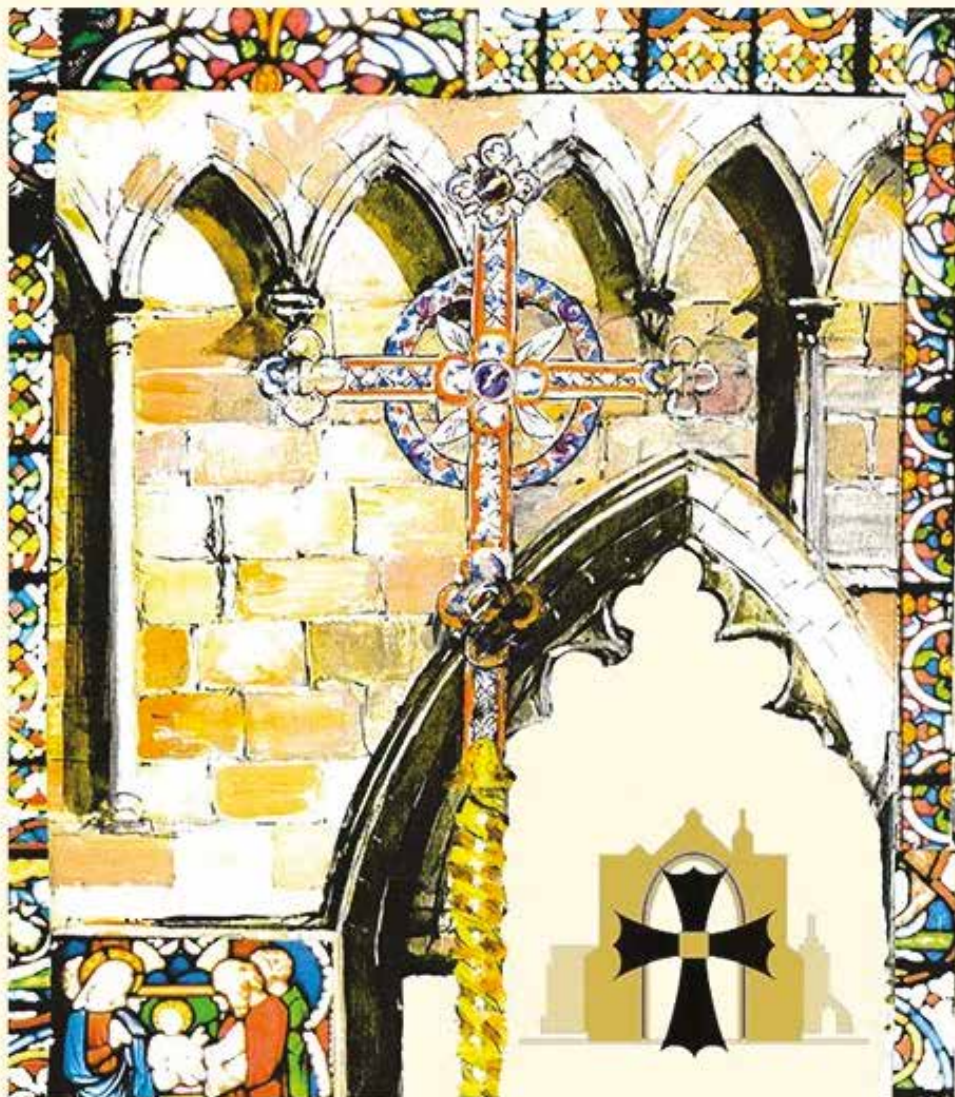


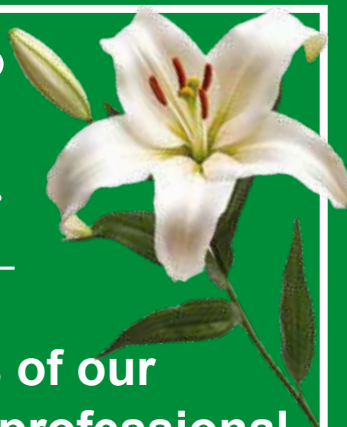
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**MAY · JUNE  
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**Deacon**

*Tony.Cantlow@leeds.anglican.org*

**Website**

[www.boltonpriory.org.uk](http://www.boltonpriory.org.uk)

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**SUNDAY**

08.00	Holy Communion
09.15	Liquid Family Service First Sunday of the month
10.30	Sung Eucharist
16.30	Evensong as announced

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**WEDNESDAY**

10.00	Holy Communion
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**BAPTISMS, WEDDINGS and FUNERALS**

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# BOLTON ABBEY

## SPRING ON THE ESTATE



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## **From Revd Nicholas Mercer**

On the 8th May we will be commemorating the 80th anniversary of the end of the Second World War in Europe. Beacons will be lit across the United Kingdom to honour the sacrifices that secured our freedom eighty years ago. We are also encouraged to reaffirm ‘our commitment to peace’ and, above all, let this be ‘a day of joy, reflection and celebration’.

In the context of the celebrations planned for the United Kingdom as a whole, I have been preparing a special service to be held on Sunday 11th May at Bolton Priory. To assist me in my task, I looked at a 75th anniversary service which was produced by the Church of England in 2020. I noted in the introduction to that service, just five years ago, that the following sentence was used:

‘We also come in thanksgiving for the years of peace that the nations of Europe have enjoyed since the Second World War’.

I was brought up sharply when I read the sentence as I realised that the ‘years of peace’ we have enjoyed were shattered by the Russian invasion of Ukraine in 2022. The Russians violated International Law, and that violation now looks set to continue, if not remain permanently.

As we are invited to ‘reflect’ on the 8th May, perhaps this is an appropriate time to think about what has held the peace for so long? The peace has been held, in large part, by our adherence to a ‘rules-based order’ (International Law) which has preserved the peace. In relation to armed conflict, this is a codification of the Just War tradition. Christianity does not prohibit war but sets strict limits on when it can be waged and how it is conducted. However, the West has played fast and loose with these rules in recent years, and it is little wonder perhaps, that dictators have now felt emboldened? Let us reflect on these things in the coming months and seek to uphold the highest legal standards in our international and domestic affairs going forward.

*Nicholas*

**MAY 1945**

## **How did events unfold?**

After Hitler's suicide on 30 April, Grand Admiral Karl Dönitz became Germany's President. Seeking to save as many Germans as possible from falling into Soviet hands, Dönitz negotiated with the Allies to end the war. A German delegation arrived at the HQ of Field Marshal Montgomery on the Lüneburger Heide, near Hanover, on 4th May. There Montgomery accepted the unconditional surrender of German forces in the Netherlands, northwest Germany and Denmark. On 7th May, at his HQ in Reims, Supreme Allied Commander General Eisenhower accepted the unconditional surrender of all German forces. The document of surrender was signed on behalf of Germany by General Alfred Jodl and came into effect on 8th May.



