

**The Link Magazine****October 2020**

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[sbpearson@gmail.com](mailto:sbpearson@gmail.com)**MINISTER'S LETTER*****All at Sea***

Every day we are made promises. Advertisers promise us cheap peace, translating our wants into needs. A trouble-free existence is ours, for a price, and the price can always be paid 'later'.

Sometimes preachers, too, promise serenity without strife, tranquillity without turmoil, resurrection without Gethsemane or Calvary.

Jesus said there is no life except through death. As one mystic put it, the Spirit of God and our own spirits strive together in a storm of love. In this 'storm of love' each spirit is deeply wounded by love. Unfortunately Gethsemane is not a detour. It has been suggested that the sin of Adam and Eve was to try to get knowledge without working for it, to 'arrive' without the pain of the journey, to attain 'instant godliness'.

As the 13C Flemish mystic John Ruysbroeck said 'God is a sea'. The sea, for the ancient Hebrews, was a turbulent place where danger lurked. (So the Jews did not make good sailors; they left that to the Phoenicians.) Deliverance from the Red Sea was a recurring theme for wonderful recollection.

It is in this sea of life, with its ebbs and flows, where we meet God; sometimes a calm, sometimes a fearful place.

While on holiday I have been known to lie on a beach for hours on end. I enjoy the peace and lack of responsibility. But after a few days, even if I'm reading a really good book, I become unsettled.

Perhaps its boredom, but it isn't long before I have to visit a nearby village, or castle or whatever, to experience something new. If all of life was as calm as the initial part of my holiday, there would be nothing and no one disturbing me. But life has its storms, sometimes to the point of being overwhelmed. The objects of earthly love eventually disappoint or die, so the more we love, the more risks we take.

In our journey of life, sometimes through uncharted, unfamiliar seas, perhaps the following text can encourage us: 'When you pass through deep waters, I will be with you; your troubles will not overwhelm you... for I am the Lord your God, who saves you' (Isaiah 43:2-3). Every blessing,

***Tanya***

## **WORSHIP IN OCTOBER**

### **Lidgett Park**

4th October - Revd Tanya Short (Harvest Festival)

11th October - Revd Tanya Short

18th October - Revd Tanya Short

25th October - Miss Mary Patchett

Please contact Howard Clinkard between Noon Thursday and Noon Saturday to reserve a seat on 0113 267 2986 or [howard.clinkard@ntlworld.com](mailto:howard.clinkard@ntlworld.com) .Contact by email is preferred.

### **Shadwell**

October 4<sup>th</sup> - Rev Tanya Short

October 18<sup>th</sup> – Rev T Short (Harvest)

Please contact Emelia Peterson between Noon Thursday and Noon Saturday to reserve a seat on 0113 289 2147 or [emeliadp@gmail.com](mailto:emeliadp@gmail.com)

The Revd Tanya leads worship at Shadwell starting at 9.30 am on alternate Sundays before moving to Lidgett to begin the service there at 11.00 am. The service from Lidgett is also put out on zoom. The arrangements at Shadwell will be reviewed by their Church Council in mid October

## PRAYER FOR CHANGE

*This prayer also appears in the magazines of our covenanting churches, St Edmund's and St Andrew's.*

*This prayer is from 'Around a Thin Place', an Iona Pilgrimage Guide. The book formerly belonged to the late Jean Walker, a regular contributor to Prayers for Change.*

***Jesus, who walked with farmers and fishers.***

Jesus, who walked with farmers and fishers and sat in village kitchens, walk with us now.

We hold before you those who have the privilege and responsibility  
of working on the land and sea,  
and those who struggle to make a living.

We hold before you those whose relationship with earth is ruptured; through conflict, poverty, stunted opportunities and environmental degradation.

We hold before you rural communities where people feel isolated, marginalised and powerless in the face of distant economic and political forces.

We hold before you those whose policies affect the land, the earth and all our lives;  
and we pray for those in positions of power,  
that they will have the courage and vision to make wise decisions.

Jesus, who walked with farmers and fishers  
and sat in village kitchens,  
walk with us now.

***Amen***

## **METHODISM IN LEEDS (PART 2)**

*We continue the article based on Fred Langley's dissertation describing early Methodism in Leeds. Methodists are an argumentative lot and this part deals with the way in which the original movement divided into different parts, a tendency which is still with us.*

### **Disagreements and schism.**

For much of the 19th Century Methodism was marred by organisational and doctrinal disagreements leading to several schisms. Overall reunification did not come into effect until the formation of the Methodist Church of Great Britain in 1932, but as John Summerwill points out (Link May 2016) differences and divisions continue to exist today.

