



Ryburn  
BENEFICE

April  
Magazine  
2020

# Connected



**The Ryburn Benefice Churches:**

**St Luke's Norland, St Mary's Cottonstones, St Peter's Sowerby**



## From Bishop Nick Baines ..

In the midst of this crisis, and before going further, let me assure you of our prayers. The Church of England is well set up for offering pastoral care in all our communities, however small or great that offer might be. Thank you for what you are doing already and for how you will lead your parishes in the weeks and months to come.

Christians need no reminder of our common human mortality, nor of the fragility of life in a contingent material world. We preach this stuff in the good times; now we are given an opportunity to live it out when the pressure is upon us all. We are drawn by hope, not driven by fear. Our trust is in the God who raised Jesus, and we walk with grace-filled and hope-fuelled hearts, following this same Jesus who gave his life for us. Our scriptures also call us to keep joy alive when the desert threatens to dry us out – looking for the songs of hope and singing them for all to hear.

It is natural for us to be worried about our own well-being and that of those whom we love. The threat to public health and the economy appears to grow by the day. We will also be conscious of those who are elderly, live alone, have underlying health problems or are isolated. We need to consider how to offer practical care and love to them during these uncertain times. This includes prayer, care and attention.

We now face both a challenge and an opportunity. The challenge has to do with how we worship, where we pray, how we share together, and how we care for those around us to whom we are committed. The opportunity is, strangely, the invitation, when everything is stripped back to essentials, to rediscover what it is to be the *church dispersed* when we are unable to be the *church gathered*. We can also get back to the simplicity of praying without the hectic activity that often shapes our lives. We also have the opportunity to step up to leadership in our communities in fresh ways.

The Diocese of Leeds covers a very large geographical area, and the particular contexts in which our parishes lie are extremely diverse. This means that, united in Christ and bound together as his Body, our service of those in our particular parishes will vary according to nature and size. Therefore, what follows is not intended to be prescriptive in every detail, but to provide clear

lines that should be followed while attention is paid to the particularity of the local. In other words, please use your discretion and offer leadership locally, working within the hygiene and distancing guidelines.

Finally, words matter in all this. We must not use the language of ‘social distancing’, but, rather, ‘physical distancing’. Social interaction is now more important than ever; we just have to be more creative about how we enable people to interact without touch, contact or, sometimes, presence. We are called to be good shepherds – feeding the sheep whatever the weather. Let’s not waste a crisis, but dig deep into the resources God has already given us.

This will prove to be an unprecedentedly stressful time for all of us who are called to care for others. It can also be a time for us to live out the Christian vocation of unconditional love. Let us look for the opportunities to love and care for one another, too. When stress is high we can become shortsighted and critical; let us be careful to be generous in word and action in the name of Christ.

***Keep us, good Lord,  
Under the shadow of your mercy  
In this time of uncertainty and distress.  
Sustain and support the anxious and fearful,  
And lift up all who are brought low;  
That we may rejoice in your comfort,  
Knowing that nothing can separate us from your love  
In Jesus Christ our Lord. Amen.  
(from the Diocese of Exeter)***

***Editor’s note***

*This letter was written over a week ago, and events have continued to progress since then. Church buildings will no longer be open for services or otherwise for the foreseeable future. Funerals are permitted at the crematorium or at the graveside only, with limited numbers of family and close friends.*

*For any other particular concerns please contact the Vicar in the first instance*

## Some more Prayers to help during this time:

Gracious God,  
give skill, sympathy and resilience  
to all who are caring for the sick,  
and your wisdom to those searching for a cure.  
Strengthen them with your Spirit,  
that through their work many will be restored to health;  
through Jesus Christ our Lord.

**Amen.**

God of compassion,  
be close to those who are ill, afraid  
or in isolation.

In their loneliness, be their consolation;  
in their anxiety, be their hope;  
in their darkness, be their light;  
through him who suffered alone on the cross,  
but reigns with you in glory,  
Jesus Christ our Lord.

**Amen.**

O God,  
help me to trust you,  
help me to know that you are with me,  
help me to believe that nothing can separate me  
from your love  
revealed in Jesus Christ our Lord.