*Celebrations in London, May 8 1945*

The BBC announced the end of the war in Europe over the radio late on 7th May and that the following day would be a national holiday: Victory in Europe Day. Special editions of the daily newspapers were printed to carry the long-awaited

headline that the war in Europe was finally over.

At 3pm on VE Day, Churchill made a national radio broadcast, affirming that the war in Europe had ended, but he added a note of caution, saying: 'We may allow ourselves a brief period of rejoicing; but let us not forget for a moment the toil and efforts that lie ahead'. He knew that Japan still had to be defeated.

In his radio address King George VI praised his subjects' endurance and called for a lasting peace. He also paid tribute to those who could not join the celebrations, saying: 'Let us remember those who will not come back - - let us remember the men in all the services, and the women in all the services, who have laid down their lives. We have come to the end of our tribulation, and they are not with us at the moment of our rejoicing'. Like so many other families, The Devonshires were in grief. In May 1944 the 10th Duke's eldest son and heir, William, Marquess of Hartington, had married Kathleen Kennedy, sister of J. F. Kennedy. Four months later he was killed in action in Belgium whilst serving with his regiment, the Coldstream Guards.

On VE Day, The Royal Family appeared many times on the balcony of Buckingham Palace to greet the cheering crowds. As the King and Queen waved for the last time, their daughters, Elizabeth and Margaret, were mingling with the crowds below them. The future monarch later recalled, ‘We stood outside and shouted, “We want the King”. - - - I think it was one of the most memorable nights of my life.’



*Celebrations in London, May 8 1945*

On the 75th anniversary of VE Day, an unpublished poem by the acclaimed poet of World War I, Edmund Blunden, was made available on the website of the Imperial War Museum. Blunden had seen combat with the Royal Sussex Regiment between 1916 and 1918 and served in both the Battle of the Somme and the Battle of Ypres. In his later career he was an academic and became the Oxford Professor of Poetry. In 1945 he took up a post at the Times Literary Supplement and at that time wrote a poem entitled ‘V-Day’. This poem is a moving

reflection on the meaning of victory. Here is the final stanza:

But could our striving wishes bring us back,  
Those who in youth, those golden hearts and heads  
Who fell untimely by the cratered track,  
The vision would exceed what now it sheds,  
Of blessing on this world; How shall we then  
But by their memory rule what lies before  
And from their genius light such ways that men  
Through such convulsion never labour more?  
Thence shall the final victory ever new  
Sing in the lives of all that live: ‘We have come through.’

I am sure that almost every family’s tradition carries the memory of VE Day. I should be glad to hear from you the story your family tells. Perhaps a sentence or two will sum it up. In the next issue I would like to include a selection of these memories. Please do write or just talk to me.

*Editor*

## READING THE GOSPEL OF JOHN

How do we read the Bible? Sunday by Sunday in church we read it with one another, but we are also encouraged to read alone in quietness. Sometimes it helps to listen to a whole book being read as a continuous narrative, as in the famous recording of Sir David Suchet reading the Gospel of St. John in Westminster Abbey's Jerusalem Chamber.

Sometimes it is good to listen to how others have heard and are hearing this Word about Jesus in the Bible. Maurice Mullard, a member of the congregation at Bolton Priory, and a retired professor of Economics, who has written many books on that subject, here shares his understanding of John's Gospel. This is his favourite book in the Bible, the book that has influenced most profoundly his spiritual journey. Do you have a favourite book in the Bible? Would you like to share your insights with our readers?

*Editor*



The Gospel of St. John is a gospel of emotion and love. It invites us to use our imagination to be present as stories unfold. We stop seeing sentences as strings of words and start to see pictures in our minds. We need to make pictures; imagine we are present watching events unfold.

John is the apostle whom Jesus loved. Jesus calls him a 'son of thunder' because of his uncompromising and impatient nature. At the Last Supper, John sits close to Jesus, the one whom Jesus trusted enough and entrusted with the care of his mother after he was gone. John provides the emotional dialogue between Jesus, full of emotion, and the apostles He had come to love. These followers had given up their families, asked for nothing, and followed Him. Their love was unconditional. Jesus prays to His Father, asking Him to look after them when He is gone.

John is in exile. Nearly 80 years old, he writes at the urging of his followers before all is lost.

On that fateful day, the young John chose not to fish. Instead, he and Andrew sat by the river, watching the blue and silver water ripple over the stones. The usual crowd gathered to hear the Baptist, but something changed. It all seemed to go silent, and although they could not hear the Baptist's words, they saw the moment when Jesus stepped out of the river. Intrigued, they approached Him and asked, 'Where do you live?' Jesus replied, 'Come and see.' That night, they stayed with Him.

The next morning John ran home, told his brother, James, that he had met the Messiah. James and John packed their belongings. Their father, Zebedee, was bemused. His sons told him they were no longer fishermen. John declared: 'I have met the Messiah, Jesus of Nazareth.' Zebedee, who knew Jesus as a neighbour, was bewildered—his wife, after all, was Mary's cousin.

*continued on page 12*



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Now, decades later, John writes. But he does not want to repeat what the other gospel writers have already recorded. The community already knows of Jesus' life and miracles. Instead, John seeks to establish from the very beginning that Jesus is the Son of God, and that He has come from God. John is more demanding. His gospel is, to me, a spiral staircase—ascending ever higher into the mystery of Christ.

The Prologue of St. John is perhaps the jewel of our Christian faith, surely inspired by the Holy Spirit. He begins with the words: 'And the Word was made flesh.' The Son of Man, who was with God from the beginning of time, comes to us as Jesus in human form. This Jesus knows of heavenly things. He seeks to be understood, to translate heavenly language into words we can comprehend.

### **The Woman at the Well**

Imagine Jesus: tired and thirsty. His time in Judea has not gone well, forcing Him to disappear. He and His disciples have been walking all day under the screeching Mediterranean sun. They reach a well, and Jesus, exhausted, stays behind.



The Samaritan woman arrives with a bucket and a 24-foot rope.

Jesus has no rope, no bucket. He asks her for a drink. She is irritated, a Jew, asking a Samaritan for water? She wants to speak of her pain, the hurt of being marginalised. 'Jacob's Well is holy to us,' she says, 'yet you Jews say we must pray at the Temple in Jerusalem.'

Jesus knows of these divisions, but He tells her they no longer matter. He is the eternal water. He speaks of her life, her journey of faith, revealing details no stranger could know. She begins to understand. She recognizes Him as the Messiah and runs to tell her village.

When the apostles return, Jesus is still speaking with the woman. They are confused. He tells them, 'The harvest is ready.' They do not understand—it is only February. But soon, the Samaritan villagers arrive to listen to Jesus. He realises now: He is not here only for the Jews but for all who are willing to listen.

### **Nicodemus**

John gives us more of Nicodemus than any other gospel. Nicodemus, a high-ranking Pharisee, hears Jesus' words and feels drawn to Him. But he is afraid. His status affords him power and privilege. Under the cover of night, Nicodemus comes to Jesus. Jesus tells him, 'You must be born again.' Nicodemus is puzzled. 'How can I return to my mother's womb?' Jesus explains: to be born again, Nicodemus must surrender his worldly status. But Nicodemus is afraid.

