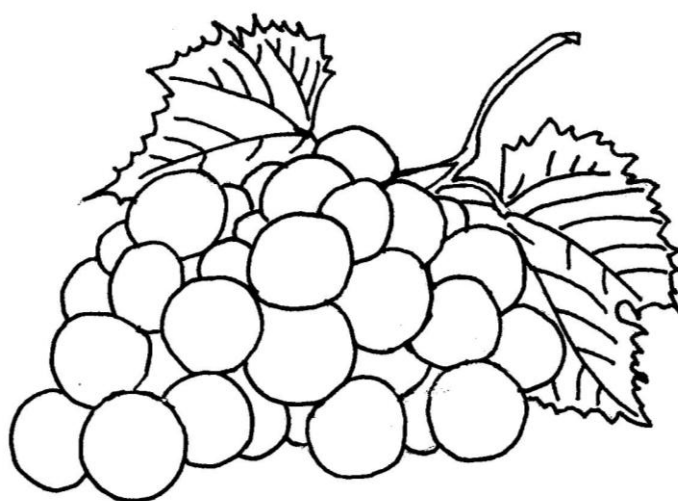


GROVE VINE

Online Edition

The Magazine of
Grove Methodist Church
Horsforth, Leeds

June 2021



The Grove Methodist Church is called to respond to the
Gospel of love in Jesus Christ and to live out its
discipleship in worship, service and mission

Minister – Rev Mark Godfrey

Phone: 0113 258 2678 or email: revmgodfrey@gmail.com

Minister's letter

Dear Friends,

It is not surprising that the image of the shepherd appears frequently in the teaching of Jesus. It was a part of his heritage and culture. Abraham, the father of the nation, was the keeper of great flocks. Moses was tending the flocks of his father-in-law, Jethro, when God called him into a special service. David was a shepherd boy called in from the fields to be the King of Israel.

The image of the shepherd was also widespread in the literature of the day. The 23rd Psalm is frequently referred to as the shepherd psalm. "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside still waters."

When Isaiah spoke of the coming of the Messiah he worded it by saying: "He will feed his flock like a shepherd! He will gather his lambs into his arms." The tradition of the shepherd was very much a part of the heritage of Jesus.

This picture comes more clearly into focus in the New Testament. Jesus once told a story about a shepherd who had 100 sheep, but one of them went astray. In our way of thinking a 99% return on our investment would be most desirable, but not this shepherd. He left the 99 to go in search of that one lost sheep. Later, when Jesus was speaking to a great throng of people, Mark tells us that he had compassion upon them because they were "as sheep without a shepherd."

Throughout scripture the image of the shepherd has been stamped upon our thinking. In John's gospel Jesus again taps into this imagery when he refers to himself as the good shepherd. That is one of the best known and best loved pictures of Jesus. We are told that the good shepherd knows his sheep. We can be confident in the knowledge that God knows each one of us individually.

We are also told that the good shepherd lays down his life for his sheep. The celebration of this truth at Easter reminds us that this is wonderfully true. We can live our lives in the certain knowledge that we are known and loved by Jesus the good shepherd.

With best wishes,

Mark

Thought for the month

A cross with a human body lying on it completely misrepresents the Christian message. The symbol of Christianity is an *empty* cross, because the Bible's glorious message is that Jesus is alive today, having triumphed gloriously over sin and death. As C.S.Lewis (*Miracles, Collins p.149*) put it: [Jesus] has forced open a door that has been locked since the death of the first man. He has met, fought and beaten the King of Death. Everything is different because he has done so. This is the beginning of the New Creation; a new chapter in cosmic history has opened.

John Blanchard , Why the Cross?

Church Family News.....

Please remember in your prayers all those known to us who face a variety of difficulties; bereavement; health problems; anxiety about loved ones and loneliness.

Gladys Pagden was visited by me recently and she sends good wishes to everyone.....asking to be remembered to all those who remember her!!!!
(as if we could forget her).

