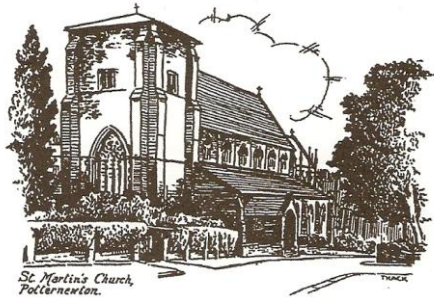


Reach Out

St Martin's Church Magazine

 THE CHURCH
OF ENGLAND
Diocese of Leeds



September 2018

£ 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 probably tell from the content of this edition of the magazine, church life has been fairly quiet over the course of the summer – with many of our church family away enjoying new sights and sounds.

The new academic year, starting in September, coincides with the resurgence of church life – many activities re-start as we head on into autumn. Do try to get involved with these. Your support is much needed as ever. Do look out for the Ceilidh especially and encourage family and friends to come along and join in the fun.

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Calendar



September

Sat 1st	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 2nd	<u>The Fourteenth Sunday after Trinity</u>	
	8.30 am	Morning Prayer
	10.00 am	Eucharist
Tues 4th	7.00 pm	PCC in church
Weds 5th	9.30 am	Eucharist
	10.30 am	Home Communions
	7.30 pm	Choir practice
Thurs 6th	7.00 pm	"Ceilidh dance" preparation meeting in church
Sat 8th	10.00 am	Heritage Open Day until 4pm (1 st week)
	12 noon	Community Kitchen in the Institute until 2.00 pm
Sun 9th	<u>The Fifteenth Sunday after Trinity</u>	
	8.30 am	Morning Prayer
	10.00 am	Parish Eucharist
	12 noon	Holy Baptisms
Tues 11th	7.30 pm	Lay Conference Bible Group
Weds 12th	9.30 am	Eucharist
	10.30 am	Home Communions
	2.00 pm	Mothers' Union meeting
	7.30 pm	Choir practice

Sat 15th 10.00 am Heritage Open Day until 4pm (2nd week)
12 noon Community Kitchen in the Institute until
2.00 pm

Sun 16th **The Sixteenth Sunday after Trinity**

8.30 am Morning Prayer
10.00 am Parish Eucharist
5.00 pm St Kitts & Nevis' 35th Independence
anniversary service in church

Tues 18th 7.00 pm Standing Committee in church

Weds 19th 9.30 am Eucharist
7.30 pm Choir practice

Thurs 20th 7.30 pm Churches Together Prayer meeting
(venue TBA)

Sat 22nd 12 noon Community Kitchen in the Institute until
2.00 pm

Sun 23rd **The Seventeenth Sunday after Trinity**

8.30 am Morning Prayer
10.00 am Parish Eucharist
7.30 pm Lay Conference Bible Group

Tues 25th 7.30 pm

Weds 26th 9.30 am Eucharist
7.30 pm Choir practice

Sat 29th 12 noon Community Kitchen in the Institute until
2.00 pm

Sun 30th **The Eighteenth Sunday after Trinity**

8.30 am Morning Prayer
10.00 am Parish Eucharist with children



Pastoral Letter



THE MONTH OF THE HOLY CROSS

Dear Friends,

If you think we have already been here before, you are right. I am referring to the fact that we venerated the cross of Christ on Good Friday and reflected already then, even in this magazine, on the relevance that it has for us Christians. However, looking at this month's church calendar, we will notice that the main feast - marked every year by mainstream Christianity - falls on 14th September, Holy Cross Day, also known as feast of the Exaltation of the Cross.

The exaltation of the cross does indeed go back to the Good Friday celebrations of ancient Christians, as attested in the writings of Aetheria (or Egeria) a Roman woman who lived between the 4th and 5th centuries AD, widely regarded as the author of a detailed account of a pilgrimage to the Holy Land, the earliest of the kind, known as *Peregrinatio* (i.e., pilgrimage) or *Itinerarium Egeriae*, addressed to a circle of women at home, some sort of ancient Christian house group. The work only survives in fragmentary form in a later copy.