Later, when Jesus is arrested, Nicodemus speaks up, insisting that Jesus must be

given a fair trial. The Pharisees turn on him: 'Are you one of His followers?' He stays silent.

Only after Jesus' death does Nicodemus act. He brings oils for the burial. He knows he has missed his chance while Jesus was alive. John recounts this story with care because within it lies a lesson for us all.

### **The Feast of Tabernacles**

This festival is central to John's gospel. Jesus speaks to His brothers, fearful of going to Jerusalem. 'I think they are going to kill me,' He confesses. The healing of the disabled man on the Sabbath still hangs over Him. The Pharisees see Him as a threat. His brothers urge Him to go, to show His great deeds. But Jesus knows that his brothers still do not believe.

In Jerusalem, the festival of water and light, Jesus begins to teach. 'I am the eternal water,' He declares. 'I have come from the Father.' The Pharisees tell the listeners. 'He has no teacher,' they say. 'He is from Nazareth.' Jesus tells them, 'You do not know me.' Jesus tries to explain he is not trying to glorify Himself but the Father who sent him. These words come from the Father and not from Him.

Later, at the festival of light, He proclaims: 'I am the eternal light.' Again, the Pharisees challenge Him. 'Where do you come from?' Jesus answers, 'I have been with the Father since the beginning of time.' They laugh. 'You are not yet 50 years old.' Jesus who knows of heavenly things, tries to talk to us in parables in stories that resonate with the human experience. Jesus is the bread of life, he is the water, he is the light.

On the final day of the festival, Jesus heals a disabled boy. 'Pick up your mat and go home,' He tells him. The Pharisees are outraged; it is the Sabbath. But the boy runs, shouting, 'I have been healed by Jesus!' His parents, afraid of the Pharisees, tell the Elders their son speaks for himself.

### **The Last Supper**

Jesus has just washed His disciples' feet. Now, He speaks: 'I am going. You cannot come with me.' Silence. No one dares to ask. He promises them the Advocate who will come only when He is gone. Then He prays: 'Father, You gave me these people, and they have come to love You. Now, Father, please look after them when I am gone.' The emotion is overwhelming, that empty, heavy silence of saying goodbye.

It is all getting too much. At last, Jesus says, 'Let us go.' They leave for the olive groves, breaking the silence.

Finally, there is Mary, who tells them the stone has been removed. The tomb is empty. John and Peter run to the tomb. John runs faster but allows Peter to enter first. Then John sees the neatly folded clothes and headdress. He understands. He shouts: 'He is risen.'

*Maurice Mullard*

*Images of paintings also by Maurice Mullard*

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## NICODEMUS – JOHN 3: 1-21

Jesus meets an establishment figure. Nicodemus has the right background, a public-facing role, and a lot to lose, but nonetheless, he is rather impressed by the new movement and makes cautious enquiries. He is attracted, tentatively. Perhaps he may go so far as to show sympathetic interest? To his surprise Nicodemus is confronted by a stronger challenge than he can tackle. He is told that it isn't enough to hover on the margins; only a radical new start will suffice. Perhaps this story points up a parallel tension in our own living?

### Nicodemus

This visit is discreet and incognito,  
Strictly off the record, but it is compelled.  
This seeking is respect, a compliment,  
A formal greeting,  
With polite exchange of views;  
This answer is fastidious and aloof,  
Dull negation, caught in logic's trap,  
Whilst his heart is starved and pines.  
Far within is desert where keen questions start:  
What word dissolves dry crusts of rectitude?  
What promise yet can lift the stumbler,  
So stricken, blind, unyielding?  
Lord, meet this silent longing  
To know and to be known;  
By water and by Spirit, renew his joy in being,  
Recreate him all your own.

*Joyce Simpson*

### OPPORTUNITIES TO ENJOY GOOD MUSIC IN THE PRIORY

**Friday 9th May at 2.00 pm**

**Sedbergh Prep School**

**Sunday 11th May at 1.30 pm**

**Bolton Happy Voices**

*This is a community choir based in Bolton. The choir was founded in 2017 by Helen Washington, the Musical Director, who wanted to share her love of Musical Theatre, and from small beginnings the choir has expanded to over eighty members. The Choir sings popular songs from the shows in 2,3, and 4-part harmony, and has raised a great deal of money for charity, especially for hospices. Come along and be entertained!*

**Sunday 29th June at 4.30 pm**

**Ars Musica – a choir from Erfurt,**

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## SUMMER CONCERT SERIES

**Bolton Priory May-June 2025**

**Concerts Sponsored by Moore Family Law**

**Saturday 7th June at 7.30pm**

### **The York Waits: Pilgrimage – ‘As I went to Walsingham’**

The York Waits take their name from the ancient city band of York, the earliest evidence for which is in 14th century records. Today's York Waits have revived the band as it was in its heyday in the 16th century, playing a wide repertoire of European music as well as their own arrangements of popular dance and ballad tunes.

‘As I went to Walsingham’ is based on the ballad of the same name which tells the story of a lady pilgrim who rejects the suit of a palmer (not for the first time). This programme sets sacred works by Tallis, Campion and Wilder against secular songs and lively dances of the period, including Kemp's jig. Of course, Will Kemp's own journey from London to Norwich was motivated in large part by the need to fill his purse!

**Saturday 28th June at 7.30pm**

### **The Marian Consort – Early English Choral Pieces and works by Hildegard of Bingen**

The Marian Consort is a vocal ensemble led by founder and director, Rory McCleery, that presents bold and thrilling performances across the UK, Europe and North America. The group is composed of the very best singers in a flexible, intimate ensemble, allowing clarity of texture and subtlety of interpretation to illuminate the music. TMC features regularly on BBC Radio 3 and has released recordings to critical acclaim. Their work was praised in *The Times* for ‘precision and pellucid textures’.

**Note:** The Brasserie at the Devonshire Arms is open from 6pm, so why not consider a pre-concert meal to enhance your evening out?

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## BEWARE THE IDES OF MAY

THE snowdrops may be gone and the daffodils at the Priory door past their best; summer well in sight. But there's something called the Blackthorn Winter to be borne in mind and the Ice Saints – the Chilly Quartet - to be considered.

There's a saying that springs to mind in Spring – 'cast ne'er a clout 'til may be out'. No one is certain as to which may is involved: the month being over or the hawthorn blossom in splendour. The European-wide tradition is that both could be right, with the long-standing observation that while May can begin nice and sunny, there can also be a cold snap in the middle of the month for farmers and gardeners to be aware of.

Shakespeare obviously knew that: 'Rough winds do shake the darling buds of May', he remarked.

Across the Continent at this time of year four names from the past have long been recognised: Mamertus, Pancras, Servatius and Boniface. They are the Ice Saints, so called because their feast days, May 11, 12, 13 and 14, often coincide with the cold snap, The Hawthorn Winter. Only one name is likely to be recognised in this country – St. Pancras, London district with a railway station, a little more famous than Bolton Abbey.