**Amen.**



# The Regular Church Calendar

## Sunday

- 10.00am Holy Communion St Peter's  
In It Together Worship 2<sup>nd</sup> Sunday in the month
- 11.30am Holy Communion St Mary's ( 1<sup>st</sup> Sunday of the month only)
- 3.30pm Holy Communion St Luke's  
In It Together Worship 4<sup>th</sup> Sunday in the month

## Tuesday

- 9.00am Mother and Toddlers' group (term time) at St Luke's.
- 12 noon Lunch Club St Luke's, 1<sup>st</sup> Tuesday in the month

## Thursday

- 9am Mother and Toddlers group (term time) at St Luke's.
- 9.15am Morning Prayer St Peter's
- 10.15am Holy Communion White Windows, 2<sup>nd</sup> Thursday in the month
- 12 noon Lunch Club St Peter's Centre 1<sup>st</sup> Thursday in the month

## Saturday

- 9.30am Prayer Breakfast St Peter's, 1<sup>st</sup> Saturday in the month
- 3-5 pm Messy Church, 4<sup>th</sup> Saturday in the month

All sessions are currently postponed due to the Covid-19 health measures.

Don't forget to look us up on the web:

[www.ryburnbenefice.org](http://www.ryburnbenefice.org)



SaintPeter's Church Sowerby

*For details of Baptisms, Weddings, Funerals, Home Communion, Holy Unction, and Confession, please contact the Vicar:*

Revd Jeanette Roberts tel 01422 646 371  
[jeanette.roberts@leeds.anglican.org](mailto:jeanette.roberts@leeds.anglican.org)

**Weekly groups at St. Peter's  
Community Centre which is just  
across the road from St. Peter's  
Church. Formerly the village school,  
the entrance is via the old school  
yard.....**



**Community Café**

**Monday – 9.15am-noon. Term time.**

**Join us for inexpensive bacon butties, omelettes, home made  
cakes. Children's play table. Free housing benefit advice available.**

**Facebook: The Cafe St Peter's Community Centre Sowerby.**

**Tai Chi**

**Monday – 1pm-2pm**

**beginners' class 2.15pm-3.15pm.**

**Weekly**

**Fresh Dance Ltd**

**Mon 6-7pm The Yester Years**

**8-9pm Fresh Dance**

**Ryburn Art Club**

**Tuesday - 10am-12.30pm.**

**Term time.**

**Brownies and Guides**

**Tuesday - 6.30pm-9pm**

**for girls aged between 7 and 14 years.**

**Term time.**

**'Love Science' for under 5s.**

**Wed 11-12am.**

**Science for under 5's with their adult**

**All sessions are currently postponed due to  
the Covid-19 health measures.**

**Fresh Dance Ltd**

**Wed 1-2pm**

**A.L.L. Dance the Yester Years**

**Wed 2-3pm**

**A.L.L. Dance the Musicals**

**Pay as you go £5 per session**



**Boxercise**

**Wed 6.30-7.30pm**

**Family Exercise through boxing**

**Lunch Club**

**Thursday – Noon-1.30pm**

**first Thursday of each month.**

**Slimming World**

**Thursday evenings – 5.30pm to 7.30pm.**

**Tracey is your Slimming World representative.**

**Stay and Play**

**Friday – 9am-10.30am**

**A free (although donations appreciated), messy play group for parents and toddlers. Sensible parenting advice given if asked for**

**Community Café**

**Saturday – 9.15am-1pm.**

**We will be open every Saturday except for special events.**

**Join us for inexpensive bacon butties, soup, home made cakes.**

**Children's play table. Free housing benefit advice available.**

**Facebook: The Cafe St Peter's Community Centre Sowerby.**

**Messy Church**

**4th Saturday of month - 3-5 pm**

**Sowerby Bricks**

**1st Saturday of month – 2-4pm**

**All sessions are currently postponed due to the Covid-19 health measures.**

# Hello God

ECO CHURCH  
AN AROCHUALE PROJECT



.....

## The Changing

*Reflections of Mary (Mark 16:1-8)*

Our eyes seeing the same mountains,  
The gentle touching of our hands,  
Simply breathing the same air,  
Pleasures unrecognised till now,  
Gone....  
In the changing.

In the certainty of our grieving,  
You surprise us, Lord,  
You are not where we know that you should be.  
In the moving of the stone, Lord,  
You surprise us,  
In our sorrow, we don't see your victory.