In the 7th century, with Pope Sergius I, a Sicilian born in the Byzantine Empire, the feast, that in the East already marked the finding of the alleged true cross of Christ, was exported to the West. The specific date, 14 September, was already the day of the dedication of the Basilica of the Resurrection built in 4th century Jerusalem between the Golgotha and the Sepulcher.

Thus this is a feast not only for the Anglican Communion, but for the Church of the West and the East, a truly universal feast. During the celebration of the feast, while in the West we sing the Gospel antiphon that reads, "We adore You, O Christ, and we bless You, for by Your Holy Cross You have redeemed the world", in the Orthodox churches the cross is elevated by the officiant towards the four

cardinal points as the faithful sing "Lord have mercy", to signify the universal salvation brought about by the cross of Christ.

On this feast we remember the sacrifice of Christ, and as Christians we commit ourselves to a ministry, to a mission, marked by the cross.

It is not the cross that gives glory to Christ, but by His offering of Himself, by His sacrifice, Jesus Christ defeats even the cross, this instrument of injustice, torture and death, and turns it into a symbol of hope and glory. Therefore, the cross is glorious because Christ is glorious.

Glory is a funny word in the Bible. The Hebrew *Kabod* means also "weight." The glory of God in the Old Testament is the weight that God has in the unfolding of history.

In the New Testament, Jesus on the cross - Who seems to be defeated, suffering, powerless - manifests His glory, i.e., the weight that God has in His life.

The cross is also the weight that He carries for us, as well as the weight that we carry when we remain faithful to the Gospel despite the trials and tribulations that life throws at us.

The pastiche with words is apt to describe this multiple paradox: a weight that is glory; a symbol of death turned into a symbol of eternal life and therefore of hope; a loser dying on it Who is proclaimed King, whose instrument of torture becomes His throne and Whose death destroys death.

To Him be glory for ever.

Yours in the Risen 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/>

News

Floral Displays celebrating Jamaica's Independence.

On Sunday 5th August 2018 at St Aidan's church, the Leeds branch of the Jamaica Society held a service of praise and thanksgiving to mark the 56th Anniversary of Jamaica's Independence. This year also commemorated the 70th Anniversary of the arrival of the SS Empire Windrush at Tilbury Docks, Essex where some 500 passengers disembarked. They had made the 8000 mile journey from Jamaica, Trinidad & Tobago and other islands to work in the 'Mother Country'. Jennie and Patsy from St Martin's Flower team created two large floral arrangements which were displayed in the church and in the 'refreshments' hall respectively. They also arranged the table displays (ten of them) in the 'refreshments' hall.



The colours of the floral displays reflected the green, yellow and black colours of the national flag of Jamaica. Except for the black silk flowers, all of the flowers and foliage used in the displays were fresh. The green, yellow and black colours were further enhanced by including national flags in each of the large arrangements while the table displays were raised on green and yellow pots. The flowers used were green anthuriums, green and yellow chrysanthemums, yellow carnations and yellow gladioli. Palm foliage added an air of authenticity to the displays.



The theme of the service this year was Perseverance and Hope. The Lord Mayor of Leeds – Councillor Graham Latty gave the address. Revd Andy welcomed the congregation and Revd Dorothy delivered the Prime Minister's message. Pastor Merita delivered the sermon and Revd Diana gave the blessing.

The High Commissioner's message, the National Pledge and the National Prayers were also included in the celebratory service.

News

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

At the time the magazine has gone to print the August winners have not been drawn – we will let you know who were the lucky winners in the October magazine! For a chance to win monthly prizes of £60, £20 or £10 you just need to pay an annual fee of £60 to join the 100 Club- see Maddy or Carrie.

In memoriam

An opportunity is being created to offer donations of any amount in memory of deceased people dear to us. The names of the donor and of the deceased will be entered in a book that will be held permanently on display in church for years to come. Please talk to the treasurer, the churchwarden or the parish priest for more information. The money will be used for the repair and upkeep of the church.

