

# BEVERLEY MINSTER MAGAZINE

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The Parish Magazine of Beverley Minster, All Saints' Routh, St Paul's Tickton, St Leonard's Molescroft and St Peter's Woodmansey



## THOUGHT FOR THE MONTH

We need to learn to fail – it can help our mental health and wellbeing. A while back I heard a retired head teacher talk about running ‘Failure Days’ or ‘Death of Little Miss Perfect days’ in schools to help children develop the skills to cope when things don’t go according to plan. He did it because he’d realised that not having this understanding is leading to mental health problems amongst our young people, with tragic consequences for his son. But it applies to us all; if we can accept that it’s normal and human to make mistakes, maybe we can learn from them and learn to love ourselves and each other a bit more.

*Meg Choules*

## EDITORIAL

Welcome to the MARCH edition of the Minster Magazine.

Contributors this month are:

Sally George, Jeremy Fletcher, Barbara Gilman, Terry Munro, Meg Choules, Emily Hoe, Jeannie McMillan, Dawn Pollard, Diana Watkins, Paul Hawkins and Steve Rial.

The cover photo by Jeremy Fletcher shows our maintenance team installing a falcon’s nest box. More pictures on the back page.

Contributions for the next edition to:

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## FLOODLIGHTING THE MINSTER SPONSORS IN MARCH (from the Minster website)

- 1st L Jones
- 2nd R Grange
- 3rd Mrs S Foley
- 4th Mrs J Hickling
- 5th N MacLachlan
- 6th Mark Wardropper
- 7th FREE NIGHT
- 8th Anonymous
- 9th Mrs J M Harris
- 10th Mr P J Atkinson
- 11th FREE NIGHT
- 12th R & B Wilson
- 13th Mrs P Barrell
- 14th D Neave
- 15th J & A Branton
- 16th Mrs L Smith
- 17th Mrs P B Crawforth
- 18th FREE NIGHT
- 19th J Smith
- 20th FREE NIGHT
- 21st J M Evans
- 22nd M & T Witty
- 23rd FREE NIGHT
- 24th Mrs S J Hill
- 25th Mrs S Price
- 26th Mrs C Fancey
- 27th Mrs B D Warnsby
- 28th EA Hemingway
- 29th Dr M Imrie
- 30th B Jackson
- 31st S English





# THE VICAR'S PAGE

## JEREMY FLETCHER

Jeremy's letter now appears as 'The Vicar's Blog' on our website and it is also available for those who receive our free eNewsletter by email.

We face quite a challenge over the next few months, and I am inviting everyone involved in the life of the Minster Parish to respond if you can. I spoke about this in four services on Sunday 28 February, and this is my call to us all to pray.

I invite you to respond in prayer. And, perhaps, direct action.

Eight years ago there was a Vicar, an Associate Vicar, two curates, a Methodist Minister at Tickton, six Readers, and at least three active retired clergy. This month our available ministers include the Vicar, a curate, and three Readers. Retired clergy can offer much less than a few years ago.

We continue to cover the normal worship pattern at five churches. I do not know how this can carry on. You therefore have to be aware that things – including some services and arrangements with which you have become comfortable – may have to change. Gareth and I simply cannot be in two places at the same time. At the moment I cannot see how either of us can have a Sunday off.

### PLEASE PRAY

At the Minster we should have five churchwardens. This year there have been four. Two of those are not intending to carry on after the Annual Parochial Church meeting in April. So we are looking for at least three new Churchwardens. It is a rewarding and challenging task. Rewarding because you see so much and have such an opportunity to serve. Challenging because people don't always behave well, and can be ridiculous especially just before church on Sundays. I would like you to ask yourself whether you can offer to serve as a Churchwarden. Otherwise I cannot see how our normal life can continue.

### PLEASE PRAY

Our parish financial life has been wonderfully served by John Bull as Treasurer. We are a major enterprise. Apart from York

Minster I don't know of another church in the diocese which demonstrates our complexity. John is standing down as Treasurer after the Annual Parochial Church meeting. For the 'reward and challenge' of a Churchwarden, read all the same things for the Treasurer. People can get very touchy about money. I cannot see an easy way forward, nor an easy replacement for the kind of ministry John has offered. But I hope, under God, that there is a solution, and that those of you with financial and accountancy expertise may be able to help.

### PLEASE PRAY

There are other challenges too. We will interview for a new Head Virger on 18 March, and there will certainly be quite a long gap between John Dell's retirement and a new person starting. We will only truly discover how invaluable the Virgers are when one of them is missing. It will be difficult.