But you told us, Lord,  
Prepared us for the changing,  
In your grace, foretold the triumph of your death.  
In the changing from despair to resurrection  
You surprise us and transform us  
By rebirth.

Our opened eyes can see beyond the mountains,  
Now we're held forever in your arms,  
The air we breathe is your life-giving Spirit,  
Gloriously given.....  
In the changing.

*By Daphne Kitching*

## Slide shows of old photographs – April 4<sup>th</sup> & April 18<sup>th</sup>

We are delighted that Philip Whitaker and Tom Cosens are giving two more evenings of slide shows of the local area with a different content each evening at **St Luke's church**. The dates are April 4<sup>th</sup> and April 18<sup>th</sup> starting at 7pm £5 payable on the door. Everyone welcome

Thank you . Jenny Longbottom

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"The organist isn't too sure about it, he says he can't play that fast."



**Mouse Makes**

L A B R O A D  
 O C R O S S E  
 R H A P P Y B  
 D O N K E Y S  
 F S C I A S C  
 E A H N C A O  
 A N E G E T A  
 S N S P L O T  
 T A P A L M S

D I M O U R J E W S S L N P A T T C U P K J C B D  
 R P A S S O V E R O B E A R R C H R I S T E R E E  
 I G N A B O D Y K I L L I A R O O O L O T S U T A  
 N E A T T M E A L G O D L Y E L R W I L L U C R T  
 K D I S C I P L E S O N S U S T N N M E S S I A H  
 E B R E A D W I N E D X G E T H S E M A N E F Y E  
 D A R K N E S S H T L I N E N A H E A V E N Y Y D



H U G D A W N  
 R T O M B M G  
 E O O T P O E  
 E C D E F R L  
 D R N M R N K  
 A O E P A I I  
 Y W W L I N S  
 S D S E S G S  
 E A S T E R B  
 G U A R D E U  
 S A V I O U R  
 P R A I S E Y  
 I D C U T K T  
 R I D J O Y E  
 I C O I N S L  
 T E T R E E L

DONKEY • COLT • SAT • COATS  
 ROAD • CROWD • CUT • PALMS  
 BRANCHES • KING • HOSANNA  
 DISCIPLES • ROOM • PASSOVER  
 FEAST • EAT • DRINK • BREAD  
 WINE • SON • MAN • BLOOD • CUP  
 MEAL • JEWS • PLOT • KILL • COINS  
 GETHSEMANE • PRAY • WILL  
 BETRAY • KISS • ARREST • MESSIAH  
 CHRIST • CRUCIFY • JESUS • CROWN  
 THORNS • ROBE • TREE • NAILS  
 CROSS • SPIRIT • DARKNESS  
 TEMPLE • DEATH • LOTS • DICE  
 TOMB • STONE • LINEN • BODY  
 BURY • GUARD • THREE DAYS  
 DAWN • MORNING • ANGEL • TELL  
 HEAVEN • GOOD NEWS • LORD  
 GOD • RAISED • JOY • PEACE  
 PRAISE • SAVIOUR • EASTER

## Legal aid an 'essential service' - Synod votes

Changes to the legal aid system have left some of the most vulnerable groups in society without access to the justice system, the General Synod was recently told.

Members voted to back a motion recognising legal aid as an 'essential public service' that needs to be preserved 'for the benefit of the nation.'

The Synod called on the Government to explore ways of alleviating the impact of the Legal Aid Sentencing and Punishment of Offenders Act – which came into force in 2013 - on some of the most deprived and vulnerable communities.

Carl Fender, from Lincoln Diocese, said 'large groups' of people now found themselves ineligible to receive legal aid as a result of the changes brought about by the Act.

These included most private family law cases and people with immigration difficulties. Those affected by benefits changes also face the 'double whammy' of not being able to access legal aid to mount a challenge, he said.

"Access to justice is fundamental to the 'rule of law' because without it, the rule of law can be nothing more than a concept, an ideal," he told the General Synod.



