

*Parish of Pontefract  
St Giles' with St Mary*



*April 2021*

## Please Note

Obviously the actual occurrence of any event outlined in the magazine this month is completely out of our control. This e-magazine is simply produced in the hope that its pages promise a return to normality as soon as possible.

For up to date information about the progress we are making, make sure you download the weekly notice sheet from the website -

<http://www.stgilespontefract.org.uk/weekly-notices-2/>

Hopefully as matters improve we can return, soon to a printed copy of the magazine.

God bless and keep you all safe.

The Editorial team

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**ALTHOUGH THE CHURCH IS NOW OPEN FOR PRIVATE PRAYER, WE WOULD ASK YOU PLEASE TO NOTE AND ABIDE BY THE FOLLOWING GUIDELINES, WHICH ARE CURRENTLY IN PLACE.**

### **CORONAVIRUS GUIDELINES**

- ◆ Please respect social distancing
- ◆ Use hand sanitiser in Reception on entry
- ◆ Use hand sanitiser next to North door on exit
- ◆ If you wish to light a candle, obtain a taper from Reception and dispose of it in the sand tray by the candle stand
- ◆ Use only the plastic chairs provided.
- ◆ Follow the one-way system
- ◆ Refrain from socialising with people, in or out of church, who are not in your household.

Thank you for your cooperation.

## PARISH OF PONTEFRAC T

### St Giles' with St Mary

Canon June writes:

My little three-and-a-half-year-old grandson was 'recorded' telling a story whilst sat at the dining room table. The story began ominously with: 'it was a dark night,' words said with a hint of menace in his young voice. As he built the story (to the amusement of his hearers) it included several named relatives who had fallen into a ditch, criminals who were also in the ditch and some 'scary animals' who thankfully ate the criminals! Those in the ditch got out with a 'jump' and a 'hop' onto the path, to be collected in mummy's Skoda (the rescue truck) and taken to the house. Once safely there, he pronounced 'the end.'

The story was full of rich details: a dark night, the place of the ditch named as Hildenborough in Kent, with a second ditch appearing later in nearby Dunston Green. His aunty and grand-dad ('pops') felt sick whilst in the ditch, so he gave vivid details of that, which I'm sparing you!

It took at least 5 minutes to tell this story and the facial expressions to accompany its telling were priceless. All the usual features of a good story were present: an engaging opening, colourful characters, rich detail, context, dialogue which forwards the plot and then provides the final resolution. For 3.5 years he did pretty well, but he does love to read books.

On Easter Sunday we hear the story of Jesus' resurrection, each gospel writer adding his own emphasis and details that make a richer whole than just the story told independently by each writer:

**Mark (chapter 16:1-19)** ends his gospel with the women, early on the first day of the week, when the sun had risen, finding the empty tomb and then fleeing because they were afraid. Later Christian tradition found this ending so lacking in hope, they supplied additional endings to make up for it which detail Jesus' appearances to Mary Magdalen, the two travellers on the road and then his appearance to the eleven disciples who are commissioned to go out and preach the good news.

**Matthew (chapter 28)** has a very dramatic account of the resurrection: Mary Magdalen and 'the other Mary' going to the tomb, encounter a sudden earthquake, the angel of the Lord descending from heaven and rolling back the stone, the guards falling over in a trance and the angel reminding them 'He is not here, but has risen,' before commissioning the women to proclaim the gospel to the whole world.

**Luke (chapter 24)** tells of how the woman on the first day of the week, visit the tomb, see the removed stone, enter the tomb, and are addressed by two men in dazzling clothes; they then rush away to tell the eleven disciples, who don't believe them, except Peter who then runs to the tomb, looks in, sees the discarded linen cloths and returns home amazed! The first resurrection appearance of Jesus is made later to two travellers walking the Emmaus Road, encountering then a stranger who when breaking bread at supper is revealed as the risen Lord (a marvellous story in itself).

**John (chapter 20-21)** is 'the' resurrection gospel. It is 'still dark' when Mary arrives at the tomb and discovers the stone had been rolled away. She runs to Peter and 'the other disciple' who in turn run swiftly to the tomb, only to enter and find the discarded linen wrappings along with the cloth that had been carefully placed on Jesus' head. Mary stands outside weeping, looks into the tomb, sees two angels, turns around and then encounters Jesus who addresses her by name, but she supposes to be the gardener. On from there numerous resurrection appearances occur to the disciples, more than any other gospel. All lead to a commission by Jesus to further action in bearing witness to the good news of the resurrection.