### PLEASE PRAY

I would love people to get excited about 'Try Praying' in March. I would love it if people came to the *Pilgrim Course* on Tuesdays in March and April, and joined the people who want to explore their faith and be confirmed. You may have been a Christian for ages. You can encourage others who are starting this journey by joining them, or inviting others to come. Above all, please pray.

That's my challenge and call to prayer.

Please pray that we can offer worship and ministry with a smaller number of clergy and Readers. Please pray for Churchwardens and a Treasurer. Please pray for 'Try Praying' in March. Please pray about the Virgers. Please pray for new people to come on the *Pilgrim Course* and to follow Christ.

### PLEASE PRAY

Jeremy

# MYAC REPORT

Greetings all!

Welcome to March, and the build-up to Easter celebrations!

It's a busy season in the life of Minster Youth and Children. There's a few things we've been up to through February I'd like to tell you about...

Our last Pray MYAC in the Emmaus Room was a special evening – there were only two of us, but the atmosphere was nonetheless charged



with God's presence, and the activity of using a giant (home-made on a double fitted sheet!) map of Beverley and the surrounding villages, with tealights marking each church, school and community landmark,



was truly spine-tinglingly good! We then used 'Pray-dough' \*insert groan here\* to shape several churches, trains travelling from the station, and a couple of other well-known buildings, and wrote prayers on post-it notes, laying them on the map. It was a powerful experience! Please see pictures to get a better idea. It would be lovely to have more people coming along to spend an hour a month praying with us for all the varied ministry we offer to children, young people, young adults and families. The next few sessions are: Tuesday 15 March, Tuesday 19 April, Tuesday 17 May, all in the Emmaus Room, from 20.00-21.00. You would be very welcome indeed.



We're having a great time with many regulars at Messy Church every other Tuesday in the Parish Hall – Ben's leading us through a series of Old Testament stories, this week looking at Jacob and the Walls of Jericho, which we learned about whilst marching around a cardboard-box Wall with our home-made craft trumpets, before the Wall was spectacularly demolished by some very eager children! See picture of the Wall in the Emmaus Room!

At the time of writing we've just had the first meeting of a brand new Young Adults Lent house group for 20-30s (ish!), including a fellowship meal with a different host each week, and teaching / discussion from 'Knowing and Growing' by David Adam, led initially by me, with hopefully different input as time goes on. We're hoping it's the beginning of a regular ministry opportunity for our young adults – please cover us in prayer, let either me or Ben know if there's someone you know who would benefit from being part of this group, and we'll keep you posted on how it's going.

Assemblies continue to go from strength to strength in different primary and secondary schools in Beverley, with an average of 3-4 assemblies a week now, sometimes as many as 6! I now have more regular slots at Molescroft Primary and at the Grammar School than before, as well my regulars with Minster Primary, Woodmansey, Tickton, Keldmarsh and Swinemoor. Keeps me out of trouble! We also now have input with St Nic's lunch clubs weekly, and have been invited to contribute to Molescroft weekly lunch clubs too – very exciting! A current assembly which is going down well involves a ping-pong bat and ball. The red side represents 'Good', the black 'Bad', and the ball is a symbol of ourselves and our behaviour / attitude. If you bounce the ping-pong ball first on the red side and explain that when you have a good frame of mind and do good deeds, one leads to another, and positive things happen. However, if you mix-and-match good deeds with bad ones (bouncing on the red then black, then red then black), things tend to go wrong – i.e. the ball flies off into the groups of sitting children! And if you have a completely negative attitude – bouncing the ball on the black side of the bat – then only chaos follows (cue the ball disappearing into the crowd or simply dribbling onto the floor). It causes much hilarity, but actually the message hits home, especially when followed up with the described image of every child and teacher in the room holding a ping-pong bat to their chests with either a red, a black or a rotating red-and-black paddle facing outwards. It makes a huge difference when everyone has a kind, respectful and positive attitude (with a red paddle), reinforced by one Deputy-head teacher standing up and saying that she came into school with a constantly-rotating bat / in a changeable and tense mood, but she was determined to have a red-paddle day, and encouraged each of the children to do the same. Wow!

Lastly, I'd like to introduce you to a few special people – the South Africa team members from the Phoenix Project, who we're hoping to welcome to the Minster and daughter churches for two weeks in December.

Firstly, Jackie and Shannon – the incredibly special team leaders, and my very dear friends, who give so much of their time and resources investing in young lives, putting young people's needs before their own, and building up the next generation of youth and children's workers. They are the driving force behind the South African part of the Phoenix Project, and I can't wait to see what God is going to do through them this year!

