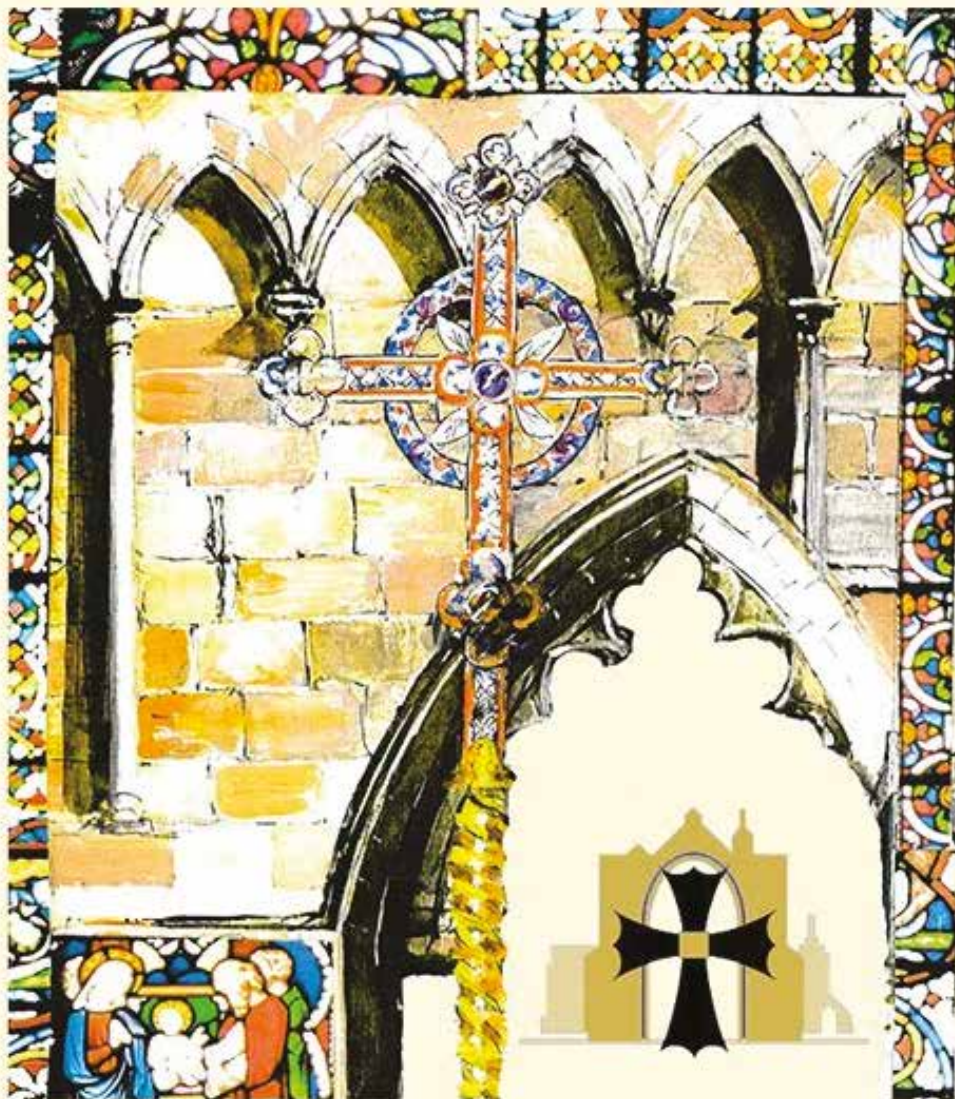


BOLTON ABBEY PARISH MAGAZINE



SEPTEMBER · OCTOBER
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office@boltonpriory.org.uk

The Rector

The Rectory, Bolton Abbey, Skipton BD23 6AL

rector@boltonpriory.org.uk

Deacon

Tony.Cantlow@leeds.anglican.org

Website

www.boltonpriory.org.uk

SUNDAY

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

WEDNESDAY

10.00	Holy Communion
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BAPTISMS, WEDDINGS and FUNERALS

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From Revd Nicholas Mercer

'Glory to God in the Highest' proclaimed the angels when they announced the birth of the Christ Child to the shepherds on Christmas Eve. These self-same words now adorn the new West Doors at Bolton Priory.

The words used by the angels are so relevant to those who visit Bolton Priory today. Like the angels on Christmas Eve, we too are proclaiming the Good News. The Good News is that our Saviour Christ the Lord was born here on earth, lived amongst us and has redeemed us through his precious blood. Like the angels before us, we too proclaim the Good News of the Gospel and announce to all who visit that we are working to establish God's Kingdom here on earth. There could not be a more fitting choice of words.

But the words also have a further resonance and that is with the grave of the late Canon Slaughter who was the priest-in-charge of Bolton Priory from 1978-1986. At the time, Bolton Priory was on the point of closure and Canon Slaughter raised the funds to put a roof on the Tower. This was completed in 1983 after a magnificent fund-raising effort. The Tower was subsequently described by Sir Simon Jenkins as a 'glorious ante-chamber to the House of God'.

But the reference to Canon Slaughter also reminds us about seasons. The 'Maurice Slaughter era' began in 1978 and arguably still continues to this day. However, the previous doors were marked with the dates 1558-1983, which was the period from the Reformation to the installation of the new doors. Like everything else, those doors have been renewed and are now dedicated to Charles III in 2023. As such, the new doors mark a new era. A new era of change but the same message. The same message proclaimed afresh in every generation. Like the angels before us we too can say, once again, *'Glory to God in the Highest'*.

Nicholas

REFLECTIONS ON 'CALLING', BY REVD TONY CANTLOW

It is very important to realise that as believers in Jesus Christ, we are *all* called by God. We are all called 'out of this world, and into His light'. (1 Peter 2:9) God calls us all into a relationship with Jesus for the purpose of being 'conformed to the image of his Son'. (Romans 8:29) God's purpose in calling us is twofold: for our good and His glory. (2 Thessalonians 2:13-14; 1 Peter 2:9) But what does 'being conformed to the image of Jesus Christ' mean?

Well, it begins with character, as revealed by St Paul in his letter to the Ephesians: 'To live a life worthy of your calling, be humble and gentle; be patient, bearing with one another in love. Keep the unity of the Spirit through the bond of peace'. (Ephesians 4: 1-3) That is the first calling we are all to fulfil.

