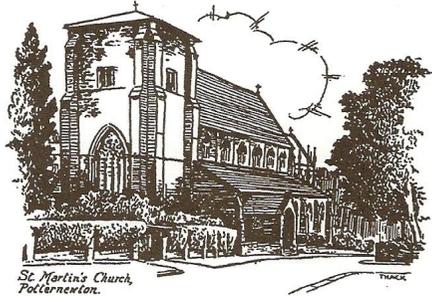


Reach Out

St Martin's Church Magazine

 THE CHURCH
OF ENGLAND
Diocese of Leeds



January 2019



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



@FrNicholasLP

St Martin's Church Directory

Priest in Charge

Revd Dr Nicholas lo Polito:

St Martin's Vicarage, St Martin's View, LS7 3LB

nicholas.lopolito@stmartinleeds.org.uk

0113 2624271

Associate Priest

Revd Dr Jane de Gay:

revjane@stmartinleeds.org.uk

0113 2582673

Churchwarden

Jason Clark

churchwardens@stmartinleeds.org.uk

07731 616123

Treasurer

Carrie Rowsell

0113 2696583

Secretary

Susan Bain

0113 2686548

Organist & Choirmaster

Matthew Lazenby

07854 079418

Mothers' Union – Doris Herbert

07958 623906

Sunday Club Co-ordinator – Caroline James

sundayclub@stmartinleeds.org.uk

07957 378185

Community Kitchen Co-ordinator

Emily Forbes

07940 498209

St Martin's Institute Booking Secretary

May

07526 072381

Church Flowers – requests & donations

Jennie Collins

0113 2946018

Guides: Laura

07983 469347

Brownies: Cath

07717 046651

Sarah

07597 494878

Magazine Editor: - H Sanders

magazine@stmartinleeds.org.uk

Website Editor – Jeff Browne

editor@stmartinleeds.org.uk

To arrange Baptisms, Banns of Marriage, Weddings, Funerals, Confession or for other matters please contact Fr. Nicholas.

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:

Happy New Year! Hope 2019 treats you kindly.

January is a quieter month after the busyness of December but it's a good opportunity to consider whether there is anything you can do to help out at church. Speak to Fr Nicholas or Revd Jane if you have time to offer and would like to know how it could be put to good use. Thank you

Contents

Calendar	pages 4
Pastoral letter	pages 5-7
Thought for the Month	page 7
News	pages 7-12
From All Souls	page 13-14
Thought for the Month	page 14
Children's Section	page 14
Articles	pages 15-18
Mothers' Union	page 19-20
Advertisements	pages 21-22
Rotas	page 23
Information about St Martin's	page 24

Calendar



January

Weds 2nd	9.30 am	Eucharist
	10.30 am	Home Communions
Sat 5th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 6th	<u>Epiphany</u>	
	10.00 am	Parish Eucharist
Weds 9th	9.30 am	Eucharist
	10.30 am	Home Communions
	2.00 pm	Mothers' Union meeting
	7.30 pm	Choir practice
Sat 12th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 13th	<u>Baptism of Christ</u>	
	10.00 am	Parish Eucharist
	12 noon	Holy Baptism
Weds 16th	9.30 am	Eucharist
	7.30 pm	Choir practice
Fri 18th	Start of the Week of Prayer for Christian Unity	
Sat 19th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 20th	<u>The Third Sunday of Epiphany</u>	
	10.00 am	Parish Eucharist
Weds 23rd	9.30 am	Eucharist
	7.30 pm	Choir practice
Sat 26th	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 27th	<u>The Fourth Sunday of Epiphany</u>	
	10.00 am	Parish Eucharist with children
Weds 30th	9.30 am	Eucharist
	7.30 pm	Choir Practice

Pastoral Letter

EPIPHANYTIDE

Dear Friends,

That of the Epiphany is one of the Church's most ancient festivals, probably predating even Christmas. By the end of the second century AD gentile Christians - those, that is, who were not of Jewish origin - constituted the great majority of the Followers of the Way, as the first believers used to call themselves. On Epiphany day - at imitation of the wise men in Matthew's Gospel - they used to exchange gifts in joyful celebration of their condition as beneficiaries of the promises of Christ. Back home, when I was a child and before we all began importing via Hollywood "Americanised" Christmas customs, we used to receive gifts on the night of the Epiphany rather than at Christmas.