# Words and Actions

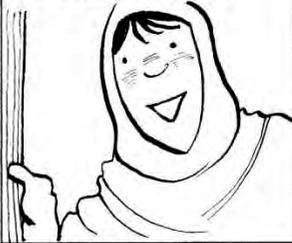
JESUS HAD MANY FRIENDS - AND HE OFTEN WENT WALKING WITH THEM.



ONCE, ON A JOURNEY, JESUS CALLED AT THE HOME OF MARTHA AND MARY



MARTHA WAS VERY PLEASED TO MEET WITH JESUS, AND SHE MADE HIM WELCOME



MARY WAS VERY EXCITED TOO AND WANTED TO LISTEN TO EVERYTHING JESUS HAD TO SAY



BUT MARTHA, WAS NOT VERY IMPRESSED WITH MARY! SHE THOUGHT HER SISTER SHOULD BE HARD AT WORK. NOT SITTING AROUND - JUST LISTENING



LORD, DON'T YOU CARE THAT MARY HAS LEFT ME TO DO ALL THE WORK BY MYSELF?!



MARTHA, YOU ARE WORRIED AND TROUBLED OVER SO MANY THINGS



JESUS TOLD MARTHA THAT THERE ARE FAR MORE IMPORTANT THINGS IN LIFE THAN JUST FUSSING OVER A CLEAN HOUSE!



PERHAPS THE MOST IMPORTANT THING WE CAN LEARN, LIKE MARTHA, IS TO MAKE TIME TO LISTEN TO JESUS.



See Luke 10:38-42

## 1 April - All Fools' Day



In years gone by, the rules surrounding April Fool were this: between midnight and noon on 1<sup>st</sup> April, everyone is 'fair game' to be made a fool of. It is the morning of the practical joke. But the aim is not just to discomfort the victim: he must be tricked into taking action himself, sent on a 'fool's errand'.

And so children would be sent to the dairy for a pint of dove's milk, or to the bookseller for *The Life of Eve's Mother*. Practical jokes on a bigger scale were played: in 1860 a vast number of people received an official looking invitation to the Tower of London that read: 'Admit the Bearer and Friends to view the Annual Ceremony of Washing the White Lions.' Precisely the same trick had been played in 1698.

Then, on the stroke of noon, tradition decrees, April Fools is finished. If anyone attempts devilry thereafter, even while the clock is still striking, it recoils on his own head. A child would then race through the sing-song formula: 'April-Fool-Day's-past-and-gone-you're-the-fool-and-I-am-none!'

## Passionflower

Why is the passionflower called the passionflower?

This beautiful climbing plant that grows in many of our gardens, was discovered in South America by Spanish missionaries centuries ago. to Europe and in 1609 an Italian priest interpreted the flower to represent the known as the Passion.



America by Spanish Drawings were sent back Italian priest interpreted crucifixion, otherwise

The five petals and five sepals represent the 10 disciples who remained steadfast (Judas and Peter both abandoned Jesus). The corona is the crown of thorns. The stigma is the cross or nails, and the five stamens are the number of wounds Jesus received.

## Plant a Tree?

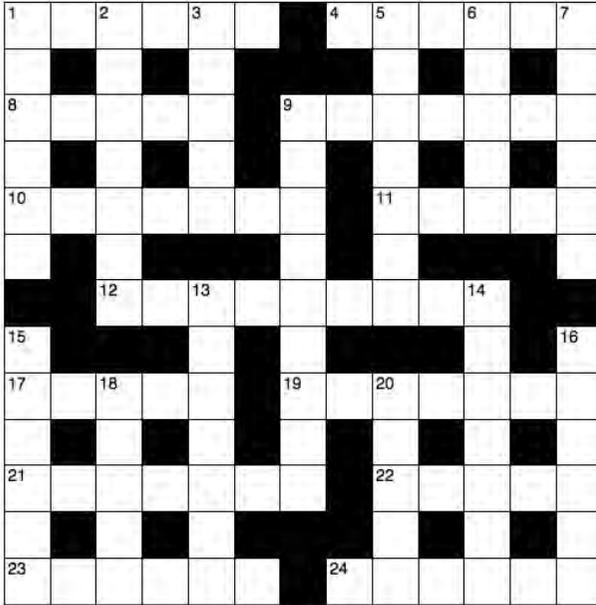
We could ask our local council to plant a tree on our street. So advises the Royal Horticultural Society (RHS) who has recently announced that the majority of the Britain in Bloom finalists are in urban areas.