Next, our lovely Morgan, who has the heart of a lion and the gentlest soul – he lives in a township called Riverview where there are daily gang-fights, shootings and huge problems with drugs and alcohol. He

is ministering back into the community he's growing up in, and God is nurturing gifts in him which are mind-blowing.

Mornay is a brilliant young man who is developing in his confidence and leadership skills. He too comes from a poor area, and is blowing us away with his natural brightness and intelligence. He too has a gentle and kind soul, and has a lovely way with younger children. I hope to help him develop his experience and talents in December with our various groups and worship.

Yulanda is a young lady with so much potential! She fell in love with Melody, our female chorister puppet when I took her out to South Africa with me last summer, and she ended up adopting her! I've seen her use Melody in a children's teaching session, and seen her blossom in confidence and self-worth. She will be such an asset wherever God has in mind for her, and in the meantime she has so much to offer us – these are exciting times!

These are the five people we are aiming to help fund in coming across to minister with us in December. We need your help – most of all your prayers and interest, and of course financially too. There are more fundraising events in the pipeline, but if you feel able to offer anything – big or small – to build up money for their flights, injections, insurance etc. it would be **so** helpful and appreciated. I'll strive to take every opportunity to publicise how this is going, and where the Phoenix Project mission exchange is up to. Please, please help us in any way you can.

Thank you.

Emily Hoe



**NEW**

Lists of the fallen in two World Wars who are commemorated in the Minster

[READ MORE](#)

We have a new page on our website - **Memorials to the Fallen**. It contains the many thousands of names of those who lost their lives in the World Wars and are commemorated in the Minster. The work has been completed by Lauren Simpson who has been volunteering at the Minster while studying for her Master's degree. In November 2013 she undertook a two week work placement at the Minster and, after graduating, decided to come back and volunteer two days a week to build up her experience and skills. She's also enjoying the opportunity to build upon the work she started to provide a comprehensive collection catalogue and to widen community awareness of the archive material held by the Minster. To see the archive go to [www.beverlyminster.org.uk](http://www.beverlyminster.org.uk) and click on the above picture which is the first you will see on the home page. You will be taken to the new page where listings are in alphabetical order by surname.

# SAINT LUKE'S WORDS ABOUT JESUS - 2

Before we can come to the 'meat' of our study, I need to lay out some of the assumptions that I make in approaching Luke's Gospel:-

For many years there was a widely held theory about the first three Gospels. Briefly expressed, it was that Mark was the first gospel writer and that Matthew and Luke followed him, using both his Gospel and material of their own and a shared amount of the teaching of Jesus, which scholars named 'Q' from the German word 'Quelle' which means a 'source'. From the beginning of this period there were many dissenting voices (mostly English) who thought that Q was unnecessary and that, so far as Luke is concerned, his background was chiefly Matthew, and if anything further was needed, it was Luke's own special source(s). This makes no difference to the claim that Mark is the earliest Gospel. This conclusion is what I hold as most likely to be true and the place from which we start.

As we look at the beginnings of the story of Jesus in Luke, we need to remember that in all probability, all he had in writing in front of him was a copy (perhaps -the only copy of Matthew). Luke gives us a brief idea of the purpose of his writing in the first few verses -- the 'dedication' of the book to Theophilus, presumably a wealthy (?) Greek-speaking convert. Luke says (perhaps exaggerating) that 'many' have already told Jesus' story but he intends to produce another attempt. He states that he will give a new and 'accurate' account. The Greek word that I have used for 'accurate' was rendered as 'orderly' in older translations of the Bible but that was almost certainly due to the prevailing idea that scripture was always 'accurate' but not always 'orderly'!

So Luke starts on his task of what for him was a revision of Matthew. He first of all removes the genealogy of Jesus which opens Matthew's Gospel and will replace it with a different (but equally mystifying) one of his own at the end of his account of the birth and childhood of Jesus. We see at once that this is entirely different from Matthew's version of the events.

We might begin by suggesting that Matthew sees things from the point of view of Joseph and Luke sees them from what Mary remembered. Here, I suggest that you pause and look at the first two chapters of Matthew, and the first two chapters of Luke -- and see whether the contrast strikes you.

Luke's version of the material covers several events.

First there are those surrounding the conception and birth of John the Baptist, including the visit of the already pregnant Mary to her cousin Elizabeth, and the events immediately following John's birth, which Mary might well have witnessed as a member of the family. Indeed it may be said that Luke emphasises these things to make clear the blood relationship of John and Jesus.

Secondly, we have the account of the coming birth of Jesus in the Annunciation by the angel Gabriel to Mary. Thirdly, there is the well-loved story in Luke of Jesus' actual birth. Finally, there are two events in the early life of the Christ-child, which are both linked to the Temple.