This is a celebration of what God has done for us in Christ, and of our call to make His presence manifest to others. Salvation has not been offered to us in virtue of our ancestry. Which is an important message for the Church in the twenty-first century after the many lies of the past century by everyone from fascist dictators to KKK leaders and misguided evangelists, that made people of European origin somehow better than anybody else. For argument's sake, let us say that someone is Italian. So? It makes for good spaghetti, but it does not make that person better or worse than anyone else...

The nineteenth century English poet Percy Shelley declared that we are all Greek, meaning that we are all indebted to the culture of the ancient Greeks, but as a matter of fact science is telling us today that we are all Africans, if it is true that the first nucleus of modern humans originated in Africa, and we were all brown skinned before separating in groups that colonised the planet and developed different genetic traits with different shades of brown. At this time of the year, on this month of January marked by the great feast of Epiphany, we acknowledge that we are all children of the same God, without distinction of race, culture, language or colour, and we acknowledge that God's message of salvation is for the whole world. Epiphany is considered to be the missionary feast par excellence, the day when we recall that in Christ, God was made manifest to the whole world - Epiphany does mean manifestation, as you know -and those who believe in Him and follow Him are called to do the same.

The Magi in the second chapter of Matthew's Gospel, these mysterious men from the East, represent people from the nations coming to adore Christ, thus fulfilling the ancient prophecies of the First Testament, such as Isaiah 60:6 ("...the riches of the nations will come to You... bringing gold and incense and proclaiming the Lord's praises") and Tobit 13:11: "A bright light will shine over all the regions of the Earth; many nations will come from far away, from all the ends of the Earth, to dwell close to the holy Name of the Lord God, with gifts in their hands for the King of Heaven."

Also in the Gospel we see this reference to a light shining as a bright star. What is its meaning? To the Magi the star is the sign that attracts them to the Lord's presence. What is the sign that will attract to the Lord the people of the world today? In the Gospel of John (13:35) we read: "By this everyone will know that you are my disciples, if you love one another." and "that they may all be one ... so that the world may believe" (17:21). Love and unity in our Christian community are two faces of the same coin, the star, the sign that will attract people to Christ.

In 40 years of ministry I have been privileged to meet a number of people from different countries and faiths. Once a young doctor from a Muslim country I will not name, came to see me for advice. For a number of years he had been secretly reading the Gospels and seeking to become a Christian with his family, even risking his own life. He came to the faith thanks to the silent witness of two Christian colleagues of his, who never spoke to him about Christ, but lived their lives in a way that made them stand out in the eyes of this man.

In chapter 2 of Matthew's Gospel we also read that "Jesus was born in Bethlehem of Judea... and Magi arrived from the east". When Christ is born in a Christian community, when He is present and alive in the unity and the love of its members, people from outside the community are spontaneously attracted. I have personally witnessed this many times, but not in all the Christian communities I have encountered. In that same chapter of Matthew we have the episode of King Herod who sent the Magi to Bethlehem, pointing in the direction of Jesus, talking about Jesus, and yet not making himself the journey towards Him. We Christians could easily fall in the same trap as Herod: pointing at Jesus, talking ABOUT Him, but not moving towards Him, personally and communally. We move towards Jesus when we love as Jesus did. In fact, we are called to be together community of love so that the world may

believe. This is our call, our responsibility if we have truly experienced the epiphany, the manifestation, of Jesus in us and among us.

Happy New Year everyone!