But then there is the more specific calling, of living out what God has planned for your life. Answering our call is our response to what Christ has already done for us on the cross; sacrificing his life so that we may enjoy the Kingdom of God and receive eternal life. Therefore, I would suggest that answering God's call is the least we can do in return. It helps restore God's loving Kingdom on earth. It helps make the world a better place in the here and now.

It is a wonderful privilege to be a part of God's mission, but yes, it can be costly. The Life Application Bible describes it thus:

'There is a cost to following Jesus and each of us must be ready to serve, even when it requires sacrifice. What does Jesus want from us? Dedication, not half-hearted commitment. We can't pick and choose among Jesus' ideas and follow him selectively; we have to accept the cross along with the crown, judgement as well as mercy. We must count the cost and be willing to accept the cost. With our focus on Jesus, we should allow nothing to distract us from the manner of living a life in answer to his call.'

And, of course, it can be a call to many things. St Paul writes: 'We all have different gifts according to the grace given to each of us. Some are called to prophesy, some are called to serve, some are called to teach, to encourage, to give, to show mercy, some are called to lead, to preach'. (Romans 12: 6-21)

We all have a call as Christians to surrender our lives for the sake of the kingdom, so that it may flourish here on earth. And whatever that call may be, please embrace it! Don't make excuses. God doesn't like excuses! But give thanks to God in Christ, for calling each one of us by name.

THE CALL by George Herbert (1593 -1633)

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joyes in love.



George Herbert

Read this poem for its easy music, or you may like to listen to it in Vaughan Williams' gently flowing setting in his *Five Mystical Songs*. Herbert has borrowed from the love poets and written a serenade, or 'window song', but to his Master, Jesus. The poem is modest, yet masterly. It is a call to God ('Come') from the human speaker. It is also a personal response to the call from God to the speaker.

An intimate prayer is woven from biblical sources: the prayer at the end of *Revelation* ('Come, Lord Jesus'), combines with echoes of Old and New Testament ways of describing God, drawing particularly on the sayings of Christ recorded in *John*. Thus, the trio of nouns in the first stanza is *from* John 14: 'I am the way, the truth and the life: no man cometh unto the Father, but by me'. Herbert does what the reader of the Bible is invited to do; he reads the Bible in a deeply personal way: he adds 'my', thus making the text his own.

The poem has a formulaic structure. Each of the three nouns invited into the speaker's life in the opening line of each stanza, is then given a line to itself, in which a verb moves that noun into action, presenting the reader with a little puzzle. For example, we ponder: 'Such a Feast, as mends in length', and then get the point: a good party gets better as it goes on. Not all parties do that! Herbert is recalling Christ's first miracle, the marriage feast in Cana, when Jesus saved the day by turning water into good wine, and the merriment went on unhindered.

This formula shapes the poem, until the last line, where Herbert does not abandon the pattern, but enhances it. He transforms the noun, 'joy', into a verb, 'joyes'. This gives a final line in which 'joy' becomes the central verb, 'Heart' comes first, and 'love' has the triumphant last word. The Call has been fulfilled.

Joyce Simpson

BOLTON PRIORY DELIGHTS IN SENDING ITS FIRST WOMAN PRIEST



Rev. Lorna Heatley and parents: Michael and Carol

Bolton Priory rejoiced in the Ordination by the Bishop of Leeds, Rt. Revd Nick Baines, of Revd Lorna Heatley in Ripon Cathedral on Saturday June 29th. Lorna now serves as Assistant Curate in the Parish of St. Mary the Virgin, Richmond. This lively church, built on a hill sloping down to the River Swale, gave Lorna a warm welcome, and members of their congregation through Café Church had an early opportunity to listen to her in

conversation with Bishop John, as she told her story, and shared something of what makes her tick! Friends at Bolton Priory who have known Lorna since she was a child and supported her journey in faith, were delighted to share the joy of her Ordination.



Lorna and supporters: Mary and Mike Vineall; Betty Nelmes and Liz Higgins

SERVICE OF LICENSING BY THE BISHOP OF RIPON OF REVD TONY CANTLOW TO SERVE AS DEACON IN THE PARISH OF BOLTON ABBEY, JULY 14



The Rt Revd Bishop Anna Eltringham came to Bolton Priory to conduct the Licensing Service. Her address focused on the Eucharistic breaking of bread. In representing Christ's broken body, the consecrated bread takes all that is unjust and unfair in our broken world and holds it in tension with God's vision of justice and fullness of life for all. This vision, so contrary to the human instinct for greed, inspires us to share what we have with the people who never have enough. Bishop Anna

spoke of a dance in which the people of God are both grateful receivers and joyful givers, reaching out, valuing people, and gathering them into love. The bishop recognised the part Tony will play in this dance. As our deacon, he represents us in the world, and presents us through his prayer to God. She explained that during a service of Holy Communion, the deacon sometimes calls people to make their confession; the deacon prepares the table for Holy Communion; and it is the deacon's words that resound in our ears as we return to our ordinary lives. In Common Worship, the deacon says: 'Go in peace to love and serve the Lord'. At Bolton Priory at the close of a Book of Common Prayer service, the words are: 'The Lord be with you. Go in the peace of Christ'.

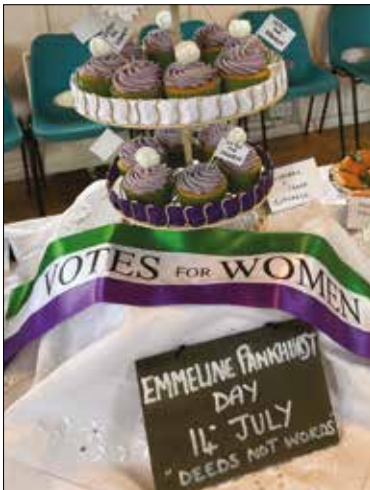
VOTES FOR WOMEN



*Emmeline Pankhurst
c. 1913 Wikipedia*

Following the Licensing Service, Bishop Anna, herself one of the first generation of women bishops in the Church of England, was delighted to find that the social ritual of coffee after the service had become a July 14 celebration of the life and work of Emmeline Pankhurst and the Suffragette Movement, created by expert bakers, Carol Dawson and Julie Anson. Emmeline was born in Manchester on July 14, 1858, and following marriage to her lawyer husband, Richard Pankhurst, also a strong believer in women's equality, she devoted her life to the campaign for women's voting rights, a campaign that included militant action, and for Emmeline

and her daughters spells in prison and the horrific experience of hunger strikes and being force-fed. Bishop Anna spoke about creating opportunities to ensure her own daughters understand women's struggle to achieve the right to vote, and reminded us that the struggle is not over: in many parts of the world women still lack educational opportunity and cannot participate in public life.