### Who were these four?



*Saint Mamertus*

The legacy of St. Mamertus is that he, as bishop of Vienne in southern France in the fifth century, was the founder of the Minor Rogations Processions held on Monday to Wednesday before Ascension Thursday, traditionally observed with litanies and fasting as a petition for good weather for the crops and deliverance from pestilence and famine. Churchgoers will be familiar with the name, Rogation Sunday, the preceding Sunday.



*Saint Pancras*

The church in the parish of St. Pancras in London is possibly the oldest Christian establishment in the country. The date of foundation is traditionally 314 A.D., which would be just ten years after Pancras was martyred in Rome at the age of 14 during the persecutions of the emperor Diocletian. He is the patron saint of children. Oddly, there

is a slight connection with the Priory and the window of Cuthbert and Oswald. The pope in 664 sent relics of Pancras to Oswiu, king of Northumbria. He was Oswald's brother. Presumably the relics were destroyed by the Vikings when they savaged Lindisfarne 130 years later.



*Saint Servatius*

Servatius, May 13, died 384, is the patron saint of Maastricht and was bishop of that region. He was a much-travelled diplomat and ally of Athanasius (of the creed that bears his name) in the complex dispute over the beliefs of Arianism. May 2 is the feast day of Athanasius, so close together again.



*Saint Boniface*

Boniface, May 14, is not the Boniface of Devon and European missionary, but Boniface of Tarsus, the home of Paul. His background is problematic, but he was another victim of the Diocletian persecution, martyred there in 307. He lived in Rome as a slave but was sent to Tarsus to collect relics for his mistress and was killed in defence of other Christians. His feast day happens to be my birthday. I've been told that my mother wanted me to be baptised Boniface but was persuaded that this was not a good idea in the Sunderland of 1944.

Some centuries earlier pupils of Galileo saw a weather pattern for the years 1655-70 and reported a marked cold snap over the days of the Ice Saints.

Other countries have, or had, their own names for 'Beware the Hawthorn Winter', so it's not just us. In southern Germany many gardeners don't plant until the end of the Eisheilige. The chilly period ends with Sophientag on May 15, named for St. Sophia of Rome. Other names include the Eismänner, or Icemen Days. The Poles know them as Zimni Ogrodnicy (cold gardeners) and are followed by Zimna Zośka, Cold Sophia. In Czech, they are ledoví muži (ice men or icy men) and St. Sophia is known as Žofie, ledová žena (Sophia, the ice woman). In Sweden there is the belief that there are special järnnätter - iron nights.

Cold comfort that we are not alone.

*John Tunney*

## A PRIORY WELCOME

You will have noticed that each issue carries the Priory's Mission Statement on the opening page, and that the first of our three 'commitments' is to welcome those who come. On Sundays the Sidesmen are warm and kindly welcomers; during the week visitors often write about the Guides and their warmth of welcome. But Sunday by Sunday the Coffee Ladies also extend a welcome that gives all who come a chance to make connections and deepen friendship. Increasingly, members of the 'For Better, for Worse Club', those who are to be married in the Priory, bring wonderful baking and are the 'baristas', enjoying a chat across the hatch. The second Sunday of the month very often sees not only delicious cakes, but the unfolding of a theme, as master-baker, Carol Dawson, goes into action.



This month Carol's fecund imagination offered on the weekend that included International Women's Day, a celebration of girl-power through Barbie, the fashion doll created by American businesswoman, Ruth Handler, and introduced by the American toy company, Mattel, on March 9th 1959. Ruth Handler had watched her own daughter, Barbara, play with paper dolls and had noticed that she often enjoyed giving them adult roles. At the time most dolls were representations of infants; an adult-bodied doll might fill a gap in the market. Since then, over a billion Barbie dolls have been sold, and it has been argued that Barbie has had a significant impact on social values through a focus on female independence.

## WHAT OUR VISITORS SAY

- Beautiful church and so interesting thanks to Richard and John. Thank you.
- Poppy (7) says thank you God for having this world.
- A peaceful respite. Thank you for giving it to the public.
- A wonderful space. One can almost feel history alive here.
- Beautiful building and atmosphere; heals the soul.
- Our fave happy place.
- Wonderful place, staffed and supported by dedicated people.
- I'll come back one day. Bless you all.
- The chanting music was so inspiring.
- What a church!
- Loved the stained-glass windows.
- Love wooden model.
- Amazing experience!
- Admiring the beautiful new glass door.
- Great great grandson of the organ builder (John Laycock)
- God's presence is here. May he be glorified.
- Thank you for keeping this church open for visitors. May God abide here always.
- In memory of my dad, Richard Bull.
- R.I.P. our little unborn baby, Luca.
- What a lovely surprise. A charming man told me about the stained-glass windows and the Order of the Garter.
- Peace and tranquillity, joy and laughter.
- Thanks for the plainsong – made magical experience.
- Comfy fluffy chairs and cool candles!
- We came to the Abbey as children as a family and delighted to come back.
- I love all the nice designs. (Jessica, aged 10)
- Good for the soul to be out of the crazy race of usual life.
- Exemplary visit with a very informative and entertaining guide. (*The guides are often mentioned in appreciative comments. Thank you, guides.*)
- Yesterday we brought the ashes of our parents back to Yorkshire. The spring sunshine shone on all of us as we laid them to rest. We are thankful for God's blessing in this beautiful place.

In February and March, we had visitors from Brazil, Bulgaria, Canada, Czech Republic, France, Germany, Greece, India, Italy, Latvia, Lithuania, Maldives, Pakistan, Poland, Portugal, Taiwan, USA, Venezuela and Zimbabwe.

*Liz Higgins*



## MAY

### 04 SUNDAY

09.15  
4.30

08 Thursday  
10 Saturday

### EASTER 3

Liquid Family Service  
Choral Evensong, Giggleswick School  
VE Day 80th anniversary  
Wedding of Harry Ogilvie and  
Georgina de Moss

### 11 SUNDAY

10.30  
12.30

14 Wednesday

### EASTER 4

Service Commemorating VE Day  
Bolton Priory Friends' AGM +  
Lunch in the Village Hall  
Concert, Happy Voices  
Holy Communion, Matthias the Apostle