The disagreement between John Wesley and Whitefield leading to the formation of the Calvinist Methodists has already been mentioned. Other issues which led to splits included relations with the Church of England, the representation of the laity at conference and in Leeds, the Brunswick organ controversy. There was also the important split giving rise to Primitive Methodism.

The problem of relations with the Anglican Church have been mentioned already. Wesley prepared for his succession by Deed of Declaration appointing 100 preachers to have authority in his stead. After his death in 1791 division occurred on two counts. Wesley's wish that Methodism should remain part of the Church of England was undermined by the Plan of Pacification of 1795 which extended the right to administer sacraments from the 100 preachers ordained by Wesley and then two years later by The Leeds Concessions which allowed for more flexibility and also gave the right to hold Methodist Services at the same time as Anglican services which completed the split from the Church of England.

The issue of greater democracy in Methodism came to a head when Alexander Kilham, an itinerant preacher but also a reformer,

proposed a new constitution allowing for greater democracy. This was opposed by conservative preachers and Kilham was put on trial in 1796 and expelled. Pressure for reform continued to build, however, and a large delegation of trustees and circuit representatives met with the conference in Leeds in 1797. Insufficient concession was made and three preachers (William Thom, Stephen Eversfield and Alexander Cummin) met with Kilham and formed the Methodist New Connexion in whose societies there was to be close cooperation between preachers and laity. Leeds was the main centre and by 1847 membership had grown to over 19,000. Eventually, Kilham's proposals were adopted in Methodism generally but not for many decades after his death at the age of 36.

The Brunswick Wesleyan Methodist Church was built in 1824/5. Very early in its life (1826/7) there was a proposal to have an organ which became a major controversial issue leading to secession, although underlying it was a continuing dissatisfaction about church government. The building of the organ had been suggested by the Superintendent Minister and Chairman of the Board of Trustees, the Revd Stanley, but was opposed by the majority of the leaders of the congregation and the local preachers, who opposed the idea on the grounds that it would spoil the warmth and simplicity of worship and that it was a popish instrument. The District Meeting supported the Leaders and rejected the application for the organ, but the trustees appealed to Conference, which granted it with no recognition of local opposition. The local preachers organised a demonstration but their leader, Mathew Johnson, was suspended for three months. About 1000 members were expelled or seceded and formed the Protestant Methodist Association. This failed to flourish on its own and joined with another grouping, the Wesleyan Association to become the Wesleyan Methodist Association which in turn joined with the Wesley Reformers to become the United Methodist Free Church.

The formation of the Primitive Methodists was an important development. It had its origins in "Camp Meetings" held in the area of the Potteries at Mow Cop in Staffordshire on 31st May 1807. Camp Meetings had developed under the influence of the Great Awakenings of the revival movement in the United States. They were day long open-air meetings involving public praying, preaching and Love Feasts (communal meals held during the worship). In 1811 the Camp Site Methodists led by Hugh Bourne joined with the "Clowesites" led by William Clowes. Bourne had been a wheelwright and Clowes a potter and both had been expelled from the Wesleyan Connexion (Bourne in 1808 and Clowes in 1810 for attending the Camp Meetings). Methodism generally was seen as a threat at this time. It was a popular and growing movement which had split from the established church, regarded as an instrument of national stability, and this was occurring against the background of the French Revolution. The Methodist Leadership feared repression and strove to avoid antagonising the government and so the development of the Primitive tradition was not welcome. Many Methodists had increased their wealth and owned property and Wesleyan clergy derived their income from the church and had an interest in ensuring a conservative policy.

Primitive Methodism arose out of this disenchantment with Wesleyan Methodism and the Church of England, both of which were felt to be too closely allied to the establishment. It attracted the poorer working class rather than the more affluent middle classes. The preaching was simpler and more direct. The preachers were usually uneducated working people and poorly paid (about the same as the daily rate for a farm labourer). It also aimed for greater democracy in its organisation with more autonomy given to local circuits and churches. Laity had an important role in decision making and women were welcomed as preachers and leaders

The original movement had a strong charismatic element with mystical experiences and trances, but as the 19th Century progressed there was a mellowing of the Primitive tradition as well as a liberalising of Wesleyanism so that the two moved closer together with union occurring in 1932. A more detailed account of the relationship between Primitive Methodism and the Wesleyan tradition can be found in John Summerwill's Link article of March 2016.