Upcoming events:

St Kitts & Nevis service

On Sunday 16th September at 5.00pm St Martin's will host the 35th **ANNIVERSARY SERVICE OF THANKSGIVING FOR THE INDEPENDENCE OF ST KITTS AND NEVIS.** Do come along and support this service.

Ceilidh dance

On Saturday 6th October we will once more be hosting a **CEILIDH DANCE EVENING** in St Martin's Institute from 7pm with live music provided by The Assumption Band. Tickets are £10 each (one child under 16 can be admitted free with every adult ticket; for 3 or more children there is an extra group ticket cost of only £5 more in total). Do put the date in your diary and encourage family and friends to come along. Bar available for drinks. A light supper is included in the cost of the ticket.



News

Heritage Open Days

Heritage Open Days is England's largest festival of history and culture, bringing together over 2,500 organisations, 5,000 events and 40,000 volunteers. Every year in September, places across the country throw open their doors to celebrate their heritage, community and history. It's your chance to see hidden places and try out new experiences – and it's all FREE.

Here are some local suggestions for you to visit (alongside St Martin's and All Souls'):

Gledhow Valley Bath House:

A unique listed bath house dating from 1671 set in a special inner city wooded area, which was originally part of the Gledhow Estate. It has a small changing room and a small pool fed from a spring.

Come and find out more about the bath house and Gledhow Valley Woods. Open Sunday 9th September 13:30-16:30. No booking required. Find us at the Roundhay Rd end of Gledhow Valley Road.

St Aidan's Church:

A late 19th century church in the Basilica style, renowned for its 1000th sq ft mosaic (the largest in Northern Europe) depicting the life of St Aidan by the famous artist Sir Frank Brangwyn RA.

The pulpit and font are also magnificent, and the Binns patent pneumatic organ with its awesome decorative pipes really needs to be heard to be appreciated. The church has a number of other works of art and furniture by Joseph Heu, Robert Thompson (the mouseman) and John Drake. Open Friday 7th Sept 11:00-16:00; Saturday 8th 10:30-16:00; Sunday 9th 11:45-13:30.

The Sikh Temple (Gurdwara), Chapeltown Road:

An introduction to the Sikh faith and culture. Two guided tours of the largest Sikh Temple in Leeds offering an introduction to the Sikh faith and culture on Thursday 6th September at 10:00 & 11:00. Pre-booking required – email: rajaleeds@gmail.com

Makkah Masjid, 36 Thornville Road, Leeds, West Yorkshire, LS6 1JY:

An opportunity to visit this spectacular Mosque, with stunning interiors, and to see the displays about the Islamic faith. Open Saturday 15th September 12:00-16:00. No booking required.

For other suggestions of places to visit, complete with open times, visit the Heritage Open Day website:

<https://www.heritageopendays.org.uk>

From All Souls

When Quakers meet to remember a Friend who has died usually someone reads out what is announced as a testimony to the grace of God in the life of the person concerned. A Quaker handbook describes the process as 'showing us that whatever our circumstances, God can be present with us, encouraging us each to be faithful to our own calling'.

At All Souls we often end our weekly mass prayers with the words, 'Rejoicing in the fellowship of ...all the saints and souls in heaven, we commend ourselves and all people to your love'. Because we are the Church of ALL Souls we may claim that particular responsibility of solidarity with any who have died: Martin Luther King, my Auntie Nance and the people who laid the mosaic floor of the church come to mind as I write this.

As our personal histories, our cultural inheritance and the fabric of our church go on inspiring us, so we recognise the grace of God in the memory, passion and accomplishments of this communion of saints.

Annual Heritage Open Days enable us to learn more about the inheritance passed on to us in our city and beyond, thereby fuelling our gratitude and maybe inspiring us to think of the potential of the grace of God in our own lives. Places that open their doors to all at that time can reflect that their organisations exist not only for their membership but for the wider community.

This may be particularly true of churches whose visitors may receive something glorious but less definable than the words of a service of worship: perhaps the colour of light through a window, the sudden surprise of organ music filling the space, the warmth of a welcome or the intangible sense of peace. They can receive those things without pressure, without saying a creed, without being required to buy, without being given rules.