Note the sash: purple for dignity, white for purity and green for hope.



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BEING A DEACON IN TODAY'S CHURCH

I am often asked to explain the difference between the ministry of a deacon and that of a priest. In this article I will attempt to answer that question and give a brief account of the history relating to the Diaconate - or the office of deacon.

Scholarly debate generally agrees that the origins of the office are found in The Acts of the Apostles (6: 1-5) describing the 'Seven Chosen to Serve'. 1 Timothy (3: 8-13) then describes the 'qualifications of deacons'. As early as the second and third centuries a threefold pattern of bishop, presbyter (or priest) and deacon became established as the pattern of ordained ministry throughout the Church.

In the *Common Worship* liturgy for the Ordination of Deacons, the Bishop says:

'Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.'

Deacons are ministers of pastoral care on behalf of bishop and priest; they carry Christ's compassion to the forgotten corners of society and ensure that the needy receive practical help. Through their role in the liturgy, deacons bring the concerns and petitions of the wider community, within which they minister day by day, to the heart of the Church's worship, in order that these concerns may be laid upon the altar and placed at the foot of the cross. Deacons thus share in the apostolic ministry, being sent by Christ, through the Church as missionaries to carry forward his saving work.

This is an inward calling that may be discerned by the bishop and his advisers where a candidate has a calling and aptitude for a life-long ministry that is inextricably related to the word, the sacraments and pastoral care, but is suited more to an assisting than to a presiding role in relation to both the sacraments and the leadership of the community.

Diaconal ministry has a focus therefore on service and outreach rather than outright leadership. Although many functions are shared by both deacon and

priest, a parish deacon is usually engaged primarily in pastoral, liturgical and outreach ministry rather than the leadership of a Church community.

Rather confusingly, there are deacons of two types in today's Church.

'Transitional Deacons' are called to be priests but begin their ministry ordained as deacons and then, usually after a year, are ordained as priests.

'Distinctive Deacons' are those called specifically to the servant related office of deacon and usually remain as deacons throughout their life of ministry.

In brief, there is a maxim that describes this nicely: A priest serves by leading. A deacon leads by serving.

The report, *The Distinctive Diaconate*, produced by the Diocese of Salisbury describes many functions of a deacon, and states that a deacon:

- Is at the door of the church to greet people, particularly those encountered in ministry in the local area, helping them to cross the threshold into worship;
- Is on the edges and boundaries of society;
- Is a two-way go-between or agent between church and world, straddling the boundary and helping others to cross it;
- Brings the needs of the world over the boundary into church and interprets them in intercession;
- Sends people out from worship into the world, in peace and for service;
- Is a catalyst for Christian discipleship in the mission space between worship and the world;
- Brings the pastoral ministry of the church to people in need, seeking out the lonely, the forgotten, the marginalised, the sick, those in trouble.

My ministry as a deacon at Bolton Priory is part-time. I do not receive pay (a stipend), so I will also continue to live and work in Carleton as the almshouse warden.

On a more personal note, if you do have any further questions relating to ministry and calling, whether lay or ordained, please do not hesitate to contact me. I will be glad to assist!

Revd Tony Cantlow

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SEASON OF CREATION

We met in Rome, celebrating the Feast of St Bede, John Wilkins and I. I knew him by name, as editor of *The Tablet*. We soon discovered that we shared a passion for birds. Two days later, I took him to the Villa Ada, Rome's loveliest park, where we could hear nightingales sing. Thank you, St Bede, for thoughtfully dying in May, the month of months for birdsong.

Our Lord invited us to 'look at the birds of the air' (Matthew 6:26), and Christians over the centuries have accepted his invitation. Helen Waddell's delightful *Beasts and Saints* translates many of the medieval stories: St Columba bidding one of his brothers to care for a weary 'pilgrim guest', a migrating crane; St Malo hosting a nesting wren in his cloak, St Kevin, a nesting blackbird in his cupped hand; St Werburga restoring to life a wild goose; St Bartholomew on Farne Island being summoned by a seaduck to rescue her duckling.

In the sixteenth century, Michael Drayton described entering Noah's Ark 'all feathered things yet ever known to men, From the huge roc unto the little wren.' Three centuries later, Gerard Manley Hopkins was reminded of Christ by the power and beauty of a hovering kestrel. In June, I was blessed to spend a week at a meeting in Mondaye, a Norbertine Abbey near Bayeux. The community of canons care for their land so well that it is a haven of birdlife: clouds of swallows, swifts and martins, rarer in the surrounding farmland, circled the evening skies. Our own community at Boarbank Hall in Cumbria has this spring restarted an annual 'retreat' for birdwatchers, entitled 'Two Wings and Some Prayers'.



Parakeets in Kew Gardens

We share enough with birds to sense our kinship with them. They too live in a visual, daytime, world, respond to colour, communicate through song. They too build homes, guard territories, bond in pairs, protect and nurture their young. Yet we can only marvel as envious outsiders while they soar, flap, hover, twist, roll and dive through the air. Moreover, the birds themselves are vastly different one from another: pelicans, parakeets and puffins; hawfinches, herons and hummingbirds; kingfishers, kittiwakes and kites.

As the birdsong that was loud in May quietens into autumn, the Church begins to celebrate Creationtide. This ecumenical season starts on 1st September, the first day of the Orthodox ecclesial year, embraces the time of harvest festivals, and concludes on 4th October, the Feast of St Francis, Patron Saint of ecology. We are invited to reflect on the myriad creatures that share the life of our planet, in the light of our faith in God, Creator of all that exists.

Birds can help us with this precisely because they are both like and unlike us. They are like us enough to reveal their kinship as fellow-creatures of a loving God. They are unlike us enough to remind us that the Creator's activity is not limited by our categories. When we pause to admire creatures that are beautiful in ways beyond ours, we pay homage to a Maker far greater than our imagination.

Sparrowhawks and spoonbills are marvellous not because they are almost human, but

because, in their very difference, they point to something and Someone incomparably vaster than our little minds. A thrush's song echoing through a wood speaks to us of a larger world, one of which we are not the centre.