I don't want spoil your re-reading of these things but simply ask you to try and view them through Luke's words without other things intruding. Also keep in mind the three remarkable 'songs' we find in the narrative -- the things we know as the Canticles -- the 'Benedictus', the 'Magnificat' and the 'Nunc Dimittis' -- perhaps we should also include the angelic chant of the 'Gloria in Excelsis'. These will provide the 'meat' for our next study. So here's something for us to think about in the first two chapters, omitting the Christmas story, not because it is unimportant, but perhaps because of its familiarity. Here is what I suggest you might do.

1. Compare the two angelic visits -- that to Zechariah with that to Mary -- and note the differences in the response to the message in each case.

2. Secondly, look at the two temple visits which conclude Luke's introduction to his story of the life of Jesus -- the visit to the temple of the infant Jesus and the second visit of the 12 year old Jesus to the same place. In both of these there are interactions between age groups -- and Mary is involved in both. First, we have an interaction between an old man and a (very) young woman. Simeon gives her a prophecy of extreme emotional content -- awful suffering. Twelve years later, the reuniting of Jesus with his worried parents in the same temple is almost as disturbing. His mother is confronted by His challenge to her to know who He is -- and where He belongs.

Be blessed in your reading and thinking.

Terry Munro



TO MAKE YOU THINK

## WHY DON'T I FEEL REPENTANT TOWARDS GOD?

I didn't get myself "ashed" on Ash Wednesday. I didn't feel repentant enough to qualify. While I am sincerely repentant and ashamed of all the hurt and upset I have caused other people, I somehow find it difficult to feel the same contrition towards God. After all, God gave me the option of choosing between right and wrong in the full knowledge that I would frequently opt for the latter. Because human beings have been given the choice to be selfish, cruel and greedy, countless innocent children, women and men all over the planet are going through a hell that here in cosy little England we cannot even begin to imagine – though for many people even here things are desperate enough. And the Being who made all this anguish possible, is God.

Some time ago I posted a comment on my Facebook timeline to the effect that it would have been better if God had never left the door open for humankind to embrace evil, i.e. if he had never allowed us the choice. A friend of one of my Facebook friends posted a horrified comment to the effect that she wanted to love and serve God because she chose to, not because she had to. Her use of the phrase "have to" interested me. For her, my post obviously conjured up a picture of relentless coercion by the Almighty, of which she would never cease to be aware. In truth, she would not be conscious of any pressure or coercion at all. A world free of sin and selfishness does not mean a world without choices, challenge or purposeful activity. (If it did, there would not be much to look forward to in heaven!) As it is, the fear that my Facebook friend's friend has of losing her freedom of choice (as she perceives it) seems to outweigh her abhorrence of evil and suffering. Now that is sad.

In her *Thought for the Month* in the February magazine Rachel Atha looks forward to a society with "lives and relationships transformed by an end to prejudice, violence and injustice". The hymn writer William Young Fullerton (1857-1932) expresses the same longing:

"or who can say how great the jubilation  
when all the hearts of men with love are filled."

The hymn writer is presumably looking forward to the Millennium period. Rachel feels that our actions can begin to foreshadow the Millennium now. My point is that it need never have been any other way. Christians have never been very comfortable with the idea of a world totally without sin or suffering, at least not before the return of Christ to earth in glory. Does not the very Passion of Christ dignify and ennoble suffering? What if his Incarnation and Passion had not been necessary? What if we had no redemptive Gospel to preach – because humanity had no need of redemption? This is a scenario which we just cannot get our heads around. Through a simple failure of the imagination, we are impelled to accept the existence of a sinful and suffering world as inevitable – ordained by God from the beginning of time, along with his plan of redemption.

"The wounds of Jesus, for my sin  
Before the world's foundation slain."

*(Johann Andreas Rothe 1688-1758; tr. John Wesley 1703-91)*

But to what end? So that God could demonstrate his love by  
"seeking the lost/saving, redeeming at measureless cost"?

*(Robert Walmsley 1831-1905)*

Perhaps. (Although this hypothesis raises questions of its own.) I would never wish to make light of the awfulness of Christ's agony and sacrifice. Yet it seems to me that he is not the only one to pay a horrendous price as a result of human freedom. And unlike Christ, those now paying this price are merely human – many of them uncomprehending child-humans - and none of them are going through it from choice.

You may argue that my thinking does not distinguish clearly between what is sometimes known as the "active" and the "permissive" will of God. To those experiencing the devastating effects of either, this fine theological distinction hardly matters. Which is one of the reasons why I found Ash Wednesday a bit problematic.