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/>

PCC digest

On Tuesday 4th December the PCC met and deliberated thus:

- Thanks to your generous contributions and to the effort of a number of members of the congregation who dedicate much time and work to the running of the church and of the Institute, by the end of the year we will be able to pay to the Diocese the whole of our Parish Share for 2018.
- The PCC has chosen five charities that will benefit from this year's St Martin's Christmas Charitable Giving. They are: Pafras, Candlelighters, St George's Crypt, Church Extension Society and a baby clinic in Kenya.
- The PCC welcomed with satisfaction the positive report by the Archdeacon following his recent visitation and discussed the items that will require some further attention.
- The meeting voted to hold a Ceilidh dance evening in 2019.
- With the help of Sue our Parish Secretary the PCC was able to agree on a first draft of a 2019 calendar of events and services.
- Plans by our architect for a new lighting system will soon go to tender. Even just the first stage of this much-needed improvement to our lights will require considerable fundraising.
- The PCC was informed that because of a persistent leak from the south aisle roof the architect would be asked to call in the contractors who recently carried out maintenance work on that same roof.
- The priest in charge explained that he has been asked to offer chaplaincy ministry to the staff and students of the Northern School of Contemporary Dance at the bottom of Chapeltown Road.
- The next meeting of the PCC is scheduled for Tuesday 12th March at 7:00 pm.

News

Caribbean Songs of Praise

Following the success of our Caribbean Songs of Praise worship during the Carnival Costumes Exhibition, we decided to repeat the event, this time



on the afternoon of Advent Sunday. Once again, this was well attended and it was lovely to welcome some members of our Church family who struggle to attend the Sunday morning service, as well as some members of the local community who had seen leaflets.

The service had an appropriately Advent theme. The first reading was Isaiah 40: 1-8: God's assurance to the people of Israel that their struggles would come to an end, that reconciliation would come and God's glory would be revealed. It predicts a voice crying out in the wilderness to prepare the way for God and our second reading, from Mark 1: 1-8, showed that John the Baptist was that voice, calling people to repentance and preparing them for God's salvation that was about to come with Jesus. All our hymns came from the appropriately-named *Soul-Stirring Songs and Hymns*. Some of them spoke of the coming of Christ: 'Send the Light' and 'When He cometh', with 'Hold the Fort' reminding us of the need to be ready. Some hymns reaffirmed our faith that Jesus brings salvation and the forgiveness of sins: 'Whiter than Snow', 'Ring the Bells of Heaven', 'Blessed Assurance' and 'Leaning on the Everlasting Arms'. At Advent, we also remember that Jesus will come again in glory at the last day: 'When the Roll is Called up Yonder' speaks of this; and we were all mindful that we sing it over the graves of loved-ones at Caribbean funerals in the knowledge that we lay them to rest in the sure and certain hope of the resurrection.

We shared memories and testimonies throughout the service, not least for 'Count Your Blessings' when we shared all that we wanted to thank God for. We had some Advent intercessions and then sang the Caribbean Our Father. After a rousing chorus of 'Standing on the

News cont...

Promises of God' and a final blessing, we continued to reminisce over refreshments provided by the Mothers' Union.

The Caribbean Songs of Praise is fast becoming a tradition at St Martin's, so please look out for announcements of the next one, which will be part of our programme for Lent and Easter.

(Revd Jane)

Advent Sunday joint service

On the First Sunday of Advent, 2nd December, a significant number of our congregation went up to St Matthew's Church to join their congregation at 10am to celebrate the start of Advent. Hymns included "Hills of the north, rejoice", "Hark the glad sound" and "The Lord will come". We heard readings from 1 Thessalonians 3:9-end and Luke 21:25-36. During the Communion the St Matthew's choir, plus our Musical Director Matthew, sung the anthem "Never weather-beaten sail" by Thomas Campion. Fr Nicholas was invited to preach and Franklin Pond was invited to lead the Prayers of Intercession. It was a lovely service and we were all made to feel very welcome, not least with the refreshments after the service!

(Helen Sanders)

Table-top Sale

On December 8th a table-top sale was held in the Institute to help raise funds for the Chapeltown and Harehills Area Learning Project. It was also an opportunity for church members to raise funds for St Martin's. Doris, Jennie, Maddy and Val looked after three Mothers' Union tables selling soft toys, candles, books and bric a brac. Maureen ran a tombola stall while Sue's stall provided lots of seasonal ambience with Christmas goodies. Carrie ran a refreshment stall. Other independent stalls included May's cake stall, a clothes stall, a jewellery stall and a bits and pieces stall raising money for an upcoming Girl Guiding trip. Thanks go to Brian and Morice for their help with moving tables, chairs and heavy boxes and generally clearing up at the end of the event.