### 18 SUNDAY

11.30

### 25 SUNDAY

### EASTER 5

Annual Parish Meeting in Church

### 29 Thursday

9.00

### EASTER 6 Rogation Sunday

#### Ascension Day Service

30 Friday

1.00

Wedding of Stuart Costello  
and Stephanie Downs

31 Saturday

Wedding of Sebastian Saghabash  
and Louise Ware

## JUNE

### 01 SUNDAY

09.15

### EASTER 7 Sunday after Ascension Day

Liquid Family Service

07 Saturday

19.30

Concert, The York Waits

### 08 SUNDAY

3.00

### PENTECOST Whit Sunday

Marriage blessing, Michael Papadopoulos  
and Alexandra Lowe

11 Wednesday

10.00

Holy Communion, Barnabas the Apostle

12 Thursday

9.30

Bolton Priory Friends' Visit to  
Wentworth Woodhouse

### 15 SUNDAY

### TRINITY SUNDAY

### 22 SUNDAY

### TRINITY 1

24 Tuesday

Birth of John the Baptist

28 Saturday

1.00

Wedding of Thomas Richardson  
and Katie Chadwick

19.30

Concert, the Marian Consort

### 29 SUNDAY

### TRINITY 2 Peter and Paul Apostles



## JULY

02 Wednesday	10.00	Holy Communion, The Visitation of the Blessed Virgin Mary to Elizabeth
03 Thursday		Thomas the Apostle
05 Saturday	1.00	Wedding of Matthew Wilkinson and Rachael Mimmagh
<b>06 SUNDAY</b>		<b>TRINITY 3</b>
<b>13 SUNDAY</b>		<b>TRINITY 4</b>
13 Sunday evening		Tithe Barn, A Night at the Musicals see page 43

## FROM THE PARISH REGISTERS

### HOLY BAPTISM

26 January Rosa Mavor

### FUNERAL SERVICE

14 February Betty Flather

28th February Diana Elixabeth Lowe

## BOLTON ABBEY VILLAGE SHOW

This, the 41st Show, will be held on Saturday 24th May from 2 pm in the village hall. There are many classes for you and your family to enter, whatever you enjoy doing. Please come along and support this event and meet friends, old and new and have a cup of tea, homemade cakes and a chat. There is a schedule in the centre of this magazine. We need helpers before the event and on the day during the afternoon of the Show. If you would like to do this, or have any questions, please contact Margaret.

Margaret Cody

01756 710587

[bookings@boltonabbeyvillagehall.org.uk](mailto:bookings@boltonabbeyvillagehall.org.uk)

## REMEMBERING HEATHER COLLINSON (1936-2024)



Heather was born in May 1936, and as clouds darkened over Europe and war followed, she spent her childhood in Headingley. During the war years, whilst her father served in the regular Army, as a colonel in the military police, Heather and her brother were cherished by their mother, and lived in close contact with their aunt and cousins. Heather went to school in Leeds, and her term reports described her as ‘making steady progress’.

After the war, sadly her parents went their separate ways. Heather’s mother remarried, and the family went to live in Burley Woodhead, a place Heather

described as ‘the back of beyond’, with no electricity, no streetlights, no shops and no transport. Heather missed the city life of Leeds very much! After school, Heather went to the Yorkshire Technical College and was awarded a diploma in Institutional Management. Adding to her qualifications over time, Heather built a career in catering and hotel management.

When she was 20, Heather met Ian Collinson, and they were married in Ben Rhydding Church in 1958. Their first child, Lorna, was born in 1960, and Andrew came along two years later. Andrew recalls their childhood in Ilkley with stunning views across the valley in a house their father had designed. In those times, he recollected with glee, we had snow in winter so deep that the children didn’t have to go to school! Andrew also recalls the excitement his mother felt at her son’s side watching football matches when Leeds United was a top team, and Jack Charlton scored memorable goals! Holidays at Abersoch in North Wales have left memories of being warmly wrapped against the bracing winds, and a strong determination to enjoy the great outdoors whatever the weather.

In the late 70s the family moved to mid-Wales, where their father had a job selling weeks at the first timeshare development in the UK, and the whole family worked hard under Heather’s leadership to keep the chalets and their surroundings in tip top condition.

After the ending of her marriage, Heather was back in Yorkshire, pulling pints at the Menston Arms, and over the years worked in many places, including Ilkley Tennis Club, doing the teas, a Fish and Chip shop on

Leeds Road, Tennants Shoe Shop on the Grove in Ilkley, the Craiglands Hotel, Ilkley College, and the Devonshire Arms.

Heather had tales to tell of the famous people she met through her work. She was working at the Devonshire Arms when Hollywood super star, Raquel Welsh attended the Bolton Priory wedding of her son to Freddie Trueman's daughter. Heather reported with pride that Raquel's maid had prepared her meals using Heather's microwave oven! On another occasion when Queen Elizabeth II visited the Royal Armouries, Heather's role was to provide the after-lunch coffee. As a spirited Yorkshire woman, Heather told an impatient man, demanding his coffee, to wait his turn, but on learning this insistent officer was the Queen's private detective, she ensured the coffee arrived at once. Heather even met Prime Minister Margaret Thatcher through her role as cleaning supervisor at the demolition firm, Ogden's in Otley. Ogden's had invented the first reversing warning light for vehicles in the world, a facility many of us benefit from! In her 80s Heather was still working at a charity shop in Otley, but eventually she had to take life at a gentler pace. She bore her struggles with great fortitude, moving to the south of England to be closer to her two children. Heather is affectionately remembered as someone who lived her life to the full, and of whom it can be said in Madonna's words: 'that's it, but it's a lot'.

*Editor drawing on family eulogies*



## Summer Concert

**Mendelssohn**  
Overture, 'Calm Sea  
and Prosperous Voyage'

**Weber**  
Horn Concertino  
Soloist - Ewan Hudson

**Schubert**  
Symphony No.3

Sat 21st June, 3.30pm  
Settle Parish Church

Sat 28th June, 3.30pm  
Christ Church, Skipton

Conductor - Harry Lai  
Leader - Anne Heaton

This concert will be free, thanks to a generous legacy from Dorothy Wrathall, a former member of the orchestra. Donations will be welcome and will be split between Settle Orchestra and Jessie's Fund, a charity that helps children with additional and complex needs or serious illness to communicate by using music.

[jessiesfund.org.uk](http://jessiesfund.org.uk)

Settle Orchestra reg. charity 102555-4



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# CELEBRATION IN HONOUR OF THE DIAMOND WEDDING ANNIVERSARY OF ANN AND LIONEL GOODENOUGH 20TH FEBRUARY 2025

The Bolton Priory community rejoiced with Ann and Lionel on their Diamond Wedding Anniversary, wishing them well. We are grateful for their shared service to the Priory, faithfully and quietly given in different ways, but especially for their commitment and contribution over many years to the Choir.



**Many waters cannot quench love; neither can the floods drown it.**  
(Song of Solomon 8:7 KJV)

## LENT RETREAT

The Rector, Revd Tony Cantlow, Maurice Mullard, Linda Ashby, Jane Clarke and Joyce Simpson enjoyed a Lent retreat at Boarbank Hall overlooking Morecambe Bay in Cumbria, March 17-19, led by Sister Margaret OSA. Here are two responses to the experience.



### BE PREPARED TO BE SURPRISED.

As I had imagined, the Hall was grandeur, muted by natural simplicity of lawns, wood, walled garden, paths and grotto: function and elegance had made bond through steadfast, prayerful continuity of days. Set beside the panorama of the Bay the vastness of viewing spoke instantly of decluttering the mind...an opportunity for new-seeing, new-listening, for here Nature was only whispering. The silence was woven, silky and generous - no strictures, no judgements, no edges - just flow.