The Heritage Days at All Souls are 7th, 8th and 9th September. The church will be open from 10am to 4pm on those days. As well as an opportunity to share in the holiness of the church, enjoy its artefacts and learn of its history, visitors may be fortunate enough to enjoy a

trip up the tower for extensive views of Leeds and hear both resident and guest organists play. This year students from Leeds College of Art will be exhibiting their work during the Heritage Days. There will also be a preview of this exhibition on Thursday 6th December at All Souls from 6pm to 9 pm.

More information on All Souls Heritage Days can be found at www.heritageopendays.org.uk/visiting/event/all-souls-church-blackman-lane-leeds2 or by phoning the organiser, Keith Senior, on 01924 454431.

If you are reading this after the Heritage Days are over, our priest, Mother Helen, and the rest of us will still welcome you at All Souls at other times, particularly before, during and after our weekly masses held at 11 am on Sundays and 10.30 am on Wednesdays. The church is often open on Saturday mornings as well.

Warwick Turnbull
Deacon



THOUGHT FOR THE MONTH

“My neighbour” - Legal definition of the concept:

My neighbour is someone who is so closely affected by my action or omission that I should have *them* in mind when contemplating my act or omission.”

Taken from the 1932 “Donahew & Stevenson” famous Scottish/English court case.

Articles

NEVER THE TWAIN SHALL MEET

An article by Elena Curti – former deputy editor of *The Tablet* - from *The Tablet: The International Catholic News Weekly*, 24 February 2018, p.8. Reproduced with permission of the Publisher. Website address: <http://www.thetablet.co.uk>

ON A DAMP gloomy Saturday morning in the west London suburb of Ealing, six pro-life campaigners are standing under a tree singing “Ave Maria”. Directly facing them in front of an abortion clinic is a line of campaigners, wearing bright pink tabards, from a local pro-choice group, Sister Supporter.

Sister Supporter members place themselves across the clinic entrance, and try to shield the clinic’s clients’ view of the prayer vigil and of a sequence of pictures of the developing foetus that the pro-lifers have placed on the ground. Two more pro-lifers known as “pavement counsellors” hover close to the clinic’s entrance, attempting to hand out leaflets and rosaries to the women arriving for appointments.

The confrontation between the two groups is carefully regulated and low key, but two police officers are standing by just in case. To one side, Sister Supporter has set up a table, and several people going past stop to chat to the volunteers. This is a green and pleasant spot bordered by a park, and passers-by include parents with toddlers in pushchairs and people walking their dogs. The clinic, run by Marie Stopes UK, is in a lovely tile-hung house on Mattock Lane, with deep grass verges and trees between it and the road. Lots of people live and work in the area. There is a school, a theatre and a health centre close by.

Meanwhile, most weekdays, the pro-life group Good Counsel Network has one or two people standing in prayer in their regular spot under the tree, and a counsellor who offers practical help to women if they decide to go ahead with their pregnancies. Two Fridays a month, the Society of Saint Pius X (SSPX) stands vigil. On the day I visit, six people from the SSPX are outside the clinic in a biting wind praying the rosary. They hold signs with messages including “Thou Shalt Not Kill” and “Abortion Kills Babies”.

However, campaigners from both sides will be kept away from Mattock Lane if Ealing Council goes ahead with plans to create

a buffer zone to protect the clinic's clients from "harassment and intimidation"...

Under Ealing's proposal the buffer zone would be imposed via a Public Spaces Protection Order (PSPO). Those violating the PSPO would be subject to £100 fixed- penalty notice. If the fine is not paid, a court could increase the penalty up to £1,000. PSPOs last for three years and are used by local authorities to curb anti-social behaviour. Ealing Council has been the first to consider a PSPO around an abortion clinic and other local authorities have followed its lead.

The founder of Sister Supporter is Anna Veglio-White, who says she was shocked by the pro-life presence outside the clinic when she returned home to Ealing after completing her university degree. She organised a counter- demonstration, and put an advertisement in the local paper inviting others to join her. Sister Supporter grew rapidly using social media, and organised a petition that attracted more than 3,500 signatures, calling on the council to set up a PSPO.