Jean Douglas

From the Registers

Funeral

17th May Elsie Izett

Easter Offerings

A final reminder, please, that your Easter Offerings donations should be sent to the Church Treasurer: Bryan Whitham, 4 Airedale Drive, Horsforth, Leeds LS18 5ED, by the end of June. On behalf of ' All We Can' many thanks for your support in these difficult times.

Gill Jewell

30 Days with the Gospel of Mark

The Circuit will be using nationally-produced material in worship for the four weeks of June. This is the fifth annual 'Bible Month' after the books of James, Jonah, Colossians and Ruth.

The idea is to split Mark up into 4 chunks as follows:

June 6th: Mark chapters 1, 2 and 3.... Identity and Mission

June 13th: Mark 4 v 1-8 and v 21.... Mission and Boundaries

June 20th: Mark 8 v 22 to 10 v 52.... On the Way

June 27th: Mark 11 v 1 to 16 v 8.... Passion Week

Worship will incorporate the above passages whether in person, Zoom or in the written service posted to your home. It is likely that the whole section will be read, before highlights are then reflected upon. It will be good to hear a larger section of the gospel at one go.

It would be helpful if you could have read the section at home before the worship service. Perhaps you could read it out aloud? In this way you get to 'hear' the words. See what 'jumps out at you' or what you have never noticed before. Matthew, Luke and.....

It is thought that Mark was the first gospel to be written, around AD60-70. The name Mark (or John Mark) occurs in Acts and several New Testament letters and it is thought he wrote down his gospel from details given by the apostle Peter. You don't get any 'Christmas story'; you are straight into John the Baptist, Jesus' temptations, calling the disciple team and healings.... and that is chapter one!

ENJOY!!

Phil Maud

Some Wise Words

Seen on a poster and attributed to AA Milne.....

Words that we can all relate to at this time:

"This is the beginning of a new day. You have been given this day to use as you will. You can waste it or use it for good. What you do today is important because you are exchanging a day of your life for it. When tomorrow comes, this day will be gone forever. In its place is something that you have left behind. Let it be something good."

You can't keep a good tune down

You may not have realised it, but we've been hearing the hymn tune called SLANE a lot recently, in these days of 'zoom' services that don't really zoom. Maybe you don't know how SLANE goes? Think of 'Be thou my vision, O Lord of my heart', or 'Lord of all hopefulness, Lord of all joy', or 'Lord of creation, to thee be all praise!' Yes, the same tune crops up three times in most hymn books these days. 'Be thou my vision' is one of the nation's favourite hymns, according to recent surveys, and it even featured in the wedding of Harry and Meghan. But why is the tune called SLANE? And what are the stories surrounding SLANE and these three hymns?

The tune is Irish, in case you hadn't guessed, and it first appeared in 3:4 time, that's like a waltz tune. You can check this by waltzing 1-2-3-1-2-3 round your living room as you sing one of the three hymns. Try it - the exercise is beneficial - but when no-one is looking, please. Dignity must be maintained. In fact, it's an old folk tune; that means a folk tune with a long history, not a tune for old folk. Apparently, it's named after the Hill of Slane, in Ireland, where St. Patrick lit an Easter bonfire in defiance of the local pagan king, who wanted Patrick to wait until after the king's bonfire had been lit on the day set for celebrating Spring. It's a wonder St. Patrick got away without losing his life in the battle of the bonfires.

Anyway, the first of the three hymns to be set to SLANE was naturally the oldest, 'Be thou my vision'. This hymn was based on an 8th century Irish text, according to *Singing the Faith (StF)*. But both the words and the tune have had to go through many stages of editing and arranging, to make them fit together perfectly and offer the smooth and easy sing that we enjoy today. In fact I can remember when they didn't quite fit exactly together. Mary Elizabeth Byrne translated the original words into English (in 1905), and then Eleanor Henrietta Hull versified the English words (in 1912). In fact she provided two different versions of the words. As for the music, SLANE has been supported by various different harmonies over the years, for example by Leopold L. Dix (1919), by David Evans (1927), and by Erik Routley (1951). I'm sure they all thought their version was better than anyone else's earlier harmony. Such is life!