And so each apostle tells the story, in their way, and in doing so invites us to listen in and cherish the details that speak resurrection hope to us. This Easter, why not read all four accounts afresh and ask yourself:

- How does this story speak to me, now, in this place and time?
- What details do I notice (details matter!) and why might I notice them above others?
- Which gospel account do I most warm to? What in the story 'makes my heart burn within me'?

A blessed Easter to you all.

Canon June

## *Maundy Thursday, time to wash feet*

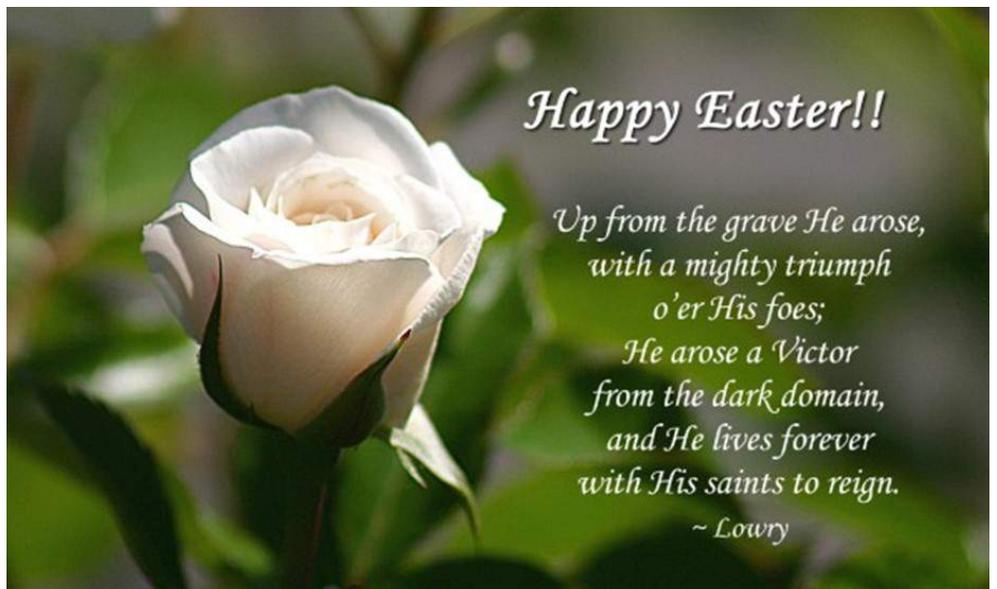
Maundy Thursday is famous for two things. The first is one of the final acts that Jesus did before His death: the washing of His own disciples' feet (see John 13). Jesus washed His disciples' feet for a purpose: "A new command I give you: Love one another. As I have loved you, so you must love one another." His disciples were to love through service, not domination, of one another.

In Latin, the opening phrase of this sentence is '*mandatum novum do vobis*'. The word 'mundy' is thus a corruption of the Latin 'mandatum' (or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ.

But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion.

Jesus and His close friends had met in a secret upper room to share the Passover meal together - for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as He, the Lamb of God, prepared to die for the sins of the whole world. John's gospel makes it clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.

The congregation at St Mary's Church, Chequerfield, would like to wish everyone at St Giles' a peaceful and joyous Easter.



## *Good Friday, the day the Son of God died for you*

Good Friday is the day on which Jesus died on the cross. He was crucified at 9 a.m. in the morning, and died six hours later, at 3pm. It is the most solemn day in the Christian year, and is widely marked by the removal of all decorations from churches. In Lutheran churches, the day was marked by the reading of the passion narrative in a gospel, a practice which lies behind the 'passions' composed by Johann Sebastian Bach (1685 – 1750). Both the St Matthew Passion and the St John Passion have their origins in this observance of Good Friday.

The custom of observing a period of three hours' devotion from 12 midday to 3 pm on Good Friday goes back to the 18th century. The 'Three Hours of the Cross' often take the form of an extended meditation on the 'Seven Last Words from the Cross', with periods of silence, prayer, or hymn-singing.

Luke's account of the crucifixion (Luke 23:32-43) emphasises the mocking of the crowd, *'If you are the king of the Jews, save yourself'* (35,37,39). In their view a Messiah does not hang on a cross and suffer. In considering the two men who were crucified with Jesus, we are also confronted with the issue of how Jesus secures salvation for us.

The words of one of those crucified with Jesus reflected the crowd's taunts: *'Aren't you the Christ? Save yourself and us.'* He highlights the question of Jesus' identity: how can He save others, when He cannot save Himself from death? He failed to see that the cross itself was the means of salvation.

So - what kind of Messiah was Jesus?