The scene is ever changing. The Methodist movements in the early decades of Methodism were very fluid. The main players, for example, Wesley, Whitefield and Howell Harris, who was involved in the revival in Wales, all knew each other and, though they disagreed, tried to avoid stepping on each other's toes. And dissent and separation still happen as they have since the earliest days of the Christian Church. Within Methodism those with a more literalist interpretation of Scripture have left to form the Free Methodist Churches while within the Methodist connexion we have groups such as the Methodist Evangelicals Together. At the other end of the spectrum Methodist members also belong to groups such as the Progressive Christian Network which takes a sceptical approach to much of the Bible. At the moment we wait to see how the debate about human sexuality will affect the Methodist Church as a whole. Attempts have been made also at union with the Church of England with failed attempts in 1969 - 1972 and again in 1982. Whether current moves in that direction will be successful remains to be seen.

***Stan Pearson***

## **THOUGHTS TO PONDER**

A compromise is the art of dividing a cake in such a way that everyone believes he has the biggest piece. ***Ludwig Erhard***

*Hatred paralyses life; love releases it. Hatred confuses life; love harmonises it. Hatred darkens life; love illuminates it.*

***Martin Luther King***

## HALF A CENTURY AGO

In the words of Humphrey Littleton in the panel game *'I'm sorry I haven't a clue'*, what do points mean? Points mean prizes (possibly a free ticket to Mornington Crescent). Have a go at guessing who the happy couple is. Ed.



## MAKING NEW FRIENDS IN LOCKDOWN

During a quick break in a walk we found ourselves a new friend. There was also a substantial family with her and we found ourselves surrounded by these fine animals, curious to know who we were. Definitely more than a group of 6 mums and offspring.





## A SIX SESSION BIBLE STUDY BY ZOOM

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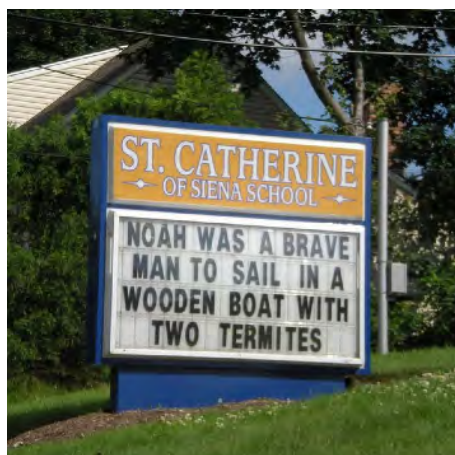
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November 4th, 18th, 25th

For further information ask Tanya

01132666791 or [tanya.short1@btopenworld.com](mailto:tanya.short1@btopenworld.com)



## **FILM REVIEW**

### ***The Boy who Harnessed the Wind***

This lovely film is the story of a boy living with his family in a small village in Malawi. The people of the community struggle to grow their meagre crops because of the heat and the lack of water. One small well is the only water supply. Young people want to escape and adults become desperate to feed their families.

The boy William has friends, loves learning and fixing things, and he is fascinated by electricity. We see him collecting worn out batteries from the dump and linking them in series to produce an electric current.

One quietly filmed but devastating scene shows boys standing in the classroom as the teacher reads out a list of names. Finally he says 'those whose names have been called go to the science room.' This leaves a few sad quiet boys including William as the teacher continues 'Your fathers have not paid so you cannot stay at school'.

William Kamwanka manages to persuade the librarian to let him use the library and learns that he needs a dynamo which he acquires by assuring his sister he can keep a secret. He then has to convince his father to give up his bicycle in order to build the machine which will harness the wind and bring water to the land.

The filming is respectful and calm, watching it I felt that I had met these gentle caring people. And it is a true story.

***JAN RIPPIN***

## **BOOK REVIEW**

### ***Ships of Heaven: the Private Life of Britain's Cathedrals By Christopher Somerville***

This delightful book traces pictures of twenty one of the U.K's cathedrals from the greatest, such as York and St. Paul's to some lesser known, like Armagh and Inverness, It tells their stories from

the saints who founded them, the architects and stone masons who built them and their history through the ages, finishing with the people who are in charge of them in the present day and care for them in so many ways. The author, a travel journalist, dedicates the book to " the Holy Dusters of Salisbury Cathedral, and all the cathedral volunteers up and down the land, without whose generosity and hard work the Ships of Heaven would soon run aground."