But it was when 'Lord of all hopefulness' appeared in hymn books (from 1931 onwards) that I first remember encountering SLANE. *Hymns and Psalms* tells us this hymn was written by Jan Struther, which I also remember thinking seemed like a made-up name. Then it emerged that she was really Joyce Anstruther, and she was indeed hiding behind a clever pseudonym. But more significantly, she was also Mrs Miniver. That's amazing! As a writer for *Punch* magazine, she was commissioned to write a regular series of columns for *The Times*, about an ordinary woman leading an ordinary life. This led to a book in 1939, and then to that award-winning patriotic American film of 1942.

In fact, she also wrote the children's hymn, 'When a knight won his spurs in the stories of old'. But in *StF* she is now recorded as Joyce Placzek! Why? Because she married for a second time, in what was quite a short life, and *StF* has tried very hard to use up-to-date information. There is also an alternative tune for this hymn, written by Cyril Taylor, which he cleverly named MINIVER!

As for 'Lord of creation', we find from *StF* that the poet was J. C. (Jack) Winslow. He had a very long life, and an exciting one too. As an ordained Minister, he spent twenty years (1914 - 34) as a missionary in India, and that can't have been easy, considering the political issues. He came to believe that a Western church, with Colonial associations, would never win the heart and soul of the people. And so he argued for and was given permission to devise more suitable forms of Christian worship for India. He did much more than that though, books as well as hymns flowed from his pen, so describing his life in full is too big a job for this article.

And now for recent developments. There's a new wedding hymn by John Bell and Graham Maule (1989), 'God in the planning and purpose of life', which is set to SLANE. It seems to confirm that a good tune never dies. But in fact a new variant has appeared to threaten the status quo, and this has taken hold in some churches. It incorporates radical changes, in which the rhythm is different and the time has become 4:4. And it featured in a recent Circuit zoom service, so beware, it's now in our neighbourhood! And it's in *StF*, set to 'Be thou my vision'. So there's a chance it may eventually become the predominant variant for that hymn!

Tony Orton

I Recommend

On Pentecost Sunday, May 23rd, I was of necessity confined to the house and, as well as our local services available on Zoom, I tuned into the Methodist Central Hall, Westminster.

I had not done this since the early days of the lockdown and realised what I had been missing. I know there are those who have watched it regularly over the past year and I appreciated this service so much that I thought it should be recommended to all readers of the Vine. It is very professionally done and has a worldwide perspective, with contributions from many places.

At the moment, it goes out at 11 a.m, soon to be 9.30.a.m. But I watched in the afternoon, as it is available any time afterwards. In fact you can get all their past services, at least back to January.

Just Google: Methodist Central Hall Westminster or MCHW. I strongly recommend. As an addition to our own Grove service.

Peter Reasbeck

Flight Lieutenant Leslie (Les) Knight DSO

Much has been written and filmed about the Dam Busters in the Second World War. These brave men were gathered under the command of Guy Gibson - young men from all corners and who had been hand-picked to undertake this dangerous mission.

The training was rigorous and over a long period of time. These young men were ambitious and restless and at the end of a long day - and with all the waiting, waiting, they would usually go into the village to the local pub. Les Knight, a young pilot in the Royal Australian Air Force (born 1921) did not go with them. He was a Methodist with a strong faith and an aversion to alcohol.



He was part of the team that attacked the Eder Dam (the second to be attacked); he was successful and returned with those others who survived. However, he was killed later that year while on a further raid on the Dortmund Canal. It was reading about this second raid that drew my further attention.

His Lancaster Bomber had been damaged, flying into a tree, and knowing that the plane was doomed, he let his crew bale out. But he stayed at the controls in order to avoid crashing into the local village.