The other criminal's response in his last moments is a moving expression of faith. When challenging the other man, he spoke of the utter injustice of the crucifixion: *'this man has done nothing wrong.'* He perceived the truth that Jesus was indeed the Messiah. In a wonderful picture of grace, *'remember me when You come into Your kingdom'*, the second thief confessed his guilt and secured Jesus' forgiveness and mercy.

In reply, Jesus promised the man life from the moment of death; *'Today you will be with Me in paradise.'* Jesus used the picture of a *walled garden* to help the man understand His promise of protection and security in God's love and acceptance eternally.

## *News from Mara Majengo Parish—from a recent email*

Praise the name of God, it is with God's grace that I am writing to pass greetings from Christians of St. George Majengo parish to Christians of St. Giles' during the final days of the Lent period.

It is hard with us as we mourn our president who passed away a week ago. Last time you wrote saying that due to COVID 19 you don't physically meet as a Church, but hold your services online, how is the situation now?

We have been holding prayers against the pandemic and asking God to remove this satanic infection limiting the Gospel of Jesus Christ.

During the Sunday session we had songs of praise and entertainment from Tumaini choir (A Majengo Parish Children's Choir)

Attached find a small clip and picture during the Sunday service

Felix omondi- Link officer



# *Easter Story Biscuits for young children*

Prep. Time: 20 minutes

Total Time: 1 day

## **Ingredients:**

110 grams of pecan nuts

5 grams vinegar

3 egg whites

1 pinch salt

200 grams sugar

large plastic bag

wooden spoon

tape

Bible

## **Instructions:**

Preheat oven to 150C

Place pecans in the plastic bag and let the children beat them with the wooden spoon to break into small pieces. Explain that after Jesus was arrested, He was beaten by the Roman soldiers.

**Read John 19:1-3.**

Let each child smell the vinegar. Put vinegar into mixing bowl. Explain that when Jesus was thirsty on the cross He was given vinegar to drink.

**Read John 19:28-30.**

Add egg whites to vinegar. Eggs represent life. Explain that Jesus gave His life to give us life.

**Read John 10:10-11.**

Sprinkle a little salt into each child's hand. Let them taste it and brush the rest into the bowl. Explain that this represents the salty tears shed by Jesus'

followers, and the bitterness of our own sin.

**Read Luke 23:27.**

So far the ingredients are not very appetising...

Add sugar. Explain that the sweetest part of the story is that Jesus died because He loves us. He wants us to know and belong to Him.

**Read Ps. 34:8 and John 3:16.**

Beat with a mixer on high speed until stiff peaks are formed. Explain that the colour white represents the purity in God's eyes of those whose sins have been cleansed by Jesus.

**Read Isaiah 1:18 and John 3:1-3.**

Fold in broken nuts.

Drop by teaspoons onto non-stick baking parchment-covered baking sheet. Explain that each mound represents the rocky tomb where Jesus' body was laid.

**Read Matthew 27:57-60.**

Put the baking sheet in the oven, close the door and turn the oven OFF. Give each child a piece of tape and seal the oven door. Explain that Jesus' tomb was sealed.

**Read Matthew 27:65-66.**

GO TO BED! Explain that they may feel sad to leave them in the oven overnight. Jesus' followers felt despair when the tomb was sealed.

**Read John 16:20 and 22.**

On Easter morning, open the oven and give everyone a cookie. Notice the cracked surface and take a bite. The cookies are hollow! On the first Easter Jesus' followers were amazed to find the tomb open and empty.

**Read Matthew 28:1-9.**

## *EASTER, the most joyful day of the year*

Easter is the most joyful day of the year for Christians. Christ has died for our sins. We are forgiven. Christ has risen! We are redeemed! We can look forward to an eternity in His joy! Hallelujah!

The Good News of Jesus Christ is a message so simple that you can explain it to someone in a few minutes. It is so profound that for the rest of their lives they will still be 'growing' in their Christian walk with God.

Why does the date move around so much? Because the date of Passover moves around, and according to the biblical account, Easter is tied to the Passover. Passover celebrates the Israelites' exodus from Egypt, and it lasts for seven days, from the middle of the Hebrew month of Nisan, which equates to late March or early April.

Sir Isaac Newton was one of the first to use the Hebrew lunar calendar to come up with firm dates for the first Good Friday: Friday 7<sup>th</sup> April 30 AD or Friday 3<sup>rd</sup> April, 33 AD with Easter Day falling two days later. Modern scholars continue to think these two Fridays to be the most likely.

Most people will tell you that Easter falls on the first Sunday after the first full moon after the Spring Equinox, which is broadly true. But the precise calculations are complicated and involve something called an 'ecclesiastical full moon', which is not the same as the moon in the sky. The earliest possible date for Easter in the West is 22<sup>nd</sup> March, which last fell in 1818. The latest is 25<sup>th</sup> April, which last happened in 1943.