*Barbara Gilman*

# 'IT IS THE FIRST MILD DAY OF MARCH...'

This is the opening line of a poem by William Wordsworth, entitled 'To my sister'. the verse continues:-

*'Each minute sweeter than before  
The redbreast sings from the tall larch  
That stands beside our door.'*

It is one of a series of poems which depict the poet's life in Grasmere, and, in particular Dove Cottage, the home he shared with his sister Dorothy and occasionally, sailor brother John.

In 1799 when the Wordsworths moved to the cottage, it stood in the unfrequented hamlet of Townend, some little distance from Grasmere village. At that time it had unrestricted views of Grasmere lake and fells. It was no 'cosy cottage' but a fairly austere dwelling, its one relieving feature being the steep garden and well. It was here that Wordsworth put into practice his regime of 'plain living and high thinking'. When Sir Walter Scott visited he secretly climbed out of a window and headed for 'The Swan', a hostelry at the end of the village, to have a 'full English breakfast' to supplement the porridge his hosts lived on. Despite the physical privations, Dove Cottage was the place where some of Wordsworth's most famous poems were born, not the least of which was 'The Daffodils'.

Like 'Marmite', the Daffodils poem is either liked or loathed. I'm fairly sure that many of you reading this possibly 'had' to learn the poem by heart at school. 'The Daffodils' has come to epitomise everything Wordsworth and the lakes. Today, there are 'daffodil' cafés, T shirts, mugs, tea towels and toilet rolls! But this does not detract from the wonderful show of daffodils, some planted, some wild, which adorn Grasmere and the immediate area in March. Many people assume that it was these daffodils which were the inspiration for the poem. But those featured in the work grew further afield...

William and Dorothy were great walkers, and having set up home in the lakes, began to

explore. Dorothy would put on her 'woodland dress' (an old gown) and carry a basket to collect plants and mosses. One of their favourite walks was on the shores of Ullswater Lake at a place called Gowbarrow Park. It was a wild, breezy area where the water lapped around stones and roots of trees. It was here that Wordsworth saw his 'host of golden daffodils', 'beside the lake, beneath the trees'. They were tiny wild daffodils and there were dozens of them, stretching as far as the eye could see. *'Ten thousand saw I at a glance, tossing their heads in sprightly dance.'*

When William and Dorothy returned home, both were still overcome by what they had seen. Dorothy kept a journal (diary) in which she jotted down the everyday humdrum occurrences of life at the cottage. Usually it was baking, cooking, washing, sewing etc. On this occasion, she wrote about the daffodils, remembering how they danced and fluttered and lay their heads on the stones. These words and phrases were soon echoed by her brother's first draft of 'The Daffodils'. Wordsworth often worked late into the small hours, agonising about whether he had chosen the right word or image. This was how the daffodil poem came into being. It was a response to a 'spot of time', a special spiritual experience which he had to say something about. It was the birth of one of the most famous poems in the English language.

In the sixties I was fortunate to live in Ambleside, and quickly immersed myself in all things Wordsworth. It was one of my happiest and most fulfilling times, both spiritually and intellectually. Friends and I attended Rydal church in the tiny village between Ambleside and Grasmere. We formed a choir at the church and also acquainted ourselves with Rydal Hall, which was and still is a Retreat Centre. It was at the church I met Mrs Dorothy Dickson, a direct descendant of Wordsworth. She was a tall, gracious lady. She carried her prayer book in a knitted case which had belonged to Dorothy Wordsworth.

She lived in a lovely house called 'Stepping Stones' situated next to the River Rothay. I was fortunate to visit on a regular basis, and to see and hold many of the Wordsworth family's personal items. 'Stepping Stones' had been the home of Wordsworth's daughter, Dora. When she died of consumption, William, who was then living at Rydal Mount (a house above the church), had a nearby field planted with daffodils and named it 'Dora's Field'. Today, thousands of visitors from all over the world flock to see the show of flowers.

In the early 1970s, another descendant bequeathed Rydal Mount to the National Trust and it was opened to the public. I was privileged to be part of the setting up of the house. I remember hanging white curtains in the dining room! It was still very much a Wordsworth home, not a museum. When Richard Wordsworth (another descendant) and family came to stay in the lakes, they moved into Rydal Mount, with children and dogs. The house was full of joy and warmth. Richard led the wonderful Summer Schools in Grasmere and Rydal, to which visiting lecturers and professors contributed. There were poetry readings, drama, music, and lots of discussion and debate.