This is the competition's 56<sup>th</sup> year, and rather than simply judging on the beauty of the flowers planted, towns are this year winning points for increasing the number of trees in their centres.

Each of the 70 finalists will be visited by a pair of RHS judges in August, who will decide the winners of medals, categories and the Champion of Champions. Of these 70 finalists, nearly two-thirds are in urban areas where trees and plants have been used to regenerate high streets. Leeds, Blackburn, and Paddington, London, are among the 10 finalists that have been 'greening' their central shopping and business hubs.

So – in the meantime, why don't we ask the local council about planting that tree?





### Across

- 1 Relating to the whole universe (6)  
 4 The disciple who made the remark in 8 Across (John 20:24) (6)  
 8 'Unless I see the nail marks — — hands, I will not believe it' (John 20:25) (2,3)  
 9 He urged King Jehoiakim not to burn the scroll containing

Jeremiah's message

(Jeremiah 36:25) (7)

10 Baptist minister and controversial founder of America's Moral Majority, Jerry — (7)

11 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)

12 Repossessed (Genesis 14:16) (9)

17 Port from which Paul sailed on his last journey to Rome (Acts 27:3-4) (5)

19 'Moses was not aware that his face was — because he had spoken with the Lord'

(Exodus 34:29) (7)

21 Roonwit, C.S. Lewis's half-man, half-horse (7)

22 Grill (Luke 24:42) (5)

23 'The lot fell to Matthias; so he was added to the — apostles' (Acts 1:26) (6)

24 'I was sick and you looked after me, I was in — and you came to visit me' (Matthew

25:36) (6)

## Down

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27)  
(7)
- 14 They must be 'worthy of respect, sincere, not indulging in much wine' (1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 'O Lord, while precious children starve, the tools of war increase; their bread is — ' (Graham Kendrick) (6)
- 18 'We played the flute for you, and you did not — ' (Matthew 11:17) (5)
- 20 Bared (anag.) (5)

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## Environmentally friendly transport

While driving in the countryside, a family caught up to an old farmer and his horse-drawn cart. The farmer obviously had a sense of humour, because attached to the back of the carriage was a hand printed sign: 'Ecologically efficient vehicle: Runs on oats and grass. Caution: Do not step in exhaust.'

## 2 April - Hugh of Grenoble – he fought corruption and built hospitals

Murky crimes committed by various church leaders, local shops in trouble, roads needing repair, and hospitals in a sorry state... wanting to retire, but the law said no... it seems that Hugh of Grenoble was dealing with 21<sup>st</sup> century problems in the 11<sup>th</sup> century.

Born at Chateauneuf in 1052 as the son of a knight, Hugh attended the cathedral school of Valence and became a canon. He was talented and learned, good looking – and yet bashful. Sounds a bit like a shy public-school boy. Certainly, Hugh's parents' contacts and his privileged schooling earned him a good job early on – as secretary to the Bishop of Die, who was also a papal legate. In 1080 Hugh was taken along to the Synod of Avignon, where the deplorable state of the diocese of Grenoble was reviewed. It was afflicted with widespread simony and usury, and clerical promiscuity was rampant.

Hugh was outraged at what he heard – and was soon in a position to do something about it. He was made Bishop of Grenoble by Pope Gregory VII and went on to fight the excesses and sins of the clergy with notable success. He became virtual co-founder of the Carthusian order. The common people soon came to love him, for as well as reforming their churches and restoring their cathedral, he built a bridge, a marketplace and three hospitals for them.

In later years Hugh wanted to retire, but like many people today, was not able to do so: in his case the Pope would not let him. During the last few weeks of his life Hugh went back to basics: he seemed to forget everything but the Lord's Prayer and the Psalms. He was greatly loved, and so canonised only two years after his death in 1134.

## 5 – 12 April - Passion Week

The events of Easter took place over a week, traditionally called Passion Week.

It began on Palm Sunday. After all his teaching and healing, Jesus had built a following. On the Sunday before he was to die, Jesus and his followers arrived at Jerusalem. The city was crowded. Jewish people were arriving from to celebrate Passover. This commemorates how they had escaped from slavery in Egypt nearly 1,500 year earlier.