(Jennie Collins)



News

Brownie Guide parade on the Feast of Christ the King

On Sunday 25th November, the Feast of Christ the King, we were blessed to have representatives from our Brownie Guide units (who meet at the Institute) to participate in a church parade and in our child-centred Eucharist.



Rev. Jane warmly welcomed the extra youngsters and put them to good work during her talk along with the Sunday Club children. They were sent on a mission to find gold crowns which had been placed around the church alongside objects, which represented sovereigns (like our Queen). A throne, a crown and a purple robe reminded us of the privilege of earthly sovereigns. Rev. Jane then sent the children to look for red crowns and the objects they were alongside. They came back with a cross, a crown of thorns and a red robe which reminded us of the earthly struggle of Jesus before his ultimate Kingship.

We were all challenged to embrace the words of the Brownie Guide promise to "serve the Queen and [our] community" and of the Brownie Guide law to "think of others before [ourselves] and do a good turn everyday". Suggestions given by our youngsters were to do this by opening doors for people, helping people if they fell down and helping people with shopping. Members of the congregation also suggested helping people by listening to other people's worries and problems and praying for them. It was lovely to have the Brownie Guides and their leaders with us in our service and we look forward to seeing them again in the future.

(Helen Sanders)

News

Christingle Service



Christingle was celebrated on Sunday 9th December 2018 at the parish Eucharist service. The Christingles which were beautifully prepared by Veronica, Lucy, Deloris and Doris were distributed to the congregation by the Sunday Club children. Each Christingle took the form of an orange which represented the world. A candle placed in the orange was the light of the world and the fruits of

the earth were shown by multi coloured sweets. The red ribbon around the orange was a reminder of Christ's suffering on the cross and but also of God's love surrounding us.

The congregation stood in the side aisles of the church and the candles on the Christingles were lit. Prayers were said and the work of the Children's Society was remembered with funds collected through the boxes being blessed by Revd Jane. As it stands £508 has been collected so far for the Children's Society.

(Jennie Collins)

50 years of Christingle Services:

In the UK 2018 is a special year for the Christingle as it marks the 50th anniversary of the first Christingle Service in England – held in Lincoln Cathedral on 7th December 1968. John Pensom of the Children's Society adapted the concept of the Christingle and introduced it into the Church of England.



The Christingle 50 prayer

God of all,
We give thanks for 50 years
of Christingle,
and all that Christingles
symbolise:
coming together; light in the
darkness; and a future hope.
We give thanks for the
impact Christingle services
have on the lives of
vulnerable children,
and we ask that you help us
to work together in this 50th
year,
to ensure that no child feels
alone.

Amen

News

Tots Christmas Service



It is always very special to welcome the little ones from our local nursery schools to Church at Harvest, Christmas and Easter, as well as toddlers from our congregation. This year we had groups from Chapeltown Nursery and Best Childcare, along with little Noah from our congregation, with his mum.

We gathered around the Nativity Scene, which had been set up under the High Altar for the first time in a few years. It worked beautifully, as all the children had a good view of it, and eagerly pointed out the Baby Jesus, Mary, Joseph, the donkey, the sheep and the shepherds as I told the Christmas story.

I told them how Bethlehem was as busy as Chapeltown during the carnival, which was why Mary and Joseph had to stay in a stable. We sang 'O Little Town of Bethlehem' and 'Away in a Manger' with all the actions. I then talked about the coming of the Wise Men: the tots all spotted the big star above the altar, then we found the Wise Men in the choir stalls and carefully added them to the crib scene, before singing 'Twinkle, Twinkle Little Star' with great gusto.

The children chose grown-ups to read the prayers, and waved balloons as our prayers went up to Jesus. Then we sang Happy Birthday to Jesus, blew out candles on the cake, and ended with 'We Wish You a Merry Christmas'. The children sang beautifully and they were so interested and engaged!

To round it off, we had some lovely refreshments from the Mothers' Union, before the children said a loud 'Thank You' to the ladies, and headed back to nursery. It was a delight to have them with us – we're looking forward to Tots Easter already!