The Hall, our common home for those few days and nights opened its pattern of daily song, psalm and prayer to all without compulsion - or even noticing merely a gentle smiling of appreciation of new presences enlarging the small community whose work was ever new and never done, but lightly born. The Chapel was Light itself, free from heavy statements: it wore no uniform save goodness of form. There was a blanket of calm and comfort -of Motherhood - and She herself, carved statuesque, kept watch from modern grotto of mosaic depicting.

'Care For Our Common Home' tasked and taxed us greatly as with some trepidation, we seven lent our minds to Papal encyclical 'Laudator Si', to study, learn, acquaint our minds upon the very how... how the once fertile common home of Man and Beast had been laid waste and to look honestly, even bravely at the unpalatable truths of the Gospels of Creation - that 'dominion over' has reaped catastrophe.

*Linda Ashby*

## ISSUES OF ENVIRONMENT AND CLIMATE CHANGE

The focus of our study was *Laudato Si'* ('Praise Be to You'), the encyclical letter issued by Pope Francis in May 2015. The title derives its meaning from the Canticle of the Sun by St. Francis of Assisi, which praises God through the elements of creation. The primary focus of Pope Francis was the environmental crisis, insisting on the urgent need to care for the Earth, 'our common home'.

Our discussions focused on making the connections between environment and income inequalities, with the result that those in poverty are more likely to experience the continued degradation of the environment. Our patterns of consumption result in the overproduction of goods. This excess causes pollution and the overuse of plastics. This in turn is producing microplastics that cannot be degraded, and which end up as part of fertilisers that in turn will harm our health.

The cycle shows how all is interconnected: the environment, the social, and economics. The challenges of global warming require an interdisciplinary approach that looks at the politics of climate change, economics and social issues. These issues are an integral part of policymaking. We are the stewards of planet earth which means that as stewards it is our duty to ensure that we leave a planet that is sustainable for future generations.

But we have become a throwaway culture, where consumerism is linked to happiness. According to Pope Francis, there is a disconnect between our internal well-being and our external needs.

### **The Economic-Political Context**

Pope Francis was writing in 2015. At that time the tide of opinion was flowing in favour of reform and building greater awareness of climate change. Scientists had produced what is called the golf club graph which shows global warming since the Industrial Revolution and therefore the correlation between the production of goods and environmental degradation. The use of coal to drive turbines, the demand for electricity, the invention of the automobile, and then pill production.

The 2015 context included the influence of Al Gore who in 2000 had narrowly lost the election to George Bush and had then become the major advocate on climate change. Pope Francis had come to accept the science of climate change through the annual report made by the International Panel for Climate Change.

*Laudato Si'* made a significant contribution to the language of climate change. It was widely praised by environmentalists, scientists, and faith leaders for its moral authority and comprehensive analysis of the ecological crisis, and it did help to shape and define the 2015 Paris Climate Agreement. From environmentalists there is continuous demand to shift towards renewables to reduce the reliance on fossil fuels.

But China and India are major producers of coal. Coal is the cheapest form of energy. Recently, President Trump has made the pledge to 'dig, dig and dig'. He is committed to the production of coal and oil. The President argues that fossil fuels are the path to greater American prosperity. The President has also taken the United States out of the Paris Accord. China and India can now break any of their global agreements on climate change. American Companies wishing to curry favour with the President have also re-designed their web pages. The language of global warming and climate change has vanished from their mission statement.

### **Conclusion**

In contrast to 2015 when the paradigm seemed to be flowing in favour of environmental protection, in 2025 there seems to be a shift toward the idea that climate change is a non-issue.

For us there is the need to have the imagination to see that an increase of 2 degrees Celsius will lead to major global warming and global catastrophe. We are here as trustees, the trustees of this planet. It is our only home. As trustees we must learn how to consume and become more ethical in our consumption and lower our needs.

*Maurice Mullard*

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## FRIENDS OF BOLTON PRIORY

### 36TH AGM & LUNCH

Sunday 11th May 2025

12.30 in the Bolton Abbey Village Hall

Tickets are £22 per person and include lunch and a glass of wine. You will be able to make your reservation with a Committee Member from the 6th April either before or after the Priory's Sunday Morning Service. Alternatively please ring any of the following:

Jill Riley 01943 830190

Susan Barker 01756 711260

Amanda Wood 01943 811713

Katherine Hague 07725 608021

***We look forward to welcoming you and thank you for your continuing support of the Friends.***

### VISIT TO WENTWORTH WOODHOUSE

Thursday 12th June 2025

An exciting opportunity to visit Wentworth Woodhouse, described as a '*marvel of English Architecture*' and one of the finest and grandest Georgian houses in England. On arrival we will be shown to the '*Low Drawing Room*' for refreshment of tea/coffee and biscuits followed by a private guided tour of the State rooms as well as free access to the gardens. Cafes are available for lunch and snacks.

The coach will leave Bolton Abbey Village Car Park promptly at 9.30am. Tickets are £40 per person and bookings will be launched at the Friends AGM on 11th May. Tickets will then be available, after this date, in the Tower before or after the Priory Sunday Morning Service. Further information can be given by contacting:  
Jill Riley on 01943 830190



## 40TH ANNIVERSARY OF THE BRADFORD FIRE



*Memorial, erected in the Main Stand at Valley Parade, to the victims of the fire.*

A fire broke out in one of the wooden stands at Bradford City's Valley Parade ground on 11th May 1985 during a friendly football match between Bradford and Lincoln. It is believed that the fire which caused the deaths of 54 Bradford fans and 2 Lincoln fans, and which left more than 260 people injured, was caused by a discarded cigarette falling through the wooden planks on to rubbish below. The stand had been officially condemned and was due to be demolished and replaced by a steel structure.

At the time Revd James Turnbull was the Coroner for Bradford, and what follows are his recollections.

I was in my garden at Burley Woodhead, near Ilkley, when I received a 'phone call from one of my coroner's officers who was at the match. He told me that there was a fire in the old wooden stand, that it looked serious and that he anticipated fatal casualties. (Only if there were deaths would I be involved.) I left immediately and arrived at the ground a little before the last of the flames was dowsed. I was joined in the centre of the pitch, with scorched grass to one side and relatively green grass on the other, by the Deputy Chief Constable, the Chief Fire Officer, and the Chief Ambulance Officer.

When the last visible flames had gone the firemen started work, 'clearing up' according to their procedures. I suggested, with the gently imposed authority of a coroner (who has legal responsibility for any bodies) that we might best take things slowly and methodically. My companions concurred and issued directions accordingly. As a result, coroner's officers identified suitable additional police officers and appealed for available doctors to assist. The specialist search team of the police started a 'finger-tip' search of the knee-deep ashes. As each body was located, a doctor and a policeman were allocated to it and asked to take all necessary steps to identify their 'charge', the doctor to certify death, the police officer to gather available 'evidence' in the form of surrounding artefacts (car keys, jewellery etc.) and to note the position of the body, mark that position and arrange for photographs before the body was moved. All this information was conveyed to police HQ and tabulated on a suitably annotated wallboard. Computers also were used for compiling data (it is thought for the first time).