Puffin with lesser sand eels

To believe that the world is created is to see it as a gift of love. When we give thanks for the delicacy of a goldcrest, we go beyond gratitude for what is our own to a wider praise of the 'Maker of all things visible'. When we wonder at the nest of a weaver bird, we expand our sense of the Wisdom 'through whom all things were made'. When we rejoice at the exuberant song of the mounting skylark, we enrich our understanding of 'the Lord, the giver of Life.' For God was not made in the image of Man. As human beings, on the other hand, to be made in the image of God is to find our joy in so much more than what is merely human. Nothing that is God's is alien to us.

The Season of Creation gives us space to grieve for the harm to our common home, to repent, to make new resolutions. As Christians, however, we must begin with gratitude, wonder and joy for a world that is, to paraphrase St Paul, immeasurably more than we could ever ask or imagine.


For more information about residential events at Boarbank, see www.boarbankhall.org.uk. This article was first published in The Tablet.

Sr. Margaret Atkins OSA



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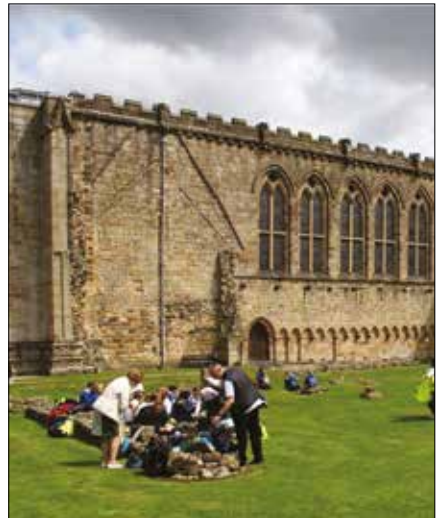
BOLTON PRIORY WELCOMES THE CHILDREN



On July 16th the Rector welcomed the children of two primary schools, and through lively questioning engaged their interest in the story of Bolton Priory from the arrival of the Augustinian Canons

in the mid - 12th century to the ecologically sensitive changes of recent years. Following a visit to St. Stephen's in January, the Rector has given strong support to this writing project on the theme of refugees. For all participants it has involved crossing borders, making a journey of cultural exchange, sharing resilience and discovering unexpected friendship. The project could not have been delivered without the strong support of school staff and the two head teachers:

Mr. Paul Urry of St. Stephen's C of E Primary School, West Bowling, Bradford, and Mrs Charity Orviss of the Boyle and Petyt C of E Primary School, Bolton Abbey.



STEPPING INTO UNFAMILIAR SHOES

It's been a privilege to work with St Stephen's and the Boyle and Petyt Primary Schools on a joint project exploring the experience of refugees through a process of collaborative story-making. These two schools are very different: one a small, rural school in Skipton (one of the boys introduced us to his horses); the other large, located in inner city Bradford ('It's big! Is this a secondary school?' a visiting child asked on arrival). At each, I worked with a group of twenty-four students from Years Five and Six.

To begin with, I worked with each school individually. The children were greeted with a life-sized, masking-taped bedroom floorplan. Each student drew an object, inspired by something from their own bedroom, and placed it in the room. (Screwed up drawings, a punchbag, trophies, a faded family picture, a sleeping cat). Together the children created a character, prompted by these objects. The students were enthusiastic, sharing ideas and asking questions. Why was Maisie having nightmares? What'd happened to Sydney's mother? We became a community of writers, invested in our characters, our confidence growing.

I confronted the groups with a dilemma. Their character had to leave their home and travel to a 'camp'. They didn't know why. There was social unrest. They had a decision to make – which objects to take. There was uproar when someone suggested we should leave the cat. At each point, the children had opportunities to write. Many of them were keen to capture the story. I even had to encourage some students to close their journals for breaktime!

In the next phase of the project the two groups visited one another. Our story gave them a context and point of connection. It emerged that their characters knew one another, having made friends through a gaming app. In the story, when Sydney's transport didn't arrive, she asked Maisie for help. As the children travelled, they jotted down sights, sounds and feelings. A teacher remarked that they'd entered the story deeply. One of the children dropped a water bottle; there were nearly tears. It had been a moment to reflect on the vulnerability of their character – how a displaced person might feel.

Introducing the two very different groups was a challenge. At first, a mass of green jerseys moved separately from a sea of blue jumpers.

But, with a quick warm up game, boundaries dissolved into green-and-blue-topped children talking excitedly and introducing their characters. There was a buzz. Friends were made. Stories were exchanged. Post-it Note poems were written.

The Boyle and Petyt School has a woodland area, which became our 'camp'. New friends rushed into the foliage with tarpaulins, ropes and crates. Children negotiated, helping one another. Returning to the hall, we mapped the 'camp'. At the end of the day, another dilemma. The camp was cleared, and the two characters separated.

The next day, I returned to each school separately. Our characters were hiding. They'd discovered a secret message about a 'sanctuary'. I set a challenge – to write to their lost friend with news. And so, the story continued, each group writing to the other.

On the 16th July, the two groups met for a final time in Bolton Priory – our characters' 'sanctuary'. In the story, the Priory became 'the good place', where food, fresh clothing and shelter were provided; a place of reunion, where separated friends found each other with relief and joy and were embraced by a loving family waiting for them. After a picnic lunch in the Priory ruins, the story was performed. Two readers from each of seven groups presented, in their own words, an episode from the story, bringing to life the story of Sydney and Maisie in a unique performance, a fitting celebration of the whole adventure.

It can be hard to organise this sort of project, especially working across two schools. Calendars are full and curriculum pressures mean creative work is often marginalised, but the gains are multifaceted. Not only have the children grown as writers and learnt something about refugees, they've engaged emotionally, negotiated and problem-solved. They've *experienced* something. Such story-based work is memorable. Most importantly, perhaps, they've made new, possibly unexpected, friends, and stepped into unfamiliar shoes.

Dr Daniel Ingram-Brown

Daniel Ingram-Brown is an award-winning, middle-grade author based in Yorkshire. His book, *Bea's Witch: A ghostly coming-of-age story* (Collective Ink Books, 2021), draws on his experience as an adoptive father to highlight the challenges faced by children in care.