Revd Jane

From All Souls

Epiphany, celebrated by the church throughout January, remembers the visit of the wise men to the baby in Bethlehem. It can come as a surprise. Most people are taking down the trimmings of Christmas, school holidays are finishing and cut price mince pies are being sold. Then we get to church to find that carols are still being sung, the crib is still there, maybe showing an odd scene of richly adorned men staring down at a family in poverty. A small surprise for us, perhaps, but a bigger one for these star-gazing scientists who, according to the myth, brought gifts for the king they were expecting to see when basics could have been a better choice for this semi-homeless family about to become refugees fleeing from a tyrant.

The wise men hadn't found what they expected. Instead they must have been gob-smacked by the sight of marvellous ordinariness of a new-born baby. Could he really be anything at all to do with the Messiah? Yet, Messiah or not, here was someone who, in his newly-created humanity, offered new life. Many of us know that feeling in seeing, holding, smelling and hearing the surprise that a new baby brings.

Throughout the year at All Souls Church, with its worship through the senses, we can imitate the experience of the wise men, finding the surprises as opportunities to reach beyond our expectations. Things like how the smoke from the incense not only shows the holiness of the bread and wine but, when it descends on us all, affirms the holiness of every one of us. How the warmth of a particular hand, held when we exchange signs of peace, brings an intimacy beyond words. How the interval between two organ notes fills our ears and reaches beyond our understanding. How, in holy communion together, we find ourselves at one not only with those around us but with a mixed bunch of confused disciples, who, two thousand years ago, found a transformation in their lives that is open to us.

We are those visitors to the stable, bringing our own offerings that are accepted however out-of-place they may seem to us. What we find goes beyond our expectations. If we have come to worship a baby, open to what is revealed to us, we are shown the sanctity of all babies and all people that babies may become.

Before we get over-star-struck by the trappings of Epiphany perhaps we need to remember that, like the holy family, the wise men had a difficult journey ahead. Our journey this year starts in a time of increased relative poverty, homelessness, debt and weakened public services. Those hit hardest by austerity are championed by the baby we worship. Our gifts as we start the journey of 2019 might be neighbourliness and efforts to change the conditions affecting the health, comfort, education and security of us all.

Warwick Turnbull
Deacon

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

The Holy Spirit has buried your past in the heart of Christ. And he will take care of your future.

Children's Section



We all know that gold is a shiny, precious metal but did you know that Frankincense and myrrh are aromatic resins? They were used for personal use (as a perfume); religious use (in burial rituals or ceremonies); and medicinal use (treatment of wounds and other ailments).

Colour the gifts the Wise Men brought for Jesus.

Articles

THE STRANGE DEATH OF PROTESTANT BRITAIN

An article by Ian Bradley – professor of cultural and spiritual history at St Andrews University and a minister in the Church of Scotland - from *The Tablet: The International Catholic News Weekly*, 16 December 2017, p.4. Reproduced with permission of the Publisher. Website address: <http://www.thetablet.co.uk>

IN ST ANDREWS, my home town, the Presbyterian church built to commemorate the four Protestants burned to death here during the Reformation was recently turned into a university research library. Next door there was for many years a Salvation Army Citadel, a testament to the virtues of teetotalism and evangelical assurance championed by General William Booth. It is now a “Beer Kitchen”.

A similar fate has befallen much of the rest of the Protestant landscape of Britain. In the South Wales Valleys Nonconformist chapels have all but disappeared, languishing, rotting and deserted where they have not been turned into second-hand furniture depositories. In 1901 the city of Hull, long known as “pure and Protestant Hull”, had one of the highest churchgoing populations in the country and 115 places of Christian worship, most of them Nonconformist chapels. Now just 11 remain in use and Hull has the lowest level of church- going of any British local authority.

It is those denominations that have been the bedrock of British Protestant identity that have declined most spectacularly in the last 60 years. The two national denominations, the Church of England and the Church of Scotland, have each lost 75 per cent of their membership over this period. Other historic traditional Protestant Churches that formed the backbone of the hugely important Nonconformist conscience – Methodists, Presbyterians and Congregationalists – have declined even more catastrophically.

BY CONTRAST, newer independent, evangelical and charismatic churches, post- denominational in outlook, twentieth century in origin and not tracing their roots from the Reformation, are enjoying spectacular growth. Catholicism has also proved resilient; there are almost certainly more Catholics than Anglicans in England, and more Catholics than Presbyterians in Scotland, attending church on a Sunday morning.