Jesus rode into the city on a young donkey. He was greeted like a conquering hero. Cheering crowds waved palm branches in tribute. He was hailed as the Messiah who had come to re-establish a Jewish kingdom.

The next day they returned to Jerusalem. Jesus went to the temple, the epicentre of the Jewish faith, and confronted money-changers and merchants who were ripping off the people. He overturned their tables and accused them of being thieves. The religious authorities were alarmed and feared how he was stirring up the crowds.

On the Tuesday, they challenged Jesus, questioning his authority. He answered by challenging and condemning their hypocrisy. Later that day Jesus spoke to his disciples about future times. He warned them about fake religious leaders; the coming destruction of Jerusalem; wars, earthquakes and famines; and how his followers would face persecution.

By midweek the Jewish religious leaders and elders were so angry with Jesus that they began plotting to arrest and kill him. One of Jesus' disciples, Judas, went to the chief priests and agreed to betray him to them.

Jesus and the 12 disciples gathered on the Thursday evening to celebrate the Passover meal. This is known as the Last Supper. During the evening, Jesus initiated a ritual still marked by Christians – Holy Communion – which

commemorates his death. Jesus broke bread and shared it and a cup of wine with his disciples.

Judas then left to meet the other plotters. Jesus continued to teach the others and then went outside into an olive grove to pray. He even prayed for all future believers. He agonised over what was to come but chose the way of obedience. The Bible book, Luke, records him praying, *'Father if you are willing, take this cup from me; yet not my will but yours be done'*. Minutes later Judas arrived with soldiers and the chief priests and Jesus was arrested.

## **21 April - Easter morning: the 'Other' Mary**

*by Canon David Winter*

As the traditional Easter story is rehearsed again this month, you may notice that there is one name that frequently occurs. It is that of the 'other' Mary – not the mother of Jesus, but Mary of Magdalene, who stood by her at the cross and became the first human being actually to meet the risen Christ.

That's quite a record for a woman who, the Gospels tell us, had been delivered by Jesus from 'seven devils' – New Testament language for some dark and horrible affliction of body, mind or spirit. As a result, her devotion to Him was total and her grief at His death overwhelming.

In church history Mary Magdalene became the 'fallen woman' a harlot who was rescued and forgiven by Jesus but there is no evidence to prove she was a 'fallen woman' but the contrast is sublime, Mary the virgin mother, the symbol of purity. Mary Magdalene, the scarlet woman who was saved and forgiven, the symbol of redemption. Surely, we all fall somewhere between those two extremes.

The dark cloud from which she was delivered may have been sexual, we are not told. What we do know is that the two Marys stood together at the

cross, the Blessed Virgin and the woman rescued from who knows what darkness and despair.

The second great moment for her was as unexpected as it was momentous. She had gone with other women to the tomb of Jesus and found it empty. An angelic figure told them that Jesus was not there, He had risen – and the others drifted off. But Mary stayed, reluctant to leave it like that. She became aware of a man nearby, whom she took to be the gardener. She explained to Him that the body of ‘her Lord’ had been taken away and she didn’t know where to find Him.

The man simply said her name ‘Mary’ and she instantly realised it was Jesus. She made to hug Him, but He told her not to touch Him because his resurrection was not yet complete. She was, however, to go to the male disciples and tell them she had met Him. She did – but they couldn’t believe her.

Her words – ‘I have seen the Lord’ – echo down the centuries, the very beating heart of the Christian gospel.

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### **Don’t break’em**

There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country. “Is there anything breakable in here?” asked the postal clerk.

The lady paused for a moment. “Only the Ten Commandments,” she said politely.

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### **Packet?**

A small boy was asking his mother where he came from and when he heard his mother’s explanation, he replied: ‘Mummy, when God planted the seed in your tummy, was there a photo of me on the packet?’

## 12<sup>th</sup> April - Why Easter will never go away

How do you make sense of the Resurrection? Dead men don't rise, so why believe that this particular dead man did rise?



At the end of St Luke's Gospel we read that: "they still did not believe it because of joy and amazement" (Luke 24.4). This is highly significant. The Gospels do not show us a group of disciples who were in a receptive frame of mind. After the crucifixion, they were in hiding, frightened and scattered. Then suddenly, they came out of hiding and were totally different; excited, joyful. By Pentecost they were confident, with one firm message: "You crucified Jesus, but God raised him up!"