Glimpsing what the Children Wrote

bonnie

I don't know where I am; I feel alone,
hungry and lost. I was told I was going
somewhere safe. I don't think hiding is
safe. The sky is a murky grey with
thunder and lightning. There is a smell
of fire and a look of destruction. I have
no idea where Sydney has gone. What
do I do? Where do I go? I am sitting on
a hay bale. Before I know it, night falls
and the dark creeps in.

what is this PLACE?

I see multiple fires lit in the distance,
People stealing from each other's
shelters,
Guards shooting left and right
making sure no one escapes,
What is this place?

I smell the burning stench of smoke,
And the unbearable whiff of manure,
Expired tinned food cooking that
makes everyone sick,
What is this place?

I hear arguing all around the camp,
Little kids crying for their mums,
Guards barking 'move and get shot!'
What is this place?

I feel nettles stinging my feet whilst I
run through the grass
The rain against my skin and my
damp clothes,
I'm exhausted but I need to keep
moving,
Get me out of this place!

Sophie, Gaby, Mischa and Vadanah used their journals to
inspire a poem based on Sydney's arrival at the camp.

It is titled What Is This Place?

They elected to write using the senses as inspiration.



SEPTEMBER

01 SUNDAY

TRINITY 14

9.15 Liquid Family Service

07 Saturday

9.00 Meeting for those wishing to marry at the Priory

13.00 Marriage Service for William Clarke and Sarah Heseltine

08 SUNDAY

TRINITY 15

Service of Holy Communion to commemorate the second anniversary of His Majesty's Accession to the Throne

14 Saturday

Holy Cross Day

15 SUNDAY

TRINITY 16

18 Wednesday 10.30 The Phoenix Singers to sing in Church

21 Saturday

St Matthew

22 SUNDAY

TRINITY 17

29 SUNDAY

ST MICHAEL AND ALL ANGELS

12.00 Interment of ashes, Pat Mitton

OCTOBER

06 SUNDAY

HARVEST FESTIVAL

10.30 All Age Service

12.00 Holy Baptism, Ralph Stringwell

Harvest Lunch

13 SUNDAY

TRINITY 20

12.00 Holy Baptism, Hugo Donald

18 Friday

St Luke

19 Saturday

13.00 Marriage Service for Tom Trower and Sarah Muir

20 SUNDAY

TRINITY 21

23 Wednesday The Phoenix Singers in Church

26 Saturday

13.30 Marriage Service for Daniel Potter and Marisa Chodakowski

27 SUNDAY

TRINITY 22

28 Monday

St Simon and St Jude

JOINT SUNG EUCHARIST AND LIQUID WORSHIP FOR HARVEST

There will be an all-age service for Harvest Festival. We hope those who normally attend the Liquid Family Service will come along and join us.

NOVEMBER

01 Friday		All Saints Day
	16.30	Evening Prayer with commemoration of the Faithful departed
03 SUNDAY		TRINITY 23
	9.15	Liquid Family Service
09 Saturday	11.30	Marriage Service for Christopher Gatenby and Laura Proctor
10 SUNDAY		REMEMBRANCE SUNDAY
	16.00	Cantores Salicium with a Remembrance Day Concert
16 Saturday		Marriage Service for Ben Fairhurst and Lizzie Roulston

Please note the information given for the diary is correct at the time of going to press but please check with the Priory church website in case of any changes and/or additions - boltonpriory.org.uk

HARVEST FESTIVAL Sunday 06 October 10.30 All Age Service

Your gifts of fruit, preserves, tins and non-perishables are eagerly anticipated. The Skipton Food Bank is always one of our beneficiaries. If you know of any other good homes, please let Margaret know. Nonperishable harvest produce can be left in the Church and Church Office nearer the time; everything else can be left on the Thursday and Friday. The Church will be decorated for Harvest in the morning of Friday 4th. Fresh produce can be brought in on Saturday and added to the hay bales which will be in place.

Please be generous with your gifts.

The Priory Church, Bolton Abbey Bolton Abbey Village Hall

HARVEST LUNCH

**Sunday 6th October 2024
12 noon for 12.30 pm**

**Tickets £14 Please bring your own drink
Raffle Tickets available from the Church Office**

Lunch will be meat and potato pie with a vegetarian option and all the usual trimmings. We hope some of you will bring along a pudding. Please let Margaret know your choice.

FROM THE PARISH REGISTERS

MARRIAGE SERVICE

01 June	Henry Horlor and Rebecca Fardell
08 June	Thomas Heseltine and Emily Eaton
15 June	Alexander Romanos and Beth Jeffries
20 June	Michael Richardson and Joanne Frith
29 June	Edward Day and Rosannah Smith
06 July	Ben Fawcett and Charlotte Burrows
23 July	Tyler Davis and Emma Williams
25 July	Kelvin Charles and Charlotte Bridge

FUNERAL SERVICE

27 June	Pat Mitton
05 July	Peggy Pritchard
17 July	Harry Fell

INTERMENT OF ASHES

21 July	Cynthis Heseltine
28 July	Keith Feather

HYMN BOOKS

The New Common Praise Hymn Books are now being used. Our grateful thanks go to the Friends of Bolton Priory who donated these to the Priory. The others have been given to Kildwick Church where the Revd Mike Green looks after 4 churches and tells us that when they have a larger service, he has to take extra hymn books every time, so this will be a great help for him.

BOLTON PRIORY SUMMER CONCERT SERIES

We are most grateful to The Concert Committee for the 2024 season of summer concerts. Over many years The Committee has undertaken sterling work, providing us with many hours of enriching music, and we are most grateful to all who have served. The current Committee is now retiring, and we express to each member our warm appreciation for their contribution, but especially we thank Lyn Bartlett and Val Middleton who in recent years have directed the Committee, as Co-Chairs. For information from our new director, Michael Hudson, please see page 37.

THE MACMILLAN COFFEE MORNING

We are yet again going to raise vital funds for Macmillan Cancer, 'The World's Biggest Coffee Morning'. This is one of the most successful one day fundraising events in the UK. Ours will be held on Wednesday 24 September in Bolton Abbey Village Hall from 10.30 to 12.00. Tickets are £6 and available from the Church Office, before the 10.30 Sunday service and on the day. If you can't come, we would appreciate any donation to help us towards our goal. There will be homemade cakes and preserves on sale as well as a raffle with an array of prizes.