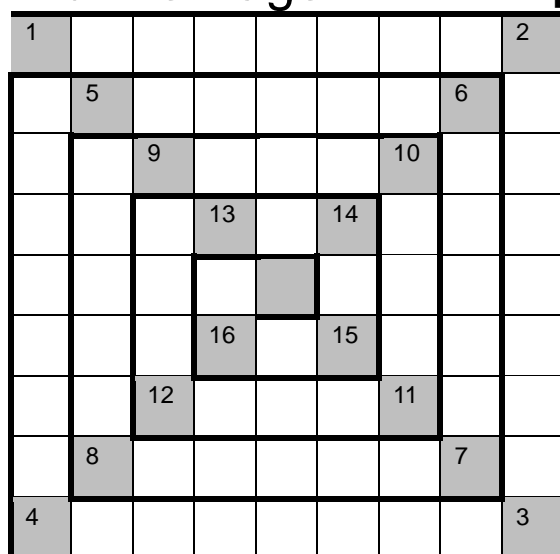
He is buried in the cemetery at Den Ham, a village in Holland. Each year the people of that village honour his memory by holding a memorial service by his grave and each person from the village, including all the children, takes part - filing past and bearing flowers. In 2018, 75 years after this act of bravery, there was a particularly poignant

service at which a special wreath was laid - that wreath being sent by the famous Johnny Johnson who wrote "Sincere thanks for your contribution to 617 Squadron and particularly your care for your crew. The Lucky One. Johnny Johnson MBE DFM".

The story of the crew who had baled out, is that they were hidden by the villagers who then aided their safe return to the UK.

Gordon Mellor

Puzzle Page: 1. Word Spiral 5



In the spiral, every answer (except the first) uses the last letter of the preceding answer as its initial letter, and the chain of words then follows a spiral path to the centre of the grid. The first letter is 'A'. When you have finished, the shaded diagonals should spell out two other words.

Clues: 1. Worshipful expressions of joy (9), 2. A good one stopped to provide roadside assistance (9), 3. They are always welcome in church (9), 4. Early visitors to the manger (9), 5. It caused a big problem in Eden (7), 6. A wobbly effect in music (7), 7. The eighth which became the tenth (7), 8. Automated (7), 9. A group of singers (5), 10. Jewish teacher (5), 11. Depiction (5), 12. Expulsion from one's home country (5), 13. Long period of time (3), 14. Biblical animal of the horse family (3), 15. Subside (3), 16. Information (3), Diagonal 1. Forty days after Easter (9), Diagonal 2. We haven't yet been introduced to them (9).

2. Missing vowels

Can you identify these hymn first lines with all vowels removed?

- | | |
|------------------------|---------------------|
| 1. WLTV THPL CGD | 2. LRDT HYW RDB DTH |
| 3. FTND NGR FTNW | 4. LTRT HNDH VNDR |
| 5. SVRG NTTH YDRN MWRS | 6. MTH BRD FLF |

3. Add a letter

Rearrange the four letters and insert another letter to make up a five-letter name from the Old Testament. For example, with the addition of A, JOHN could produce JONAH.

JOHN
DIVA
CONE

JONAH

RASH
SHOE
HERE

Tony Orton

Solutions to the May Puzzles

1. Small Crossword 8 - Across: 8 Ave, 9 Amazement, 10 Remit, 11 Britten, 12 Demoniac, 14 Plea, 16 Anna, 17 Colossae, 21 Agrippa, 22 Forum, 24 Antechoir, 25 Oft. Down: 1 Sacred, 2 Seam, 3 Fasting, 4 Lambda, 5 Felix, 6 Gentiles, 7 Stanza, 13 Minarets, 15 Comfort, 16 Avatar, 18 Orator, 19 Enmity, 20 Epoch, 23 Rood.

2. Sudoku 'Harmonise'

M	R	S	E	O	N	I	A	H
A	O	N	R	I	H	E	S	M
I	E	H	M	S	A	R	N	O
O	S	I	H	R	E	N	M	A
R	M	E	N	A	S	H	O	I
N	H	A	I	M	O	S	E	R
S	I	O	A	N	R	M	H	E
H	A	M	S	E	I	O	R	N
E	N	R	O	H	M	A	I	S

Going Forward

Last month Paul and Jenny referred to the fact that producing Grove Vine on line has benefit and provides some cost savings to the Church.