For me, the best part of Rydal Mount was the terraced garden and summer house, where in later years, William composed his poetry, walking up and down speaking it aloud. It is still a tranquil spot with views of Rydalwater below and a canopy of glorious trees above. Whatever heartache or problem one might have, this special place has the power to heal and restore. The last verse of 'The Daffodils' says it all:-

*'For oft when on my couch I lie  
In vacant or in pensive mood  
They flash upon that inward eye  
Which is the bliss of solitude.  
And then my heart with pleasure fills  
And dances with the daffodils'*

Jeannie McMillan



# FROM THE ARCHIVES

Just having received the February edition of the magazine it is a reminder that it is time for me to put pen to paper, or fingers to the keyboard and to delve into the archives again. I am now looking at the March 1949 edition where it was announced that Mr. Philip Whitelam of 178 Grovehill Road had kindly consented to be Magazine Editor for the time being. He asked that any contributions should reach him not later than the 10th of each month. This would enable the printers to get them ready for distribution by the 4th Monday of the month for the distributors to deliver. I imagine the printing process is different these days!

Archives are so important in looking back and remembering the clergy and other workers in the Minster who come and go. We recently said a sad 'goodbye' to Val, just as 67 years ago the same was happening when the Reverend and Mrs. Hansford were leaving the Woodmansey church and the Minster in March 1949. It was interesting to read of their leaving presents which were a fountain pen and a reading lamp for Rev. Hansford together with a cheque for £26-16s-11d and the Mothers' Union had bought Mrs. Hansford a 'Log Box' and Hearth Rug which would come in handy even today with the fashion for 'log burners'.

With a temporary lack of clergy it was reported by Rev. Collwyn Hargreaves that

Woodmansey would be given the help of Canon A.E. Smallwood, the Rural Dean. Writing on the 14th March 1949, Rev. Hargreaves was helping to give Tickton a chance to rally to their Church. The vicar himself fetched the organist after the evening service, as there was no bus, and it was the first evening service at the church for years. Captain W.H. Hughes, the officer commanding the Educational Branch at the Victoria Barracks agreed to help as a Lay Reader and became very popular. With Rev. Sparrow officiating at the morning services too, the congregation rose to 45 in the morning and 35 in the evening. An increase of 700%.

Other members of the church who do valuable work are very much missed, especially if they have held an important role for many years. Such was the case in the March 1949 magazine in a tribute written by Albert E. Sellers about William Middleton who had died. He had been a bell-ringer for nearly 50 years and for much of that time was tower captain and steeple keeper. At this time also the Girls' Friendly Society was pleading for help when their leader Miss Scoffin was compelled to resign due to health and family problems. So time and money are valuable commodities in past times and today. Coke for the boilers to heat the Minster had become very dear and the cost was £500 a year in 1949.

As this March edition of the Magazine will see us through Easter, a reminder was given by 'PW' (probably the editor Philip Whitelam) on the early history and old customs relating to 'Eostre, the name deriving from the Anglo Saxon goddess of spring'. Also the reasons why this important time in the church calendar became a 'moveable feast':-

"Although the observance of Easter was at a very early period the practice of the Christian Church, a difference arose between the Christians of Jewish and those of Gentile descent, which led to a long and bitter controversy over the fixing of the date of Easter. The dispute was to some extent settled by the Council of Nicaea summoned by the Emperor Constantine in 325. Eventually it was laid down that Easter should be the first Sunday after the full moon following the 21st March." As this topic has been very newsworthy recently we could see a 'fixed' Easter in 5 or 10 years' time according to the discussions between Archbishop Justin Welby and Pope Francis.

From the words in the Easter edition of Beverley Minster Magazine in 1949 "Let us all enjoy and experience the real message of Easter:"

Sally George



Morgan, one of our choristers, piped in the Haggis at the Burns Night Supper. It was his first solo and was performed perfectly. He came with his grandparents who sat with us. Morgan got his enthusiasm for the pipes from his grandfather.

# JESUS... WAS LED BY THE SPIRIT IN THE WILDERNESS

## Temptation, Testing, Teaching, Trusting

The wilderness plays a foundational part in the making of God's people. It was the period in the wilderness after they left Egypt which formed Israel's thinking, legislation, culture and worship. It does not take 40 years to walk from Egypt to Israel. But it took 40 years of depending solely on God in a place which was not theirs, for them to discover who they were and to become the people who could then live in the land which was God's gift to them – not theirs, but God's alone.