Donations towards the cake stall and to serve with coffee will be gratefully accepted. Any leftover garden produce will be sold in the Tower and on the day. This can be left in Church or the Church Office.

The response to this charity in Bolton Abbey has always been extremely generous. People, from both the local area and the Priory Church donate and spend generously to support this cause. Let us try and match last year's magnificent total.

Some people had a coffee morning in their own home, and you can do that this year if you can't make it on the day. This could involve just your own household, a small group of neighbours, or friends. The official date for the Coffee Morning is Friday 27 September, but you can hold yours whenever you would like. Small or big, tea or coffee – a Coffee Morning is whatever you want to make it.

If you would rather just give a donation, please send a cheque made out to The Priory Church, Bolton Abbey and send it to The Church Office, Bolton Abbey, Skipton BD23 6AL, or if you are in Church before the day, they can be left in the Macmillan box.

Offers of help on the day, cakes and raffle prizes will be gratefully appreciated. Please contact Margaret Cody 01756 710238.



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TRIBUTE TO DR. TIMOTHY RAYMOND Director of Music at Bolton Priory 2012-2024

Since 2012 Dr. Timothy Raymond, affectionately known as Tim by all at Bolton Priory, has served as Director of Music, and become widely known in the region as a brilliant organist. Born in 1953, he studied at the Royal College of Music with John Lambert (Composition) and Ralph Downes (Organ) and at the Universities of London, Keele, Reading and Aberdeen. During a successful career he has become known as a composer, performer (organ/piano), musicologist and lecturer. From 1994 to 2009 he was Head of Composition and Contemporary Music at the Royal Welsh College of Music and Drama.

Throughout his tenure at Bolton Priory Tim has delighted the congregation, not least by the range of his repertoire. He has won the deep and respectful loyalty of the Choir by his outstanding gifts as a musician, but also by the depth of his caring friendship for the Choir and its individual members.

Tim is a fine interpreter of the work of Messiaen, and his playing of this challenging composer has had power to transport sensitive listeners into enhanced awareness of the presence of God. But Tim has also been an inspirational guide to much earlier music, and under his direction the Choir has performed plain chant from the 7th century. Tim has always put a good deal of thought into the repertoire for the great Festivals of Christmas and Easter, demanding the best from the Choir and delighting the congregation, taking us all on voyages of musical discovery, that invite spiritual exploration. Additionally, Tim has wonderfully supported the Priory's ministry to wedding couples and to mourners by his sensitive playing and accompanying during the Occasional Offices. For so many who have made just one visit to Bolton Priory, Tim's fine playing of the organ has left a memorable impression.

Tim is also a highly regarded composer, and venues as diverse as De Ijsbreker (Amsterdam), Glasgow Royal Concert Hall, the cathedrals of Ghent and Hartford (USA), and the Wales Millennium Centre (Cardiff) have featured his work. In 2010 the BBC National Orchestra of Wales gave the first performance of his composition, *Dreaming of Easter*. A critic noted that 'its shifting moods are quite haunting' and praised the work's 'beautiful and exciting use of instrumental colour'. Again and again, Tim returns for inspiration to the Christian Catholic tradition, as in his pieces *Ave Regina Caelorum* for Wind Orchestra, *Caritas Pater Est* for organ, and *Hymn Tune Harmonies* for flute, clarinet, violin, and piano. Most recently, Bolton Priory was the setting for the first performance of Tim's song cycle, *Chaos in Fourteen Lines*, interpreting some sonnets by Edna St. Vincent Millay, beautifully sung by Rowena Thornton, and accompanied by Margaret Bruce.

We are most thankful for all Tim has given to Bolton Priory, and we wish him and his wife all the very best for the future.

TO PEAL A WELCOME

In January 1539 Prior Moone had no choice but to surrender his Priory to the Royal Commissioners who made an inventory of goods removed or sold. The silver, chalices and crosses, were reserved for the King. Lead stripped from the roof of the church and from the roofs of various dwellings close by was reserved for Thomas Cromwell. That was his 'cut' of the spoils. His too were 'four bells found hanging there', in the central tower. How silent the valley must have seemed to workers in the fields or cottagers busy with household tasks, when the bells no longer rang out, telling them that the Canons were called to sing the Office or to celebrate Mass in the Priory Church. And so there was throughout England a sense of grief and loss, evoked so poignantly in Shakespeare's line: 'Bare ruined choirs where late the sweet birds sang'.

But in Prior Moone's west tower, left partly built and unroofed at the Dissolution, in the south west corner is a doorway with a flight of steps leading to the roof and to a turret which has long housed the single church bell, which was made by Samuel Smith of York and is inscribed:

VENITE EXULTEMUS DOMINO 1695

A bell turret, possibly dating from 1695 was replaced in 1803, and again in 1985, as part of the major re-creation of the Church at Bolton Priory, undertaken by that man of faith and vision, Canon Maurice Slaughter. Canon Slaughter rebuilt the congregation as he restored the fabric, and through a team of guides, volunteers from the congregation, he invited visitors to come inside and enjoy the quiet and peace of the Priory.



The trio that worked together to re-vitalise Bolton Priory are shown here in a newspaper cutting: Donald Wood, wearing a trilby, Church Warden; Neil Hartley, Parish Architect, and Canon Maurice Slaughter. Donald Wood was the blacksmith at the Forge Garage; he had a dour manner but was a very nice man. Together with his brother, Jack, who was upfront, laughing and bubbly,

Donald ran the Forge as a hub for the village. They sold everything mechanical; they could get you a tractor; they sold wellies; and they did school runs. Jack was more the blacksmith, whilst Donald ran the taxi service. If you look closely at the forge doors, you can still see the horn burns from marking the horns of the sheep, to identify which farmer owned which sheep.

Neil Hartley asked Barratt's of Silsden to coat the wood of the new belfry with preservative. Recently Malcolm Barratt attended Sunday service at the Priory and

spoke of his thirty years at the head of a firm started by his grandfather in 1896, and now in the hands of his grandson. In the early 1980s Malcolm applied wood preservative to the belfry and coated the roof timbers in the Priory with cuprinol and gilded the angels. He recalled climbing ten steps to each stage as he mounted a scaffold on wheels, and with a mate assisting, painted the angels. Half a dozen



people were needed to move the scaffold along with the two decorators perched in their eyrie, holding on hard until the scaffold stopped wobbling!