THE LOCAL MP, Rupa Huq, organised a letter to the home secretary, Amber Rudd, signed by 113 MPs, including Labour leader Jeremy Corbyn and the Liberal Democrat leader Sir Vince Cable, demanding a change in the law so that permanent buffer zones can be introduced round all abortion clinics. In response, Rudd ordered a review to determine whether police need new powers to protect women from "harassment or intimidation for exercising their legal right to healthcare advice and treatment".

Responding to the Home Office review, Bishop John Sherrington, an auxiliary bishop of Westminster, said: "A blanket introduction of 'buffer zones' carries with it the danger of both denying freedom of expression and fostering intolerance towards legitimate opinions which promote the common good." ...

Sister Supporter now runs workshops around the UK, advising local communities interested in organising similar campaigns. Veglio-White believes they have tapped into the zeitgeist, telling me: "Sister Supporter came into being because, as residents, we were all disturbed by the frequent instances we witnessed of women being pursued and waylaid when they were visiting the clinic. We regularly see women reduced to tears by persistent, intrusive questioning.

"For us, this campaign is not about abortion law or religious differences, but about stopping the harassment of women accessing

these services. We have supporters from many faiths: some of whom would not choose abortion themselves but who respect the choice of others to do so, and support their right to do so without interference or intimidation."

The Ealing clinic has a log of 100 complaints from clients in the past year. Remarks attributed to the pro-lifers include: "You will be haunted by your baby", "God will punish you" and "murderer". Clients allege they were obstructed and describe feeling "panicked", "scared", "uncomfortable", "intimidated", "very tearful", "upset", "angry".

The clinic's log is included in Sister Supporter's online evidence pack. Also included is a link to footage of a male pro-life counsellor saying to a woman leaving the clinic: "I'm truly sorry, but God will forgive you, but we encourage you to pray, because if you pray, you won't end up back here Mum". (Some pro-life counsellors address women attending the clinic as "Mum".) The evidence pack also pictures a tiny pink plastic foetus given to women by a counsellor. Photographs reproduced of the SSPX vigil include one of a woman in dark glasses holding a graphic picture of an aborted foetus (this was not on display at the SSPX vigil on the day I was reporting).

The local Catholic parish, Ealing Abbey, has, according to Ealing Council, expressed reservations about some of the behaviour of pro-life vigil members. According to a council report, an abbey representative said it was "over the top", "in your face" and posed a "personal space issue". However, the parish priest did not respond to my request for an interview. The director of the Good Counsel Network, Clare McCullough, tells me she is disappointed by the remarks attributed to the abbey and says some priests and parishioners are supportive of the vigils.

McCullough has been attending the Ealing vigils for 23 years. She insists that pro-life counsellors are invariably courteous and friendly. She says the allegations in the Marie Stopes log are untrue. She points out that there is no video evidence to support them and there have been no arrests.

Rather, she says, it is the pro-choice demonstrators who are obstructing clients and notes that Sister Supporter was present in large numbers on eight out of 12 of the dates when complaints were recorded by the clinic. McCullough sent me footage of a Sister Supporter demonstration. Anna Veglio-White is shown shouting slogans through a loudhailer such as "Get your rosaries off our

ovaries". Other demonstrators chant and sing to drown out hymns led by a pro-lifer with a microphone.

"Let me tell you it's a hard slog standing there getting abuse," McCullough says. "Sister Supporter's aim has been to cause enough disruption to bring the attention of local people to what was happening. They had to do something to attract attention because our presence is very low key."

VEGLIO-WHITE says Sister Supporter used to stage noisy demonstrations but stopped when they realised they were having a negative impact on women going to the clinic. She says Sister Supporter has a code of conduct for members and that they never engage with clinic users unless they are approached by them. The Good Counsel Network and four other groups that take part in vigils – 40 Days for Life, Ealing Pro-Life Group and Helpers of God's Precious Infants – sign statements promising to "only pursue peaceful solutions to the violence of abortion".