How did they know this? Because of direct personal experience. Some of them had visited the tomb of Jesus: it was empty. Others claimed to have seen and touched the risen Lord. Were they hallucinating? People can hallucinate in groups – when taking drugs, for example. But, of course each one will see a different hallucination. But the disciples all saw the same thing. Or rather, the same person. Jesus.

Were they lying? Jesus had died a humiliating death as a criminal. Perhaps they wanted to rescue His good name. So did they pretend they had seen Him?

This theory has a big problem. Their preaching led them into trouble with the authorities. They were beaten and imprisoned and some of them killed. People will die for ideas and causes which they believe in passionately. But

not for things they have made up. We might suffer for our convictions, we will not suffer for our inventions.

What about the 'swoon' theory? That Jesus didn't die on the cross, despite terrible wounds. He recovered in the tomb, and then escaped. The disciples nursed Him back to health. But Roman soldiers knew when a man was dead; and there was the guard on the tomb. Also, the events which followed simply don't fit. If the disciples had been hiding Jesus, they would have kept very low-key, and out of the way, so that the authorities did not come after Him again.

Besides, to preach that God had raised Jesus from the dead – which is exactly what they did preach – would have been a lie. Beatings and threat of death would soon have loosened their tongues. Inventions crumble under pressure; convictions hold fast.

Another reason for believing in the Resurrection is this: Jesus' continuing impact. Thousands and soon millions of people in every generation since have shared an inescapable sense of being 'accompanied' through life. Though unseen, they identify this presence as the Risen Lord.

Sometimes this experience of meeting Jesus is gentle and fitful. Sometimes it is dramatic and life-changing. This reminds us that the resurrection of Jesus is not just an interesting historical puzzle. It is a vital, present day reality. It brings wonderful comfort, assuring us of the central Christian truths: death is dead; Jesus is alive; God is love.

This central notion was captured, most movingly, by the great Albert Schweitzer: 'He came to those men who knew Him not. He speaks to us the same word: "Follow thou me", and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the suffering which they shall pass through in His fellowship, and, as ineffable mystery, they shall learn in their own experience who He is.' Have a joyful – and a challenging – Easter.

Editor: Peter Brierley sorts the Baby Boomers from the Gen X and now – the Gen Z. He can be contacted at [www.brierleyconsultancy.com](http://www.brierleyconsultancy.com).

## Gen Z

If there was a prize to be given for the number of key people you've influenced before you are 18, Greta Thunberg would probably win. She has had an extraordinary time of it, speaking at major conferences, going to key venues and meeting many important world leaders. Yet she is only 17. She is part of the 'Gen Z' generation.

Who are the 'Gen Z'? First, let's set them in context.

The large numbers of people born after the ending of the Second World War, especially in the UK, were 'baby boomers', which was then shortened to just 'boomer.'

Births in the second half of the 1960s and 1970s were fewer in number; they "stopped the boom" as it were. Then Douglas Coupland published his book *Gen X: Tales for an Accelerated Culture* in 1991 and the phrase instantly stuck: they were "Gen X" (born 1964 to 1982) from then on.

The children of Gen X could naturally be called Gen Y, and they were, at first. But as they were born between 1983 and 2001, the term 'Millennials' was irresistible. Their children are all Gen Z, here taken as 2002 to 2020, that is, they are all 21<sup>st</sup> century!

They weren't born when 9/11 happened; only a few were born when Concorde was mothballed in 2003 and someone born in 2005 was only 11 when the Brexit Referendum took place!

To put Gen Z into a church context: in 2005 39% of the churches in England had *no-one* attending under the age of 11, and 49% had *no-one* between 11 and 14. So the number of Gen Z children in church is alarmingly few.



# And Finally.....

## On Governments and tax

\*The easiest way to figure the cost of living is to take your income and add 20 percent.

\*The political pot never boils much. The old applesauce is only warmed over.

\*A politician is a person who urges you to vote for him, and then sends you a bill for doing it.

\*I believe we should all pay our tax bill with a smile. I tried — but they wanted cash.

\*\*\*\*\*

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Crossword Solution for April 2020