Forty years later the belltower has recently been restored by Andy Braithwaite of Dale Construction Ltd. His highly skilled joiner, another Andy, reconstructed *in situ* the base of the belfry, cutting out pieces of rotten wood and carefully inserting as necessary fresh pieces of wood, without dismantling the whole of the bell tower. If it had been taken down for repair, costs would have increased enormously, to possibly £1,000 per day. The 1985 bell tower was made of oak; the turret has been restored with a wood less susceptible to rot, and again well coated with preservative paint. Next time you approach the Priory from the Old School, look up and see for yourself!

Matt Hey and Joyce Simpson
Photos Courtesy of Matt Hey



WILL WE REMEMBER THEM?

With the surrender of France in June 1940 preparations for a victory celebration began in Germany, for that country was not alone in thinking that Britain would soon follow. Churchill's announcement that 'The Battle of Britain is about to begin' therefore came as a surprise, as preparations for an invasion had not been made. But the Royal Navy (whose contribution is often overlooked) was still intact, and the German High Command realised that such an operation stood a chance of success only if they first destroyed the RAF. The Luftwaffe was therefore given four days in which to eliminate fighter command, and the invasion was scheduled for mid-September.

Britain had long feared an aerial assault, and the premature introduction of a total blackout had already increased the number of road deaths by 600 a month. But it was July before attacks on shipping and coastal installations began, followed in August by raids on airfields and in September by the main assault on centres of government and the civilian population. Yet by opting for constant harassment rather than pitched battles, by skilful direction of fighters towards enemy aircraft, and by exploiting lulls due to bad weather or changes of tactics, the British air defences survived and inflicted significant damage. Indeed by mid-September the feasibility of the operation was being questioned in Germany, and it was agreed that there should be one more attempt in the form of a massive raid launched on September 15th. It failed.

It was a victory at last; it was a victory that caused plans for an invasion to be abandoned; it was a victory that convinced America that Britain might well survive; but above all, for those who had seen the night skies illuminated by the blaze of ruined cities, it was deliverance. Churchill's assessment of this victory is well known. Less well known is the fact that, when rehearsing his speech, he used the phrase: 'Never in the history of mankind was so much owed . . .'. Hearing this, General 'Pug' Ismay asked: 'What about Jesus and his disciples?' 'Good old Pug', replied Churchill, changing at once to the now familiar: 'Never in the field of human conflict was so much owed by so many to so few'. The words captured the mood of the time and for many years the third Sunday in September was celebrated as Battle of Britain Sunday. Have our preservation and the achievements and sacrifices of The Few been forgotten?

O King of kings, O Lord of hosts, whose throne is lifted high
Above the nations of the earth, the armies of the sky.
The spirits of the perfected may give their nobler songs,
But we, Thy children, worship thee, to whom all praise belongs.

Malcolm Parsons

IN LOVING MEMORY OF PAT MITTON (1942-2024)



Pat was born in Bury, into a loving family, and as a child and young woman she attended Chesham Unitarian Church, where she played the piano, and took part in shows and pantomimes, often as principal boy, with 'the best legs in the business', as her sisters say. Her love of music came from those early experiences and grew to encompass everything from musicals and jazz to opera and Bob Dylan.

Pat met Bill in Bury, where Pat was a receptionist and Bill a Civil Engineer. It was love at first sight and lasted 57 years. Bill moved jobs to Northumberland, where they had two boys, Simeon and Russell, then to West Yorkshire. Life became extremely busy; they all did outdoor sports: camping, swimming, running and hiking. Pat ran the London marathon. They went on camping holidays in Europe as well as the UK. Pat did Fashion and Design at night school and became very good at making clothes for herself and the boys. She studied hard to be a nursery nurse, worked in a special needs school, and made time to foster children. Pat also worked in a bakery, as a GP receptionist, ran her own home nursery group, and worked in other nurseries too.

When the boys moved on to University, Pat and Bill joined the Achille Ratti Climbing Club, and from 1987 for 37 years, weekends and holidays were spent in the Lake District and in Wales, staying in mountain huts, exploring the mountains on foot and bike, and swimming in the lakes. For most of those years they were accompanied by their red setter dogs, Fliss and Echo. Pat and Bill made a lot of friends at the Achille Ratti, a club founded by a RC bishop, where they were welcomed to take part in the celebration of the Mass in the Club Chapel, Our Lady of the Snows, on a Saturday night.

When Russell moved to Thailand for work, Pat and Bill spent holidays with them in Thailand and other parts of Europe and Asia, in winter and summer. Wherever they travelled, Pat carried on with her outdoor and swimming activities, even though from mid-life she was afflicted with rheumatoid arthritis. Everywhere she went, Pat would talk with the people she met, and she made and kept many friends. At home Pat loved her garden: she took hundreds of photos of her garden every year. In her later years, when her mobility was restricted, she planned the places for the flowers, both wild flowers and potted plants, and sat out in her small conservatory, 'her shed', with a view of the flowers, with Bill, her friends, and more often than not music playing.

Pat, like Bill, was a Christian throughout her life, and involved in Youth activities and the Salvation Army. Pat's special project was Herncliffe Care Home, Keighley, where she visited patients in the home every week over several years, to offer company, someone to talk to, and to many she was the only friend they had.

In later years Pat and Bill's Friday routine became a swim at Skipton Pool, lunch at the Abbey Tea Rooms, and a walk from there to Bolton Priory along the River Wharfe, with an ice cream. Of all the walks they did, this was their favourite, and Bolton Priory became their special place where they came for worship.

Pat lived a lifetime of love and care. What better legacy is there? Yet, her sons affirmed that there is a better legacy: their Mum spent a lifetime listening to God's small voice, reassured of his presence and peace. That kept her going, gave her a hope for the future, and the hope included Jesus' promise of eternal life to all who believe. Following her death, as Bill, Simeon and Russell looked at her prayer books and the notes she had scribbled down, they found her hope of peace, her clear faith and her simple trust in God were plain to see. She had finished life's race, run the race set out for her, and her close family knew that Jesus would, as he promised, be there to welcome her into heaven, to say, 'Well done good and loyal servant, well done'.

Editor, drawn from the Tribute composed by Bill, Russell and Simeon.