McCullough sees nothing wrong with addressing the clinic users as "Mum". Nor does she object to the SSPX's vigil, though the Good Counsel Network avoids being present at the same time because the SSPX adopts "very different tactics".

I ask McCullough about a group called Abort67, which shows graphic images of aborted fetuses outside other abortion clinics. She replies: "We have asked them [Abort67] to keep away. They are lovely people doing something different. Theirs is a public education campaign."

According to the Good Counsel Network, since 2013 more than 500 women have decided not to proceed with their abortions after talking to one of their counsellors in Ealing. Around half of these have accepted practical help from the group. McCullough has written to Amber Rudd saying these women include illegal immigrants, foreign students and trafficked women. Several of them tell their stories on the Good Counsel Network website.

Lorraine Coyne of Ealing Pro-Life Group, who has been attending the Saturday vigil for years, tells me a buffer zone would block their access to women like these, adding: "It is very wrong to stop our offer of help to many poor, destitute mothers, and sometimes families, such as the ones we find outside the abortion centres who are in difficult situations and whom the Good Counsel Network is housing, supporting and helping."

Ealing Council wants to designate a patch of land some 150 metres from the clinic where pro-lifers can stand. Neither side likes this idea. Clare McCullough fears the counsellors could not distribute their leaflets and Anna Veglio-White claims that "anti-choice protesters" would be able to see people going into and out of the clinic and accost them further down the road.

Both McCullough and Veglio-White believe they have women's interests at heart. Yet the differences between them are irreconcilable and a compromise unimaginable.

THE BIRDS IN YOUR GARDEN

Our love affair with garden birds has created heroes and villains, but few species generate the level of animosity from garden birdwatchers as do Magpies. Perceived as a major enemy of smaller birds, they have been heavily persecuted in the past though in recent times they have become more abundant both in gardens and generally, following a decline in the amount of persecution taking place.

A member of the Corvid or Crow family, the Magpie is a bold and conspicuous garden visitor. They hop and cackle around like the garden-bird mafia. Their striking, apparently black and white plumage, together with their harsh chattering call, is familiar to most of us. They are intelligent and highly adaptive birds, but the image of a Magpie hoarding jewellery or other shiny objects in the nest is a myth: there is no evidence that Magpies hoard anything other than food!

From a distance, the Magpie appears to be a black and white bird, but their plumage is more subtle than it first appears, with a blue-green iridescent sheen evident at close range. In the open they fly rather like ragged kites, but among trees they move confidently, reflecting their real agility. On the ground the tail is often held high as the bird 'kangaroo-hops' along. The raucous, cackling call is given frequently, reflecting the intensely competitive and social nature of this species

Magpies can be a problem for nesting birds; indeed, in many gardens they are probably the second most important predator after the domestic cat. But in the absence of predators such as the Weasel, most birds probably still experience fewer problems in gardens than in woodlands and farm hedgerows. The perceived

'problem' of Magpie predation on songbirds is encouraged by the recovery of Magpie numbers which parallels the decline in songbird populations. This association is reinforced by Magpie predation of eggs and chicks which tend to elicit a strong emotional response from observers. Indeed, I blame our "local" breeding pair for a raid on a Blackbird's nest in the garden last week. Such a response to nature 'red in tooth and claw' is understandable, but suggestions that Magpie predation is the cause of widespread population declines are unsupported by scientific evidence.

Much of the success of the Magpie comes from their widely varied diet including invertebrates, especially insects, plus fruit, grain, berries, carrion and small mammals. The eggs and young of other birds form part of the diet during the breeding season as witness by a raid on the Blackbird's nest in my garden last week. One of the most interesting aspects of Magpie feeding behaviour is that of food hoarding, though it is often recovered and eaten within a few days of being stored

Like other members of the Crow family, Magpies are well worth watching. They are social birds with a degree of intelligence that has enabled them to adapt to a changing environment. You only need look at the number of Magpie nests alongside new roads to see how they have learned to exploit road-kill.