*continued on page 37*

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It quickly became apparent that spaces would be needed for the collection of the casualties, as it was completely impracticable to take them direct to the mortuary due to shortage of space there. I asked the Chief Ambulance Officer if we might use his ambulance garage. He quite strongly demurred for obvious reasons of hygiene. I asked if he would mind if I asked his superior, the Chief Medical Officer, whether he would authorise the use of the building and he had no objection. (The ambulance officer didn't know that I was at school with the CMO.) The difficulty evaporated. The bodies accumulated there and were transported to the mortuary as space became available.

Throughout the following 3 or 4 days, I visited the police HQ several times a day for news of progress as each officer completed his investigation and recorded his findings. If the evidence, particularly evidence of identification, was satisfactory, it was formalised into written form, and I gave permission for the release of the body. The last subject was identified on the Thursday morning, and on the Friday morning a long file of police officers gave evidence one by one in respect of each individual person. It was a solemn but satisfying occasion and, I believe and hope, had cathartic benefits for the families.

It is not surprising that members of the police specialist search team were offered and accepted counselling to help them overcome the effects of seeing what their searches revealed. Some two years later, I was asked to see two social workers who were still seeking to help some of those who had been bereaved. As they were leaving, they asked me if I had received counselling, and I said I hadn't. Part of the reason that I sought instead to 'absorb' the almost constant feeling of sadness, horror and sympathy which abounded was the parallel hope that I had done all that could be done in the pursuit of fact and truth to lessen the pain of bereavement. I have deep respect for and belief in individuals and their capabilities, whatever their background and general circumstances, to distinguish right from wrong, and to live life with a desire for the truth. I also respect the individual's ability to consider and very often act with a sense of forgiveness and understanding.

I relied upon my Christian faith for spiritual support, confirming my long-held convictions of the continuity of an existence, which we may still refer to as 'life' after what we refer to as death - the cessation of breathing.

After the Bradford Fire there remained in some people's minds the question as to how the fire could have been started by the ignition of a considerable amount of rubbish lying underneath the wooden stand which was demolished. The police investigation ruled out a deliberate act of arson, for purposes of claiming insurance or out of a sense of wickedness. Doubts remain about the conclusion of the investigation, which relied upon the exclusion of several possibilities.

Where there cannot be incontrovertible truth the nearest to this has to be accepted. If there has been an open, fully explained and documented investigation by a legitimate authority and a willingness to answer the question of any doubters, the public and those most closely concerned will be satisfied that no further investigation be held.

I was impressed by the reaction of the families of the victims of the Bradford Fire to their loss. Bradford, that great historical city, showed its true colours through its inhabitants who were eager to concentrate on creating memories and to care for the bereaved.

The annual memorial gathering is notable for its quiet reverence and exchange of acts of understanding and condolence. Not exactly 'life goes on' or 'these things happen', shallow responses compared to the profound effect the tragedy had on those most deeply affected. Instead, in my view, the annual gathering gives to all a feeling of continuity. This is not a placid unthinking humility, but rather a vibrant sense that there continues a presence which is unchanging; that there is truth in the proposition that 'life and death are one'.

James has been interviewed for an ITV programme to mark the 40th anniversary, showing on May 11th.

*James Turnbull*



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# THE FUTURE OF THE CHURCH OF ENGLAND

## ST. CUTHBERT'S LECTURE MARCH 29 2025

### THE REVEREND PROFESSOR MARTYN PERCY



Martyn Percy engaged and delighted his audience at Bolton Priory by his gently critical humour pointing up weaknesses common both to the Church and the English and by his deep understanding of the institution, historically and globally. His lecture moved towards careful consideration of ‘the signs of the times’, proposing that the Church re-assess its priorities, so that it can effectively build God’s Kingdom into the future. The lecture is well worth listening to and can be found on You Tube at [www.boltonpriory.org.uk](http://www.boltonpriory.org.uk).

Martyn Percy values humour: it’s a healthy sign to be able to laugh at yourself, and he told several anecdotes, including this one to point up a characteristic Anglican failing. On a day when too many people have died, the queue has built up at the pearly gates, and so the angels go to Jesus in a panic: how are they to cope with the crush? Jesus says, ‘Ask the question in Matthew 16: “But who do you say that I am?”’ A RC priest begins his reply: ‘Our Pope says - -’. The Fundamentalist begins: ‘The Bible says ---’. The Methodist says: ‘We were discussing that at our Conference - -’. All wrong, but the Anglican vicar says, ‘You are the Christ, you are the Son of the living God.’ ‘Well done, exactly right’, says the angel, but before the vicar steps through the pearly gates, he ruins his chance of speedy entry by adding: ‘But then again, on the other hand - -’.

Whether Anglicans are discussing hassocks, or women priests, or gay rights, the ‘yes, but’ response comes in. At one level this is funny, but it opens a window and has a dark side too. We have done this before, on slavery, on the re-marriage of divorcees, and even on vasectomies, the latter declared bad for the middle classes (we need more of them), but good for the working classes (we need fewer of them). The joke exposes the Anglican dilemma: how do you include everyone and yet have boundaries?

Prof. Percy categorised the Church of England as a moderately-sized Protestant denomination, but subject to the English failing of talking ourselves up and implying that the world would be much better if run by the English. Our sense of entitlement, he noted, is bemoaned by people from other cultures. We are still struggling to find ourselves in a new

world in which we are not as important as we once thought we were. So, within the Anglican Communion, it is not surprising that our national temperament often gets pushed back, as the Church overseas evolves, and the question emerges: how do you hold it all together, if you don't have a hierarchical structure?

What kind of governance will hold the Anglican Communion together with an Archbishop of Canterbury who is just one inter pares? We have no Curia, and nothing to say about how things might operate whether you dwell in Sidcup or the Seychelles. In Anglicanism authority is largely symbolic. What can an Archbishop do? The answer is, not a lot. And so, we are probably looking at the fragmentation of the Anglican Communion.

The Church of England is now 8 years away from its 500th anniversary. In 1534 becoming Head of the Church was Henry VIII's only option, if he was to have a chance of producing a male heir, and without that it seemed England would remain a second-division nation. So, Anglican origins lie in English national and international aspirations. What of Anglican tradition? How Protestant or Catholic was this new church? In 1536 a French ambassador noted the consequences of Henry's becoming the Head of the Church. He wrote home that the liturgy had remained the same but was performed in English. Since then, the liturgy has remained mildly Catholic. But look at the 39 Articles, and the theology is Protestant, identifying only two Sacraments, Baptism and Holy Communion. For the first 300 years the Via Media situated the Church of England between Swiss and German Protestantism, but in the 1830s the Oxford Movement reinvigorated the Catholic roots of its theology.