Protestantism has become an anachronistic if not a dirty word. Archbishop Justin Welby, a figure on the Evangelical wing of

the Church of England, has said that he would prefer not to describe himself as a "Protestant".

How different it all was in times gone by. For around 400 years, from the mid sixteenth until the mid twentieth century, Protestantism largely defined British identity, culture and self-awareness. In fact, "Britishness" was essentially a Protestant construct, as is the United Kingdom of Great Britain – England, Wales, Scotland and Northern Ireland – with these disparate nations having been forged together, as Linda Colley and others have shown, by a shared anti-Catholic sentiment.

The monarchy is an avowedly Protestant institution and it is no coincidence that the first act required of a new British sovereign is solemnly to profess his or her own Protestant faith and resolve to secure the Protestant succession to the throne. Alongside its fundamental constitutional importance, Protestantism has, of course, long been a dominant influence in British culture, politics and collective consciousness: the main party of the Left was born out of Methodism rather than Marxism, and such national characteristics as the stiff upper lip and a natural reserve have a Protestant quality.

There used to be few better places to get a sense of the celebration of Protestant British identity than in Kensington Palace, designed by Christopher Wren for the Protestant dual monarchs William and Mary on their assumption of the throne after the deposition of the Catholic James II. Before reorganisation of the public rooms three years ago, visitors could examine 44 wooden boxes each containing a cut-out figure of the various European royals who were passed over in the search to find a Protestant heir to the throne to succeed Queen Anne after she died without surviving issue. All had a stronger claim to the throne than George, Elector of Hanover, who succeeded as George I in 1714, but all were rejected because of their Catholic faith.

A poignant display at the palace, projected on to the ceiling, imagined the dreams of Anne's 11-year-old son and heir, Prince William, as he lay tossing and turning in a fatal fever. It was his death that precipitated the scramble to find a Protestant successor to the throne. Significantly, perhaps, both the wooden boxes and the projection have been removed in the latest rearrangement of the palace and the theme of the importance of the Protestant succession played down.

Today another Prince William lives in Kensington Palace. Not cast in the rather sombre Protestant mould of his Hanoverian and Windsor predecessors, he is the last heir to the throne whose choice of spouse was restricted by the abiding anti-Catholicism that has been such a feature of the British constitution. In 2011 the clause in the 1701 Act of Settlement that bars the heir to the throne from marrying a Catholic was repealed.

So ended a remarkable aspect of Protestant Britain that has long baffled foreigners and outraged human rights campaigners: the monarch could marry a Muslim, a Moonie or a militant atheist, but not a Roman Catholic. It is now surely only a matter of time before the 1701 Act as a whole is repealed and future British heirs to the throne may themselves be Catholics. Future monarchs may well not even have to swear to uphold and maintain the Protestant religion.

KENSINGTON PALACE also pays eloquent tribute to a member of the royal family who in both life and death perhaps did more than anyone else to epitomise the death of Protestant Britain. Diana, Princess of Wales, is remembered at the palace, where she lived from the time of her marriage to Prince Charles in 1981 until her death in 1997, in an exhibition that focuses on her as a glamorous style icon.

Diana broke the mould of British royalty, replacing the Protestant restraint and reserve of the Windsors with a touchy-feely warmth and telegenic charisma. The massive piles of flowers and other tributes that were piled against the gates of the palace in the week following her death, which resembled nothing more than medieval shrines, together with the emotional expressions of grief and mourning, were hailed by many commentators as marking both the feminisation and the Catholicisation of Britain, and the softening of the stiff upper lip.

In fact, the lip had been slackening for several decades before Diana's death 20 years ago. The start of the strange death of Protestant Britain can be dated to the late 1950s. The peak year of membership for both the Church of Scotland and the Church of England was as late as 1955. It was also the year when commercial television started, breaking the monopoly of the BBC, the great cultural embodiment of Protestant British identity created by that craggy Presbyterian, John Reith, with its high-minded mission to inform, educate and entertain, its fierce loyalty to the Crown, strict sabbatarianism and firm commitment to public service.