The number of fledglings per breeding attempt increased strongly until the 1990s but then stabilised, which suggests that changing breeding success has been an important driver of population change. Reduced persecution will have played a role, but their generalist behaviour means that they are able to prosper in both suburban and intensively farmed environments, which is likely to have allowed their numbers to reach a historically high level.

The nest is loose and bulky and is usually built high in a tree: building can start in February though eggs are not generally laid until April. Nesting is a noisy affair with both birds chattering away. Incubation starts before laying has finished so that the eggs hatch one at a time helping the strongest chicks survive if there is a food shortage.

Do visit the BTO Garden BirdWatch website (www.bto.org/gbw) for more information about our feathered friends.



Mike Gray

Regulars

Mothers' Union

Food For the Soul

We need to eat regularly in order to have the energy and stability to function. But it's not just our bodies that need to be fed. Our need for spiritual sustenance is just as great.

The gospels portray Jesus as being very practical and very much aware of our physical as well as our spiritual needs. Much of his life on earth involved eating meals with people. Sometimes he miraculously provided the food as on the occasion when he used five loaves and two fishes to feed a multitude of people. On these occasions, his teachings and indeed his very presence, provided his companions with vital spiritual understanding and nourishment. God gives us many ways in which we can produce a spiritual feast. A spiritual menu (God's Lavish Banquet) is shown below.

GOD'S LAVISH BANQUET:

Firstly God sets the table:

You prepare a table before me in the presence of my enemies. Psalm 23.5

Think about how and where you find it easiest to receive nourishment from God.

Main Course:

Listen to me and eat what is good and you will delight in the richest of fare. Isaiah 55.2

Consider how listening to God can be a means of sustenance and joy.

Dessert:

How sweet are your words to my taste, sweeter than honey to my mouth. Psalm 119:103

Meditate on a bible passage which is a particular encouragement.

Drink:

I will lift up the cup of salvation and call on the name of the Lord. Psalm 116.13

Reflect on how God's living water is different to other temporary sources of refreshment.

Whatever our spiritual menu consists of, let us feast and and ask for more.

Ref: Catherine Kyte, Mothers' Union Faith Development Adviser , Families First: July/August 2018.

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Contact Us:
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info@goodingfuneralservices.co.uk

Church Notice Board

Tues 4th Sept: 7.00pm – PCC in church

Thurs 6th Sept: 7.00pm – Ceilidh dance
preparation meeting in church

Sats 8th & 15th : 10am-4pm – Heritage Open
days – Church open for visits

Sun 16th Sept: 5.00pm – St Kitts & Nevis' 35th
Independence anniversary service
in church

From the Registers

Baptisms:

12/8/2018 – Bruno Deane

Weddings:

4/8/2018 - Omoroghomwan/Thomas-Allen

Funerals:

10/8/2018 – Michael Andrew Jones

Rotas

Readings



September 2nd	Deuteronomy 4:1, 2, 6-9 James 1:17-end Mark 7:1-8, 14, 15, 21-23	D Herbert E Allen Priest
September 9th	Isaiah 35:4-7a James 2:1-10, 14-17 Mark 7:24-end	P Cook M Bartlett Priest
September 16th	Isaiah 50:4-9a James 3:1-12 Mark 8:27-end	C lo Polito A Hylton Priest
September 23rd	Jeremiah 11:18-20 James 3:13-4:3, 7, 8a Mark 9:30-37	M David M Hunter Priest
September 30th	James 5:13-end Mark 9:38-end	J Collins Priest

Sidespeople

September 2nd	D Herbert; M France; J Collins
9th	I Maynard; M David
16th	L Williams; L Carty; N Mayne
23rd	J France; M Hunter; H Baxter
30th	I Thompson; E Mills; E Shannon

Refreshments

September 2nd	J Collins; P Adams
9th	L Thompson; E Mills
16th	M Hunter; H Baxter
23rd	M Hunter
30th	J Collins; P Adams



Sunday Club

September 2nd	Caroline; Myrla
9th	Georgette; Apostol
16th	Caroline; Myrla
23rd	Georgette; Apostol
30th	Children 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

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