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‘MUSIC GIVES A SOUL TO THE UNIVERSE, WINGS TO THE MIND, FLIGHT TO THE IMAGINATION AND LIFE TO EVERYTHING.’ PLATO

I was somewhat surprised and more than a little daunted when the Rector approached me last year and asked if I would consider becoming the new Co-ordinator for the Priory Church’s Summer Concert Series. Music has been my main passion, outside my professional academic life, for as long as I can remember. For me nothing reflects the diversity, glory and beauty of the Divine more eloquently than Music. I have sung in choirs large and small for over 60 years, directing one and playing in several music groups. My special interest is the sacred music of the Tudor period.

Nestling in the glorious countryside of the Yorkshire Dales, the historic Priory Church has a rich cultural and musical heritage, based in an edifice of great beauty with excellent acoustics - a natural concert venue. My vision for the Summer Concert Series as we go forward is to build on the firm foundations laid by the present team, showcasing excellence in music by performers from our locality, region and beyond, commensurate with the heritage and beauty of the Priory. We shall be welcoming back some old friends to perform along with new guests to the Series, presenting orchestral and choral works reflecting the Priory’s cultural heritage and history, and its association with St Mary and St Cuthbert. We will keep you updated through the Parish Magazine as planning and preparation progresses. Looking further ahead we are exploring some exciting possibilities that I hope will broaden and develop further our musical contribution to the cultural life of rural North Yorkshire.

I do hope you are looking forward to the future of the Summer Concert Series as much as I am.

Michael Hudson, Director, Summer Concert Series, Bolton Priory

WHAT OUR VISITORS SAY

- Lovely stained glass windows. Our Lord’s life in a glance.
- So very interesting and thought provoking. A peaceful place full of awe and wonder.
- Loved the church so much. It’s so calm. Remember Zaina was here on a rainy day (from Bangladesh).

In June and July we had visitors from Australia, Austria, Belize, Bosnia, Canada, Costa Rica, France, Germany, Hong Kong, Hungary, India, Indonesia, Iran, Kenya, Kurdistan, Lithuania, Macedonia, Malta, Netherlands, Pakistan, Peru, Philippines, Poland, New Zealand, Spain, Sri Lanka, Sweden, Thailand, USA, Uzbekistan.

In June we had 6960 visitors and in July, 8110.

Liz Higgins

BOLTON PRIORY CELEBRATES THE FIRST BOOK OF COMMON PRAYER



On Sunday June 9th 2024, after the morning celebration of Sung Eucharist, members of the congregation and visitors came to the Boyle Room for coffee and discovered that expert bakers, Carol Dawson and Julie Anson, had created a delectable spread in celebration of the 475th Anniversary of the first *Book of Common Prayer*, long ago commanded to be placed in every church by Whitsunday, June 9th 1549. Family prayer books adorned the table, and the centrepiece was a beautiful lemon cake. A cake, both bitter and sweet, is a fitting tribute to a book that was revolutionary in its energy for overturning the past, and a book that pioneered liturgy written in the English

language. This *Book of Common Prayer* was written in resonant, memorable prose, so hauntingly beautiful that it has entered the collective consciousness of English people and reached the hearts and minds of generations across five hundred years.

The compiler was Thomas Cranmer, appointed Archbishop of Canterbury in 1533 by Henry VIII, who continued to serve through the reign of his young successor, Edward VI. From the beginning Cranmer was committed to making worship comprehensible, and so to introducing services in the English language, replacing Latin. Sadly, he failed to take account of the significance of the Cornish language as an expression of ethnic identity amongst the people of the South West, most of whom remained fiercely loyal to the Catholic faith.



In a region of poor economic conditions, enforcing the English language led to an

explosion of popular anger and initiated an uprising, known as The Prayer Book Rebellion. The rebels demanded restoration of the Mass in Latin; that the laity receive only the bread, and not Communion in both kinds; the restoration of prayers for souls in Purgatory; and the rebuilding of the abbeys. Only after two months of hostilities in which thousands died was the rebellion brutally put down by the authorities, and the rebel leaders executed.

Those using the *Book of Common Prayer* for the first time felt the disturbance to the old Latin ritual; yet this new book was heir to the Roman rite. Cranmer drew closely from a thousand years of tradition, translating from the Latin liturgy, especially from the Sarum Rite, which had developed in Salisbury in the thirteenth century, and was widely used in England. *The Book of Common Prayer* is one of the most extraordinary books in world history. Matins and Evensong were based on the medieval hours, sung every day by monks, including the pre-Reformation Canons of Bolton Priory, but for the first time those Psalms and readings from Scripture are transposed into the vernacular. The offices of Matins and Evensong became the accompaniment to everyday life, a verbal (and musical) rhythm repeated each week, a background to the life of family, farming and business, and the place where the concerns of every day folk were seen through the prism of eternal Love.

It has been argued that through its daily offices *The Book of Common Prayer* has reached into the lives of more people, here and across the world, than the works of Shakespeare. In Baptism we receive the sign of the cross ‘in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under his banner against sin, the world and the devil, and to continue his faithful soldier and servant until thy life’s end’. In Matrimony the bride groom promises his bride to ‘love her, comfort her, honour, and keep her in sickness and in health’. And as we say farewell to those we have loved, we are taught to come to terms with our own mortality: ‘Earth to earth, ashes to ashes, dust to dust’. These weighty phrases from the Burial of the Dead are a literal translation from the Latin of the Sarum Rite. The words of the *Book of Common Prayer* over many generations have been the means of coming to terms with pain, pleasure and sorrow, as well as lifting our hearts in worship of the Creator.

The Book of Common Prayer is a treasure that the Congregation of Bolton Priory highly values, and yet many were ‘surprised by joy’ in discovering the festive theme Julie and Carol had chosen, and the delicious lemon cake was much enjoyed!

Joyce Simpson

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BOLTON ABBEY'S STEPPING STONES

Following the piece on the restoration of Bolton Abbey's ancient stepping stones, a regular reader, Christopher Liddle, of Harrogate was in touch to share this very special photograph of the River Wharfe and the stepping stones, taken in the 1890s, before the footbridge was built in 1899.

The photograph was passed down to Christopher from his great Aunts.

Christopher's connection with Bolton Priory is through his mother, Mary Young, who was a member of the choir during the 1930s. Mary was married at the Priory and Christopher was christened there in 1948.

Family links with the Priory so often endure across the generations, like stepping stones in the river of time, and speak clearly of the affection Bolton Priory and its beautiful setting continue to inspire.

Editor



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