In today's Church of England many would have thought that informal worship with choruses was the future, but today the Book of Common Prayer flourishes. A liturgy with a resonance that draws from the past, and a predictable church order, root people in a way that choruses don't, and this appears to be attractive to Gen Z.

What of the future? What kind of Archbishop could run the Anglican Communion? The office needs reform before an appointment is made. To know what is needed from an Archbishop of Canterbury here in England, we have to read 'the signs of the times'. Issues of safeguarding, gender and sexuality are pressing, and over again the Church of England tends to appear painfully out of date. People ask what kind of body is it in relation to public life? How does it position itself? Of Parliament or Local Government, you can ask: 'What power have you got? How do you exercise it? How do we get rid of you? To whom are you accountable?'



You cannot ask these questions of the Church. Given the severe financial pressures on the Church, we now need an entirely new configuration. Prof. Percy asked: is the future bleak? Not so; because the Church of England is strongest and best and most authentic at the local level. This is where you find the life. A hundred years ago a diocese did not have a structure, other than perhaps a chaplain, a driver and a telephone. What else should a bishop be doing other than meeting people and encouraging the clergy? Structures have become ever more complex, and too much is conflated in the role of a bishop. One diocese has 6 communication officers. The hope for the future is the local, keeping, for example, this building of Bolton Priory open and well resourced. The conflict is between those who think the centre is important and those who think the local really matters. The amount of money it takes to run the elaborate structures of the Church of England is an enormous burden on local churches and most dioceses operate with serious structural deficits. Prof. Percy concluded by quoting a phrase from John Robinson's book, *The New Reformation*, (1966). Robinson opined that all the Church was ever meant to be is 'the construction hut on God's building site'. God's work is God's Kingdom. That's where the hope really is. We need a ground-up revolution.

*Editor*

## **BABY BASICS**

Update from Mary Vineall

Baby Basics is no longer functioning in Bradford, but I have now sourced two other projects: The Biasan Project which caters for asylum seekers, providing clothes and other necessities; and the other project is the Bradford Baby Bank. The Baby Bank is a charity dedicated to supporting families in need. Their mission is to ensure that every baby and young child in Bradford has the essential items they need to thrive. Through their donations and the support of dedicated volunteers, they provide items such as clothing, nappies, cots and other basic necessities. They are currently supporting over 40 families a week. I am still collecting items for the above projects and, as always, I am eternally grateful for the continued support you give me. Many thanks.

Mary Vineall – tel. 01756 753013

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# A NIGHT AT THE MUSICALS WITH INTERNATIONAL STARS

ALEXANDRA LOWE  
and CHRISTIAN LUNN

*Sunday evening 13 July at the Tithe Barn*

Champagne Reception, Canapés & Dinner.

Black Tie

*Raffle proceeds to the Priory Church*

Tickets £130 each or Table of Ten £1,1050

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**Beamsley Project**

Join Us for an afternoon of Floral Beauty and Fun at our “Floral Crowns of Glory” Event!

We are excited to invite you to a unique and colourful event that promises to be a highlight of

this summer! On 14th June 2025, come along to Addingham Memorial Hall for the much-anticipated Floral Crowns of Glory.

This event will showcase beautiful floral crowns, lovingly crafted by local volunteers. These stunning creations will be on display and judged for the first three prizes.

We’re also proud to share that this event is a fundraiser for the Beamsley Project Charitable Trust, a small charity located near Bolton Abbey. Beamsley provides self-catering holiday accommodation for adults and children with additional needs, offering a safe, fun and inclusive space for school groups, community groups as well as friends and families.

## **Entry Details:**

- **Date:** 14th June
- **Time:** Starting at 2pm
- **Location:** Addingham Memorial Hall, Main Street, Addingham, Ilkley LS29 0LZ
- **Cost:** £10 per person on the day (includes refreshments)
- **Queries:** contact Lynda Duttine at 07930 325508 or Jo Phyper 07385 139768

## EAT HONEY, FOR IT IS GOOD



The Book of Proverbs in chapter 24 states: ‘My son, eat honey, for it is good; and the honeycomb which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off’. To emphasise its significance, the writer compares wisdom to sweet honey. Those who seek will find; wisdom and fulfilment are closely linked. The writer confidently links well-being in humankind with abundant fruitfulness in the natural world.

This truth which seemed self-evident to ancient writers is one we are struggling to re-learn, as we become more aware of how modern farming practices and urban development have disrupted and diminished the abundant life of the natural world. According to the State of Nature Report (2016) 60% of bees and other pollinators are in decline. This is linked to the loss of our wildflower rich habitats, and the sad truth is that 97% of our wildflower meadows have been lost since the 1930s.

But it is not yet too late. The Yorkshire Dales Millennium Trust is working together with farmers, landowners and communities, to restore some wildflower meadows. The Trust has launched a Bee-Together project which aims to establish a B-line transport system, a series of ‘insect pathways’ running through our countryside and towns. The aim is to link existing wildlife areas together to create a network, rather like the railway, that weaves across the countryside. The Millennium Trust is focused on creating ‘B-lines’ between Leeds and Lancaster.

As we plan a summer display for our own gardens, we too can help. A bee-friendly garden offers a variety of flowers of different shapes and sizes. Different bees have different length tongues, so not all bees can feed on all flowers, and in the UK there are an amazing 270 species of bees. The vast majority of these are solitary bees that use the summer months to search for nectar and pollen to store in their nests.

At the same time worker honeybees and bumble bees forage to feed their ever-growing colonies. The UK’s bumble bees are in steep decline, and not only do we miss their loud buzz in our own gardens, but their role in pollinating crops is also crucial. Crisis for them could mean crisis for us! Two species of bumble bee have already become extinct, and of the remaining 24 species eight are currently listed as conservation priority species. Flowers that are favourites with bumble bees are borage, comfrey, viper’s bugloss and hyssop. Many edible plants are also good for bees, including strawberries, courgettes, tomatoes and apples, and many herbs too, including mint and chives. It’s worth looking out for the labels in shops and garden centres that point up plants that are ‘bee friendly’.

We can all do something that helps, even in a small way. After all, would we not prefer our countryside to have a richer soundscape, to be again the place of abundance that Tennyson celebrated in ‘A Fair Maid’, reminding his readers that though ‘every sound is sweet’, some are very special indeed:

Myriads of rivulets hurrying thro’ the lawn,  
The moan of doves in immemorial elms,  
And murmuring of innumerable bees.

*Joyce Simpson*



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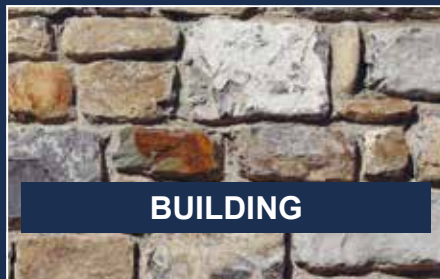
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