Christopher Somerville describes the particular history of each cathedral, highlighting their unique story and the gems within their building. He brings to life the people associated with them in the past and today's band of custodians – the archivists, the broderers, the guides passing on their knowledge to the public, the stone-masons repairing the weather-worn parts of these ancient buildings, the choirs and organists enriching worship with their music and the clergy, ensuring the tradition of daily worship remains unbroken.

It is not often that when I reach the end of a book, I feel I want to start all over again and re-read it immediately, but this is what happened when I finished this entertaining and beautifully written account of some of our cathedrals.

***Margaret Leake***

## **DOUBTS ARE GOOD FOR YOU!**

Doubt is encouraged in most disciplines of learning today, yet somehow when doubt rears its head in religious conversation, there are many who insist we abandon all creative questioning and give blind acquiescence. Since the day poor Thomas was labelled for refusing to believe without seeing the physical evidence, doubt has strongly scored a negative vote in religion.

Doubts, however, are signs of our health because they come from who we are, from our own experiences. They are the grains of

sand that irritate the oyster until the itching produces a beautiful pearl. They are catalysts, the factors in a chemical reaction that trigger substances to combine into new products. Doubts are springs that bubble up within us and will not be stopped. Doubts are nudges and hints, sometimes more like shoves or blast-offs, but always the way our attention is captured and our mind expanded.

Doubts appear in religion, as in any system of learning, where there is a difference between what we are told to believe – which is taught as truth – and what we experience or intuit. Doubts occur when the belief system does not line up with our experience.

A university professor of philosophy left an exam paper for first year students with his secretary to be typed. A few moments later, the secretary entered his office. 'Professor, I think there must be a mistake. I started typing this paper and then realised the questions are the same questions you set for last year's exam.' The professor smiled and replied, 'Yes, they are the same questions, but this year the answers are different!'

This is a parable about life. Answers to the questions about whom we are, who or what God is, and what this world is all about, change with each generation. Answers are human attempts to understand, and understanding is dependent on the particular situation of each generation, and is shaped by its cultural, scientific, artistic, economic, ethical and other factors. In any generation, it is doubt that questions old paradigms, old ideas, and moves people forward to new answers.

A little girl stayed awake all night but no Santa came down the chimney. The next morning her parents assured her that Santa had used the back door. She considered this possibility until next Xmas, when she watched both chimney and doors. Finally her parents had to confess that Santa was a creation for a childhood period that she had now outgrown. The daughter admitted that she had doubted the reality of Santa for two or three years, and that the confession of her parents came as no surprise.

Just as doubts about the Santa story initiated the little girl's move to new experiences and understanding in the process of growing up, so should it be also in the context of religion. We recall the words of Paul in his first letter to the Corinthians, chapter 13. 'When I was a child, I had a child's speech, I had a child's mind, I had a child's thoughts. But, when I became a man, I put away childish things.' ( William Barclay translation ).

*Most of the above is taken from In Defence Of Doubt by Val Webb.*

*ISBN 978 1743 240557.*

*Val is an Australian, holds higher degrees in both science and theology, and is the author of a number of very readable books. A few years ago a number of us were privileged to hear Val speak in Harrogate, an unforgettable evening.*

**Gerry Leake**

## **PROJECT NEWS. OCTOBER 2020.**

### **BAKING DAYS.**

In this strange and often distressing year, the Project Group like to think that they have brought a little cheer into lives by their monthly baking. Many of you have been kind enough to send thanks and messages of appreciation which we have been delighted to receive.

In keeping with this, then, we are having our next baking day on Saturday November 21st and we hope to bring a little Festive Cheer into the offer. As well as some of our staple bakes – scones, pasties etc. – we will be offering stollen, large mince pies, a limited amount of home-made mincemeat and Mary will again be baking her small Christmas cakes to order. The bakers will each also be baking a larger Christmas cake. The recipe will be the favourite of each of the individual bakers and so they will all be slightly different. What we can promise, is that they will all

be delicious! More about this in our baking list which will be sent out mid-October.

### ***A MUSICAL TREAT.***

Are you already thinking about how you are going to manage to go Christmas shopping, what presents you can buy, how you can post presents to folk you may not be able to meet up with this year or do you just generally need a little bit of cheering up yourself? Then here is a solution!