Why the name, 'Easter'? In almost every European language, the festival's name comes from 'Pesach', the Hebrew word for Passover. The Germanic word 'Easter', however, seems to come from *Eostre*, a Saxon fertility goddess mentioned by the Venerable Bede. He thought that the Saxons worshipped her in 'Eostur month,' but may have confused her with the classical dawn goddesses like *Eos* and *Aurora*, whose names mean 'shining in the east'. So, Easter might have meant simply 'beginning month' – a good time for starting up again after a long winter.

Finally, why Easter eggs? On one hand, they are an ancient symbol of birth in most European cultures. On the other hand, hens start laying regularly again each Spring. Since eggs were forbidden during Lent, it's easy to see how decorating and eating them became a practical way to celebrate Easter.

### *Easter morning, the 'Other' Mary*

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

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

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

The dark cloud from which she was delivered may have been sexual, we are not told. What we do know is that the two Marys stood together at the cross, the Blessed Virgin and the woman rescued from who knows what darkness and despair.

The second great moment for her was as unexpected as it was momentous. She had gone with other women to the tomb of Jesus and found it empty. An angelic figure told them that Jesus was not there, He had risen – and the others drifted off. But Mary stayed, reluctant to leave it like that. She became

aware of a man nearby, whom she took to be the gardener. She explained to him that the body of 'her Lord' had been taken away and she didn't know where to find Him.

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

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

Janet Robinson would like to wish everyone a very happy Easter. Instead of sending Easter cards this year, she will be making a donation.



### *Easter faith in atheist Russia*

Three years after the Russian Revolution of 1917, a great anti-God rally was arranged in Kiev. The powerful orator Bukharin was sent from Moscow, and for an hour he demolished the Christian faith with argument, abuse and ridicule. At the end there was silence.

Then a man rose and asked to speak. He was a priest of the Russian Orthodox Church. He went and stood next to Bukharin. Facing the people, he raised his arms and spoke just three triumphant words: 'Christ is risen!'

At once the entire assembly rose to their feet and gave the joyful response, 'He is risen indeed!' It was a devastating moment for an atheist politician, who had no answer to give to this ancient Easter liturgy. He had not realised he was simply too late: how can you convince people that God does not exist when they have already encountered Him?

As a member of St Marys church in Chequerfield, Josie Harrison wanted to share one of her favourite poems with you. Thank you, Josie.

*The Windhover*

*To Christ our Lord*

I caught this morning morning's minion, kingdom  
of daylight's dauphin, dapple-dawn-drawn Falcon, in his riding  
Of the rolling level underneath him steady air, and striding  
High there, how he rung upon the rein of a wimpling wing  
In his ecstasy! then off, off forth on swing,  
As a skate's heel sweeps smooth on a bow-bend: the hurl and gliding  
Rebuffed the big wind. My heart in hiding  
Stirred for a bird,—the achieve of, the mastery of the thing!

Brute beauty and valour and act, oh, air, pride, plume, here  
Buckle! AND the fire that breaks from thee then, a billion  
Times told lovelier, more dangerous, O my chevalier!

No wonder of it: shéer plód makes plough down sillion  
Shine, and blue-bleak embers, ah my dear,  
Fall, gall themselves, and gash gold-vermillion.

*Gerard Manley Hopkins*

*BISHOP TONY Presiding*

*Sunday, 18th April*

Please join us for public worship on Sunday, 18th April at 10.15am when Bishop Tony, Bishop of Wakefield, will be our President and Preacher.

Please remember to book in for this service as numbers are very close to our maximum capacity.



# Carleton Theatre Group

If anyone wishes to join us, with a view to considering acting or helping backstage, etc, please phone  
Ruth Connor on 01977 792100, or  
Brenda Smith (01977 700052).

## St Giles' Websites

<http://www.stgilespontefract.org.uk/>

<http://www.stgilescentrepontefract.org.uk/>

Our Church Administrator, Vivienne, deals with any amendments, additions or changes to the above websites.