You were invited to express your feelings and opinions on this system of communicating. That invitation holds good and you are encouraged to let any of the Editorial Team know your views. As always email or letter is welcome.

Regular Events Page

Again, it is the wish of all of us that we can resume regular meetings. It will help to provide an update on group information, similar to the that given on the inside cover previously. Can group leaders please submit details of meeting times; meeting names; telephone numbers and email addresses.

Please let any member of the Editorial Team know.

The Swiss Reformation of the 16th Century

The Life of Jehan Cauvin or Jean Calvin. Part 3

Calvin did not wish to return to Geneva, but eventually submitted himself to the will of God. He returned in 1541 and never left Geneva thereafter until his death. His house, still standing, was next to the cathedral, up the hill of the now called Old Town. The cathedral then stripped of its catholic contents, was left with a plain communion table and a Bible, centrally placed in front of it, with the text not in Latin, but in contemporary French language. Calvin had a total programme for the lives, religious *and* domestic, of all the Genevan citizens. He considered all of them to be in his care. All citizens were expected to accept the church, obey the strict rules and adhere to the 'Confession of Faith'. Calvin had no title except that of 'preacher'. Geneva was surrounded by the Roman Catholic territories of France, Savoy, neighbouring parts of Germany, Italy and other Swiss Cantons, which questioned and were ready to counteract against the new religious reform.

Calvin's policy was that the church had to be independent and self-ruling. His policy of church practice, liturgy, rules of behaviour and discipline, were all announced in public. Four sections of government were set up. Pastors were for preaching. Doctors could interpret the Bible. Lay Elders were in charge of discipline and Deacons were to look after the poor. Both laymen and clergy had equal parts to play. Training for future teachers and clergy was eventually set up as well.

Among the new rules was the idea that church attendance was to be compulsory. In the plan were 17 church services per week - 2 per day Monday to Friday and 7 at the weekend. The people were not called to attend 'masses' nor 'services' but 'sermons', placing stress on the message from the Bible, as was the trend in the Reform Movement. I imagine that the sermon would last longer than 20 minutes! They also developed their own style of hymns in French, the tunes similar to those of Luther's chorales, one or two of which have appeared in Methodist Hymn Books.

Calvin wrote that "no church could exist unless a fixed rule of life was established, such as is made known to us by the Word of God". Surveillance of private life regularly took place. Dress; hair styles; preparation and inspection of food and leisure occupations - all were monitored and sometimes censured. Virtue was praised, vice was condemned.

A consistory, a kind of court and an idea borrowed from Lutheran practice, began its work. There were 12 judges, half were laymen, half were clergy. This was to correct those or punish those who had rejected areas of Christian belief or accepted heretical ideas, or in domestic life had failed to conform to that which was acceptable. Punishment was penance, public confession or

banishment from communion. If the crime was deemed severe, the accused would be sent to the local body of justice. One Spanish doctor, named Servetus, working in France then moving to Geneva, was burnt at the stake for refusing to acknowledge the Trinity. This was a rare case. It is thought that four other men later underwent this horrific form of death.

Some historians condemn Calvin's leadership as a tyranny. Certainly it had the tendency to promote this idea, but it continued with the support of its followers. They were unified, welcoming instead the authority of the reformed church, leaving behind the Roman Catholic church. They appreciated the revelation of the Bible to them in their own language and they had an enhanced conviction that their journey through life was going in the right direction. For them, life was a mixture of new experiences, freedom and opportunity, but also of restraint, discipline, censorship and punishment.

Calvin was not a man with good health, but he never took time off from his work. He died in 1564, aged 55. Nobody who followed him in Geneva ever had the same fame. The next man to hold his office was another Frenchman, Theodore de Beze who was a writer, poet and translator and whose preaching was welcomed.

