to find enough shelter to keep warm and conserve energy, without increasing the risk of attack. Too close to the trunk and there could be danger from a rat or stoat, too far out on a limb means vulnerable to a sharp-eyed owl. The branch acts as an intruder alarm; a motion sensor providing a split-second warning of danger. Ivy is one of the UK's few native evergreen plants. Much maligned it is often accused of strangling trees. However, it should be celebrated and valued for the pivotal role it plays in providing wildlife with food and shelter.

The nest box that was used earlier to raise a brood of youngsters might now provide a snug bed for the night for a single Blue or Great Tit. They really do seem to prefer their own company at night, but for Wrens it is definitely a case of the more the merrier. The record number found roosting in a single nest box stands at 62. If you turned your nest-box camera off at the end of summer, it is worth switching it on again. You never know who might be using it as a winter residence.

Crows, swallows, swifts and starlings aren't closely related, but they share some incredible communal roosting behaviours. For social or safety reasons or for warmth, some species choose to sleep together—sometimes in very large numbers. The spectacle of these flocks gathering at dusk is really something, whether the murmuration of Starlings, the rowdy evening antics of Rooks and Crows or the skeins of geese and gulls heading for the safety of a local waterbody. To cope with this perilous situation, birds have developed a range of abilities, such as sleeping with one eye open. The eyes of most birds (unlike humans) send information to only one side of the brain, so unihemispheric slow-wave sleep allows birds to have one hemisphere of their brain in a deep sleep whilst the other remains awake and alert.

Most garden birds are Passerines, perching birds, which manage to stay put while they're asleep, having developed "flexor tendons" in their legs that involuntarily clasp shut when they squat on a perch. The tendons won't relax until the bird straightens its leg to leave.

News

Christmas flowers

The colour theme of this year's Christmas flowers was red, green and gold. On the church window ledges, red amaryllis flowers in tall vases upheld the red colour while small christmas angels carved in wood together with candles completed the festive display. In the porch, yellow and orange roses complemented the red, green and gold colours of the



foliage and christmas decorations. The red and green flowers included carnations and chrysanthemums while red berries added a seasonal touch. The green foliage of pine and fatsia provided a green backdrop while gold and red glitter on twigs, fir cones and christmas decorations added sparkle and shine to the displays.

The flower team would like to express our grateful thanks for the donations which allowed us to provide the beautiful floral displays in church over christmas.

Loved ones and happy occasions may be remembered and celebrated with floral arrangements in church. Please let Jennie or any member of the flower team know if you would like flowers in church.



The photo (left)) shows flower team members Doris and Marilyn as they created their christmas floral arrangements. **YOU** could win a bouquet of flowers if you correctly guess the year when this photo was taken. Please write your answer on the slip provided and place it in the box near the entrance to the church. Your reply must be received by the 28th February 2019.

Christmas flowers photo was taken at Christmas 20 ____

Name.....

Contact Tel. no.....

Regulars

Mothers' Union

The Wave of Prayer

For Mothers' Union members, the Wave of Prayer has been a daily act of prayer and reflection since 1921. Every hour of every day, members somewhere in the world are at prayer. Our concerted



prayers unite us as members of the Mothers' Union worldwide fellowship of over four million Christians in more than eighty countries. We celebrate members who come from different races, cultures and traditions, to whom God has distributed a variety of gifts. We rejoice in the diversity of people who have responded to His call and join with them at this special time.

On Tuesday 8th January 2019, the Leeds area received the Wave of Prayer. St Martin's received it from St Bartholomew's in Armley.

We prayed in particular for our brothers and sisters in our linked Dioceses of Etche and Ogbomoso in Nigeria; Kibungo in Rwanda; Lesotho and Hanuato'o. in the Solomon Islands. Their needs are not always known to us but God knows them and will use our prayers. In their turn, members of our linked Dioceses hold our Diocese of Leeds in their thoughts and prayers.

We also prayed for our Diocese. We prayed for our Diocesan bishop and for all Mothers' Union members, volunteers and supporters in our Diocese. We prayed for the clergy in our parish and for those who work in the parish or who travel outside to work. We asked for God's blessing on all the families and individuals who we reach out to and help.

From St Martin's, the Wave of Prayer passed to St Mary's in Garforth and then to other churches in the area and Diocese. This continued until Friday 11th January 2019, when the Wave of Prayer passed from the Diocese of Leeds to the Diocese of Winchester.

(Article provided by Jennie Collins)

Prayer

We pray for all members. May God be with them in every part of their lives, encouraging them and leading them, sheltering and strengthening them so that they may work to Your praise and glory. Amen.

Church Notice Board

Sun 3rd Feb : 10am – Candlemas
Parish Eucharist

Tues 12th Feb: 7.30 pm - "Bring &
Share" Deanery event at St Matthew's,
Chapel Allerton

Thurs 21st Feb: 7.30 pm - Churches
Together Prayer meeting at St Aidan's

From the Registers

Baptisms:

16/12/2018 – Jessica Mary Tindall

Funerals:

14/12/2018 – Alfred Elnathan Wilkinson

19/12/2018 - James Wilmot Jeffers

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Rotas

Readings



February 3rd	Malachi 3:1-5 Hebrews 2:14-end Luke 2:22-40	J Collins M Bartlett Priest
February 10th	Isaiah 6:1-8 1 Corinthians 15:1-11 Luke 5:1-11	P Cook M Hunter Priest
February 17th	Jeremiah 17:5-10 1 Corinthians 15:12-20 Luke 6:17-26	D Herbert C lo Polito Priest
February 24th	Genesis 2:4b-9, 15-end Luke 8:22-25	A Hylton Priest

Sidespeople

February 3rd	L Thompson; E Mills; E Shannon
10th	P Adams; L Willie; I Manners
17th	D Herbert; M France; J Collins
24th	I Maynard; M David; V Richards

Refreshments

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



Sunday Club

February 3rd	Caroline; Myrla
10th	Georgette; Apostol
17th	Caroline; Myrla
24th	In church





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.

Every Saturday, serving 12pm-2pm

Come and find us at

St. Martins Institute
St. Martins View
Leeds
LS7 3LA



Just off Chapeltown Road



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

St Martin's Institute is a very large venue offering facilities for private functions, meetings or groups for the local community at very reasonable rates.

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