From that point in Israel's thinking and praying and worshipping, the wilderness became a place of discovery, of encounter, of being formed, of being renewed. The prophets take themselves there. John the Baptist exercises his ministry there, and Jesus goes there again and again to ensure that he is close to God and is doing his Father's will. Far from being a place of death and despair, it is a place of new life and hope, just as when the rains come and flowers spring up seemingly overnight. There is almost a nostalgia for the wilderness, as that is place where they are closest to the heart of God. In the wilderness Jesus's calling, revealed in baptism, is sealed through testing.

When a priest is ordained these days they hear this description of their ministry:

They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance

and to declare in Christ's name the absolution and forgiveness of their sins.

You could hear this as a requirement to search for people and rescue them from the wilderness, but it's not. It is a call to guide people in the wilderness, so that they are saved through Christ. There is perhaps even a suggestion that salvation is only truly to be found **in** the wilderness, when we recognise that nothing around us can really sustain and save us except for a complete dependence on God.

One of the ways of looking at Lent is as entering a wilderness, **the** wilderness, a place where the usual things we depend on are taken away. The wilderness into which Jesus would retreat is not like the vast Sahara desert. It is a place of valleys, of caves, of springs of water when you know where to look for them, of food when you happen to find it; a place where you can survive, but where the normal commitments and demands and distractions are taken away. It is a place of examination, a place where true motive is revealed.

The ordination service talks about "the wilderness of the world's temptations." This has to reflect the temptations Jesus faced. Taken away from people, work, play, money, Jesus discovers the motives which were driving his life and action. The most basic is food, and he knows he has the power to make it instantly to satisfy his hunger. But that would be to make his own needs a more powerful 'god' than his service of God the Provider, whom he trusted to meet those needs in God's own good time. Satisfying our most basic needs can lead us to make those needs greater than God. So giving something up – even fasting (which Jesus assumed we would do), puts those needs in their place. A supermarket, or a fast food restaurant, may not feel like a wilderness. But it is there where we discover

what drives us.

Other basic needs are power, recognition, prestige, acclaim. 'You can have all this glory and authority' says the tempter. We might not think we want it, but it's there. I can remember a time when I posted something on Facebook, and lots of people shared it and liked it. I might act humble, but it gave me an amazing sense of self worth. Jesus will one day be revealed as King of kings and Lord of lords. This has to be in his mind, but in the wilderness he recognises that such acclaim can only come through sacrifice rather than self regard. There is no easy way to this position. Collecting Twitter followers, Facebook friends, or increasing numbers of people who send you Christmas cards may not feel like the wilderness, but working out how we want to be seen by others is a testing battleground, where we discover it is not how we are regarded but how we regard God which counts.

Another need: to know that we are loved, unconditionally. Jesus can only do what he is called to do because he knows God will never let him go. And the test was whether he could do something that would make that plain. Just once. Then he would know. But that would be to make his own need greater than his own loving of God. We are called to love unconditionally, not to love once we have proved that someone else loves us. That makes it about us, not them. And this is about God, not us. Valentine's Day may not seem like the wilderness. But here we work out what drives our love of God, and whether we are doing this just so we will be loved in return.

We do not need to take ourselves into the desert to realise that its testing, its challenge, are all around us. To stop doing something you normally do, to stop eating something you normally eat, to reflect carefully on what you say and how you are, to decide to simply give

# THE CHURCH PASTORAL AID SOCIETY (CPAS)

## THE CHRISTIAN SERVICE UNIT SUPPORTED BY CFA IN ANDHRA PRADESH

The CPAS was founded in 1836 by prominent Christians including the pioneering social reformer Lord Shaftesbury as a Christian response to the massive social changes resulting from the Industrial Revolution. It is a Registered Charity reliant on donations. The Minster Parish has supported it for a number of years through the Mission Action Group.

The CPAS website sets out their vision :-

“Local Church mission is the heartbeat of CPAS. As an Evangelical mission agency we believe the message of the cross is real and relevant to all people and that effective local church ministry is the key to seeing men, women, young people and children come to faith in Christ”.

Key areas of their work are:

1. Leadership development- CPAS makes mission possible by training leaders at all levels in local churches. It offers a programme of events on key leadership topics, as well as vocational conferences, and longer term transformational programmes. It issues resources for use in churches to equip leaders, encourage future leaders and train mentors. Its Disciple Kit website [www.disciplekit.org](http://www.disciplekit.org) helps churches and groups find relevant resources to grow disciples.

2. Venture Holidays-90 Residential Christian holidays in England and Wales attended by 4,000 children each year. These give children new experiences in great places and the opportunity to chill out, make new friends and discover more about God.

3. Falcon camps - subsidised holidays providing challenge, excitement, Christian teaching, rest and laughter for children and young people facing disadvantage in their daily lives.