If the late 1950s saw the beginning of the turning of the Protestant tide, the 1960s and subsequent decades saw it in clear retreat. The phrases used to describe Britain and British attitudes in this period – the Swinging Sixties, the New Morality, the “never never” – encapsulated an approach that could hardly have been more different from the classic Protestant values. A nation known for thrift, reserve and temperance acquired a reputation for mounting personal debt and binge drinking.

WITHOUT THE GLUE of Protestantism to hold it together, the United Kingdom showed increasing signs of breaking up. The word-centred, rational, restrained culture that was so largely a Protestant legacy found itself challenged and swamped by a prevailing emphasis on image and instant gratification, a retreat from rationalism into New Age mumbo-jumbo or creationist fundamentalism and obscurantism.

Among the most enduring monuments to the hold of Protestantism on the British collective consciousness, that holy trinity of the *Book of Common Prayer (BCP)*, the authorised version of the Bible and *Hymns Ancient & Modern*, has all but disappeared. The *BCP* now seems a historic relic, lovingly championed by the Prayer Book Society in the way that wildlife charities seek to preserve near-extinct species. The authorised version has been overtaken by a host of new largely American-inspired Bible translations. And the latest edition of *Hymns Ancient & Modern* has removed the word “Hymns” from its title, to reflect the seemingly unstoppable march of worship songs and choruses.

THERE ARE GAINS as well as losses. Largely gone is that awful visceral anti-Catholicism – expressed by Lord Grantham’s remark in *Downton Abbey* that “there always seems to be something of Johnny Foreigner about the Catholics” – although I am haunted by the feeling that Brexit may be a ghastly final expression of that xenophobic, foreigner-hating, anti-Catholic British Protestant mentality.

The country is less censorious, po-faced, judgmental and hypocritical. There is more room for spirituality, the mystical and the visual, more joy, more eclecticism and more diversity. Yet something has gone with the demise of restraint, reserve, seriousness, thrift, temperance and rationalism. We are less tolerant, less committed to free speech and serious debate – and could the rise of false news and the post-truth era be consequences of the death of the Protestant mindset?

Regulars

Mothers' Union

Listening at the Grassroots:

"Forming a policy should always be a process of listening to and understanding those it seeks to support."

Mary Santo, Mothers' Union Policy Advisor.

MULOA – Mothers' Union Listens, Observes, Acts is creating a safe space for open conversations to address fundamental questions about Mothers' Union. Questions which are asked include 'Whose lives should we be reaching?', 'What difference should we be making in people's lives?' and 'How do we effectively make that difference?'. Looking ahead, Mothers' Union policy focus is to develop policy which is aligned to the needs identified by those at the grassroots. Mothers' Union desire is to see real and lasting positive change. Policy which has grown from the grassroots is more likely to last than 'one size fits all' policy which has been handed down.

Looking ahead, Mothers' Union policy focus is to develop policy which is aligned to the needs identified by those at the grassroots. Mothers' Union desire is to see real and lasting positive change. Policy which has grown from the grassroots is more likely to last than 'one size fits all' policy which has been handed down.

In the UK, one of the key issues highlighted by Mothers' Union members is the issue of gender abuse. This includes violence towards women. In March of this year (2018), the government launched a consultation which sought views on the legislative proposals for the draft Domestic and Violence Abuse Bill as well as 'a package of practical action'. The consultation sought views on how to:

- **promote awareness** – to make sure that everyone understands what domestic abuse is and how to tackle it
- **protect and support** - to improve the safety of victims and the support available
- **pursue and deter** - to ensure that perpetrators are held responsible for their actions and that the response of the police and the justice system is effective.
- **Improve performance** – to encourage all services and organisations working with victims of domestic abuse or perpetrators to do so in the best way possible.

Not all victims of gender violence survive. In 2017 in the UK, 139 women were killed by men.

You can get involved by contacting local Mothers' Union representatives, by contacting Families First or by contacting Mothers' Union at the Mothers' Union website.