Many of you will remember that several years ago, David Wilks produced a CD of music played on the organ at Lidgett. We are thrilled and extremely grateful to David for agreeing to play another selection of tunes, this time with a slightly different focus. The CD, entitled “ In a Lighter Vein” includes such favourites as The Dam Busters March, The Flower Song from Carmen, The prelude Londonderry Air, Elgar’s Chanson de Matin and Juliet’s Waltz Song from Gounod’s Romeo & Juliet, just to mention a few. Importantly, the CD has been professionally produced and the result is a beautiful reflection of David’s musical skill and the magnificence of our organ.

The CD’s are available in November but can be pre-ordered from Kathy Benson at any time now. The cost is £10 per cd and ALL the proceeds will go to the Project funds.

### ***OUR THANKS.***

To everyone who has supported the Project fund-raising during these past six months, the group would like to say an enormous “thank you”. Despite the problems we have all faced – and continue to face – your generous donations have ensured that at least a small part of our “normal” life has continued, and our charities have been the grateful recipients of your generosity. The Project Group will continue to think of different ways to carry on this fund-raising until we can all meet up once more and enjoy each others company again. ***Margaret Farrar.*** On behalf of the Project Group.

## HUMANS NEVER SEEM TO LEARN

Romans crucifying Christians  
 Nazis hating Hebrews  
 Fighting over religions.  
 Humans just never seem to learn.

In Victorian times  
 Many children worked in factories,  
 Up chimneys and down mines.  
 Humans just never seem to learn.

We have fought two world wars  
 Destroying many homes  
 And killing millions of course.  
 Humans just never seem to learn.

These things still happen today  
 We still argue over beliefs and religion  
 We still have children who work and don't play  
 And we still have wars and fighting.

But we can make life better for the next generation  
 By remembering the bad things and saying, never again.  
 This alone can help all the nations  
 Humans should be able to learn.

***Lucy Belsham Age 10***

## NEW WEBSITES FOR LIDGETT PARK AND SHADWELL

***Lidgett Park: <https://lpmc.uk>***

***Shadwell: <https://lpmc.uk/Shadwell/index.php>***

Each of these churches has a new website which can be found on these URLs or via a link on Google. Though independent of each other, they are also linked with shared material, such as Tanya's daily letter.

My aim with the church websites has always been to remember the two audiences for whom they are intended: the outsiders and the insiders. The outsiders are any who do not know us but might have an interest, which could be someone thinking of coming to church on Sunday, a couple planning a wedding or a baptism, a bereaved family needing a funeral, a visiting preacher needing a map, someone looking for a local Brownie pack, a former member wondering how we're doing these days, or the District Chair keeping an eye on us! Our website needs to attract, inform and invite: it is a tool of mission and outreach. The insiders are our own people needing Zoom codes for next Sunday, contact email addresses and phone numbers ready to hand, the current and back numbers of The Link, current notice sheets, photos of church events, or simply wanting to know what's going on. Our website is a tool of communication to build and strengthen our community life. Both outsiders and insiders need the website information to be bang up to date always, and they need clear and simple navigation aids so that they can find easily what they are looking for.

I hope you'll find those aims realised on the new websites. They are 'responsive', which means in computer terms that the text and images will adjust to the screen size whether you are looking on a wide-screen desktop, an iPad or a smartphone. The bigger the screen the better the pictures will look. And there are lots of pictures. We have a massive archive of photos of drama group productions, project money raising events and social activities. If Covid has emptied your days, spend some time looking at our slideshows. The menu and links will help you find your way, and a search tool provides an index.

The websites are also a doorway to a wider world. There is a page that offers a brief sketch of Christian beliefs with links to fuller accounts of Christianity and Methodism from different perspectives. A page of links will help you find other Methodist organisations and churches, national organisations, interfaith links and much more, including the index to the Circuit Preachers' Library which we have in the Circuit Office at Lidgett Park.



I update the websites every day, but I don't know of changes if no one tells me. So, if you find errors, please let me know. And if times and contacts change, new activities begin and old ones cease, inform me. And, most of all, if you're involved in any activities or events please take photos and send them to me. There can never be too many. Of course, you must have people's permission to photograph them, which is usually just a matter of telling them to look away if they don't want to appear on our website. With children it's different. You need parents' permission to photograph them, and we won't identify them by name.