Calvinism spread to other European countries including Poland, Transylvania (or Romania), Hungary, the Netherlands and Scotland (with John Knox). France, affected by both Lutheranism and Calvinism, underwent several religious wars in the later 16th century. The Netherlands likewise into the 17th century also battled against the Holy Roman Emperor and Roman Catholicism. The outcome was a Calvinist victory for the northern provinces and a preserved catholic power in the southern provinces, which later became what we today know as Belgium. One event in this period was an offshoot of Calvinism - the Unitarian Church (as in Leeds City Square) - not a church interested in Christian doctrine, but more in ethical issues.

One item that we see in Methodism and other Protestant churches is the use for ministers of Genevan bands, the neckwear of two white cotton bands to distinguish protestant apparel from that of the catholic church.

Would Geneva be the powerful city of the world that it is today, without the influence of Calvin? Similarly I would apply that same question to certain European countries, where his influence spread. History is a subject always full of questions.

Christine Mathers

Does Anyone Feel Like Me?

I have a problem and wonder if anyone else feels the same: the seemingly endless translations of the Bible.

If I quote Scripture, it is always from the old version many of us knew from our youth, the Authorised Version, or King James' Bible. It was the only version we ever heard, and in my day we had to commit many passages to memory and some of them are still lodged there.

But does anyone ever quote from the various versions in use now? If we always used the same one, it would gradually stick in the memory, as happened with the AV. But that version is now almost forgotten and, although we hear occasionally a well known passage, many churches would have difficulty finding a copy.

It's not that I disapprove of translations. As a young minister, I welcomed the New English Bible, greeted in its complete form in 1970 by the bells of Westminster Abbey. In fact, I received much flak because I used it when older members wanted the more familiar words. The prospect of more people reading the Bible seemed good to me. No 'thees' and 'thous' and no old fashioned words. No more 'Bible black'.

There would be a new age of Bible reading, I thought. Am I right in thinking that that has not happened?

In 1611, when the AV was launched, there many who were extremely critical and said it should be forgotten. But somehow it established its place in British life and was treasured for 350 years. We cannot go back to it now. We can only wonder which of the present versions will last for the next 350 years. Perhaps one will, though we will never know. I wonder if people will then be able to quote Scripture, because they are only using one version, instead of many.

Does anyone else feel frustrated , like me?

Peter Reasbeck

Editors' Note: We would welcome being able to publish your responses to Peter's last sentence, above. Please let Gill have any thoughts for next month's issue.



FOODBANK **NEWS**

Many thanks to all who support our Foodbank. Although our Horsforth foodbank at Lister Hill, like most of the local foodbanks, cannot open yet, the work goes on! People who are in need of food are referred by local charities, Citizen's Advice etc and food is delivered to their address. The referrals are usually made to the Warehouse and office.

Foodbank Warehouse: Unit 3.3 Flexspace Burley Hill Leeds, LS4 2PU	Office 0113 269 2985 (referrals)	Warehouse 0113 2444 696 (donations) (open Mon, Wed, & Thurs 9.00 - 3.00 And Tues am)
<u>Warehouse manager:</u> Clifford Parker	<u>Project Director:</u> Karen Burgon: 07860952343	Current shortages are Deodorants and pot noodle snacks.

Food donations can also be made near the tills at our Morrison's in Town Street Horsforth, (and also at Asda at Holt Park LS16, and Asda at Owlcoates, Pudsey LS28). [Any food donations left in our trolley in the church porch will be taken by the stewards to Morrison's] The food in our region is distributed from the Foodbank at Moortown, where there is sufficient space to cope, and room for delivery vans to load up and unload at the door; but it is hoped that soon things will get back to normal.

The **donations of money** for the foodbank which people are posting through my letterbox (at 18 West End Lane) are most welcome. Internet banking means that they have been paid more or less immediately to the foodbank and in 2021 we've sent £170. Wonderful! Keep it up!

Jean Orton

From the Editorial Group

Note that the Editorial Teams alternate..... n.b. the July/August issue will be prepared by Gill and you should send items to her - no later than 5pm on Wednesday 23rd June. Please include details up to 5th September.

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Email (or copy as an attachment) would be appreciated!

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