(Article provided by Jennie Collins)

Prayer

May God give you a rainbow for every storm

For every tear, a smile

For every care, a promise

And a blessing in each trial

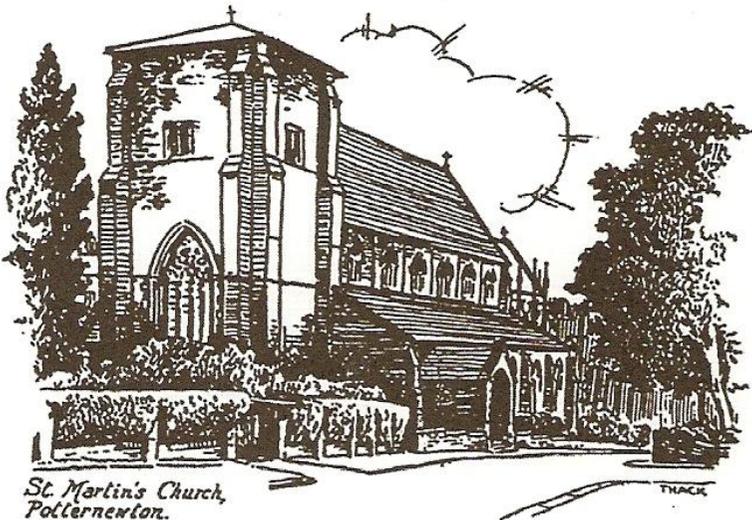
For every problem that life sends

A faithful friend to share

For every sigh, a sweet song

And an answer for each prayer.

Amen.



Advertisements



07731 616123

0113 210 9518

jpcroofing@gmail.com

All roofing work undertaken, full re-roofs, repairs, lead work, pitched roofs, flat roofs, fascia and soffits, guttering.

Fully insured / Free quotations



CityFlex Footcare Specialist

MOBILE CLINIC

Tel: 07715 660349

Quality foot care in the comfort of your own home
- just sit back and relax!

Senior Citizen Discount

25% First treatment discount for everyone

Nail trim, Corn removal, Verrucas, Callus reduction, Ingrowing toenails, Athletes foot, Fungal nail.

Lou Matthewman BSc (Hons) S.A.C Dip. Registered Foot Health Practitioner

Advertisements

John P Tempest

FUNERAL SERVICE

*An Independent Family Run Business
Offering a Complete Funeral Service to all Areas*

Tel: 239 2700 (24 hours)



Private Chapels of Rest • Pre-paid Funeral Plans
Monumental and Flower Service

**46 HARROGATE ROAD
CHAPEL ALLERTON, LEEDS LS7 4LA**

Gooding
FUNERAL SERVICES

**Helping the families
of St. Martin's Church**

- Pre-paid Funeral Plans
- 24 hr. Private Ambulance
- On Site Care & Chapel of Rest
- Simple, Traditional & Personalised Funerals & Memorials
- Flowers & Catering
- Coffins, Urns & Keepsakes
- International Repatriation
- Memorial Masonry
- Easy Payment

Contact Us:
0113 210 7998
info@goodingfuneralservices.co.uk

Rotas

Readings



January 6th	Isaiah 60:1-6 Ephesians 3:1-12 Matthew 2:1-12	C Rowsell M Idle Priest
January 13th	Isaiah 43:1-7 Acts 8:14-17 Luke 3:15-17, 21, 22	P Smithen C lo Polito Priest
January 20th	Isaiah 62:1-5 1 Corinthians 12:1-11 John 2:1-11	A Hylton M David Priest
January 27th	Nehemiah 8:1-3, 5, 6, 8-10 Luke 4:14-21	D Herbert Priest

Sidespeople

January 6th	D Herbert; M France; J Collins
13th	I Maynard; M David; V Richards
20th	L Williams; L Carty; N Mayne
27th	J France; H Baxter; M Hunter

Refreshments

January 6th	M Hunter; H Baxter
13th	M Hunter
20th	J Collins; P Adams
27th	L Thompson; E Mills



Sunday Club

January 6th	Caroline; Myrla
13th	Georgette; Apostol
20th	Caroline; Myrla
27th	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.

For further information please call
07526 072381

Advertise in St Martin's magazine:

¼ page - £50 p.a. ½ page - £90 p.a Full page - £150 p.a.

Email: advertise@stmartinleeds.org.uk

Donate to St Martin's Church & projects

Via the Donate button on our homepage: www.stmartinleeds.org.uk