Do please use the websites. I'm always open to suggestions for their improvement.

***John S. Summerwill***

Lidgett Park Methodist Church

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 **Lidgett Park Methodist Church**

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**Welcome**

Welcome to Lidgett Park Methodist Church. We are a friendly community, always ready to welcome visitors and new members to our Sunday services and to any of our wide range of weekday activities. There is something for all ages, and we serve our local community by making our premises available to a number of outside organisations: the premises are busily used every day.

We are committed to expressing our faith in practical ways, and therefore hold many social events that raise many thousands of pounds a year for charitable work in this country and abroad.

**Lidgett Park Methodist Church**  
Lidgett Place  
Leeds LS8 1HG

**Where to find us**

## THE U IN JESUS

Before U were thought of or time had begun,  
God stuck U in the name of His Son.

And each time U pray, you'll see it's true,  
You can't spell out JesUs and not include U.

You're a pretty big part of His wonderful name,  
For U, He was born; that's why He came.

And His great love for U is the reason He died.  
It even takes U to spell crUcified.

Isn't it thrilling and splendidly grand  
He rose from the dead, with U in His plan?

The stones split away, the gold trUmpet blew,  
and this word resUrrection is spelled with a U.

When JesUs left earth at His upward ascension,  
He felt there was one thing He just had to mention.

"Go into the world and tell them it's true  
That I love them all - Just like I love U."

So many great people are spelled with a U,  
Don't they have a right to know JesUs too?

It all depends now on what U will do,  
He'd like them to know,  
But it all starts with U.

***With thanks to Rachel Mounsey***

## LIDGETT PARK LADIES' GROUP

Well, Ladies, much as we might all like to meet up on Thursday nights, gathered socially together in comfortable companionship to listen to entertaining Speakers and enjoy our tea and biscuits, we (Anne and I) can't see that happening for quite some time. Before 'Lockdown' Anne and I had been busy locating Speakers and had signed up a couple. These have now been cancelled (but have indicated their willingness to come and talk to us eventually), and we have not investigated further.

We will let you ALL know when the situation improves and it is safe for us to meet again (minus masks and social distancing). Meanwhile, keep well and stay positive until normality returns, which it undoubtedly will.

Best wishes,

***Lynne and Anne***

## THOUGHT FOR THE DAY

*Reproduced with the permission of the BBC.*

***'Resilience'***.

That's the word I hear most often to describe a stoic response to the Coronavirus.

But, there's a problem with resilience. The original Latin means 'to recoil or rebound'. Resilience suggests that we can spring back to where we were before - something which, usually, is simply not possible. Whatever ordeal we've endured, the future presents a fresh reality. In Coronavirus terms, it's our 'new normal'.

In Hebrew, we use the term 'nechama', which means 'comfort or solace'. Its Biblical usage implies change, recognising that as one emerges from a traumatic experience, a paradigm shift is called for. Nechama is about becoming, not overcoming. It is not a

process of closure, but disclosure – of a previously dormant perspective which now comes to the fore.

The Jewish understanding of such profound change in ourselves is shaped by Rosh Hashanah, our New Year, which commences this evening. Looking back on the previous year, we strive to take control of the way it has changed us, to empower us to embark on a new year with renewed purpose. To do this effectively, gratitude for what we have is everything. As the Talmud teaches: Who is wealthy? It's one who is happy with what they've got.

According to our tradition, our New Year is the anniversary of the creation of the very first person and, over the festival, we contemplate on the lives led by Adam and Eve, their achievements and their failings. They lost their paradise because, while blessed with the unparalleled bounties of Eden, their only desire was the one thing they couldn't have – the forbidden fruit - and it was this which led to their downfall.

Covid-19 is prompting us to re-evaluate our lives. Instead of pining after that which is out of our reach, we can now appreciate life more than ever before, to use every moment constructively. Many people I've spoken to have found a renewed appreciation of family and friends, of spirituality and community, and just the simple pleasure of socialising.

"Is your glass half empty or half full?" The answer given by the boy in Charlie Mackesy's, "The boy, the mole, the fox and the horse" is, "I think I'm grateful to have a glass".

Jewish tradition differentiates between fate and destiny. My fate is the hand of cards I'm dealt. My destiny is how I play that hand. In the midst of this tragic Pandemic, a good start to carving out a destiny of hope and promise is being grateful for the glass we have.

***Resilience - Chief Rabbi Mirvis - 18/09/2020***

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