4. Patronage – CPAS appoints clergy to 500 benefices nationwide. It organises vocational events for those seeking to explore a call to ministry, gives advice to clergy moving jobs and arranges conferences for priests taking up their first Incumbency.

Please support the vital and wide-ranging work of CPAS and its dedicated staff in your prayers.

Find out more at [www.cpas.org.uk](http://www.cpas.org.uk) and on Facebook and Twitter.

*Diana Watkins*

### Prayer Points

Please give thanks for the way God has blessed the work of the CSU in helping those in need and pray for the continuing work:

- Give thanks for the Free Surgical Camp held from 11th to 22nd Jan this year, with a team of 22. Pray for the healing of the 226 people who had undergone surgery at the Camp.
- Give thanks for the children in the Gollapudi homes (110 boys and 40 girls). The present warden of the boys' home wants to retire this April, the end of the Academic Year, and a new warden is needed. Pray that the right person will be found.
- Give thanks for 'Faith Home for the Aged' which held its 30th Anniversary a few weeks ago on the 20th of December. The Area Revenue Officer visited the Home on 26th January (Indian Republic Day) and distributed clothes to the residents on behalf of the Government. Please pray for the health of Sister Mary Sarojini, the dedicated leader of the Faith Home for the Aged. She is 84 and has gone blind. Pray also for the health of the 15 elderly ladies in the Home, most of whom are very old and weak. Three residents have passed away in recent weeks. The CSU is looking for a committed couple willing and able to work happily for the elderly in the Home.
- Give thanks for the new Church dedicated at Pedda Gopavaram village by the Bishop of Dornakal Diocese on the 30th December 2015. Also for the church in Vangaveedu which was in disrepair and was renovated during December. 60 people there were able to take part in the Christmas and New Year services.
- Give thanks for the congregations in Ithavaram and Pedda Gopavaram villages who took the initiative to construct houses for their Pastors. Nearly eighty percent of the work has been completed. Pray that they will soon be completed. Pray for the provision of a church or prayer hall in the village of Sale Banzara.
- Give thanks for the Christmas and New Year worship services which were conducted in all our villages' congregations. They were a great blessing to the people. Praise God for the 65 people who put their faith in Christ and received baptism during the Christmas and New Year Services in different villages.

*Dawn Pollard*

for the sake of giving; all of these things uncover our motives, and are a nudge to ensure that we depend solely on God for everything. It may be that we recognise, powerfully, that something needs to stop, permanently. That's a good definition of repentance. It may be that we discover that underneath it all is God's unconditional love. That's a good definition of salvation. It may be that we recognise that this will take practice

and will power. That's not a bad definition of discipleship – especially when we realise that Jesus went through this process too, and is alongside us and behind us and in front of us, willing us on.

So: in the wilderness of Lent, and the world's temptations: have you given anything up? Might you fast? Or are you taking anything on? How about doing both? Is there something

you do every day which you don't need to, and could fill with something else? May this wilderness be for you a place of discovery, of revelation, of hope, or new life. For God is our salvation, and we need nothing more than that.

*From a sermon on Luke 4. 1–13 given in the morning service on 14 February 2016 by Revd. Jeremy Fletcher in the Minster.*

# THE REGISTERS OF BEVERLEY MINSTER

Published MARCH 2016

## Baptisms

### At Beverley Minster

|                 |                         |
|-----------------|-------------------------|
| 24 January 2016 | Frankie Madyson Gray    |
| 24 January 2016 | Leah Jaymie Gray        |
| 30 January 2016 | James Renato Mao Cottis |

### At All Saints', Routh

|                  |                   |
|------------------|-------------------|
| 07 February 2016 | Annie Rose Jordan |
|------------------|-------------------|

## Funerals

|                  |                          |      |
|------------------|--------------------------|------|
| 24 January 2016  | Jean Morant              | (88) |
| 26 January 2016  | Alex Nuttall             | (58) |
| 29 January 2016  | Vivian Ann Holwell       | (79) |
| 04 February 2016 | Shirley Ramsay           | (79) |
| 05 February 2016 | Ann Heaton               | (81) |
| 10 February 2016 | Muriel Molly Cruickshank | (83) |
| 18 February 2016 | Beryl Thomson            | (83) |

# MINSTER MAINTENANCE

## INSTALLATION OF THE FALCON'S NESTING BOX

Photos showing Steven Rial and Paul Hawkins completing the installation. The nest box was provided by the RSPB.

1. Steve lifting box up to the nave roof, 2. Steve lifting box to the tympanum roof, 3. Paul preparing the nest box, 4. Box finally in place on top of the south west tower.



**Beverley  
Minster**  
MAGAZINE



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