Contact Vivienne by email at [stgileschurchpontefract@gmail.com](mailto:stgileschurchpontefract@gmail.com)

The Calendar and bookings will still be handled by

Bill Bradley e mail [W.R.T.Bradley@btinternet.com](mailto:W.R.T.Bradley@btinternet.com)



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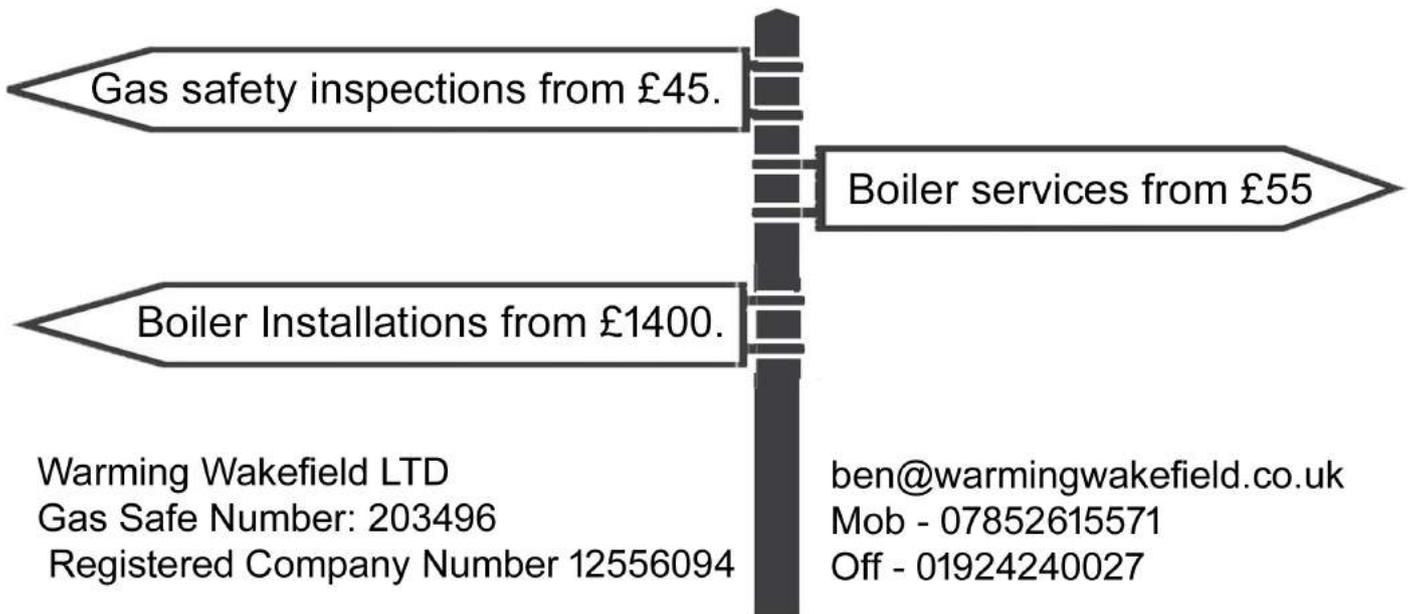




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## NOTES FROM THE PCC MEETING ON 16 MARCH 2021, HELD VIA ZOOM

There were 14 members present with 4 apologies received.

The **Minutes of the last meeting**, held on 26<sup>th</sup> January 2021 were accepted as a true and accurate record, with just three items arising. Two new microphones have now been bought and they have been set up through the sound desk, which is now working correctly, and the overall sound quality is now much improved. The hearing loop is still to be tested and this will be done in due course with the use of a hearing loop tester. The service for the Licensing of readers has now been postponed from the proposed date of 3 October, however, the event will still take place at St Giles' at a date to be arranged. Canon June has written to Wakefield Council regarding her parking fine, but is still awaiting a reply before she pays the fine.

**Correspondence** has been received from Bishop Nick thanking the PCC for paying the Parish Share for 2020 in full. Approval was received from Bishop Tony and the Archdeacon, for the extension to our temporary closure due to the national lockdown. They are now aware that St Giles will reopen for public worship from Passion Sunday, 21<sup>st</sup> March. Two emails have been received from the Link parish of Mara. It was good to hear from them particularly how the Covid-19 pandemic has impacted on them. Prayers for Mara will be reinstated on a monthly basis. A working document has been drawn up highlighting the main dates and changes in the easing of lockdown restrictions following the government's publication of its 'Roadmap out of Lockdown' and how these changes affect the church. Our risk assessment continues to be update updated each time there are changes in the government's lockdown easing.

Karen Glynn has expressed an interest in overseeing this year's contribution to **Heritage Week** and submitted some suggestions for what might be possible in line with current Covid-19 guidelines. Last year Bruce Dalglish submitted a video to Pontefract Civic Society for inclusion in the online event and this was also shown on the St Giles' website. **The Pontefract Showcase** is also due to take place between 27<sup>th</sup> and 31<sup>st</sup> March and Bruce Dalglish will look at resources available for this.

David Leigh provided a **Finance Report**, which showed that the overall difference between Income and Expenditure in the account is approximately £1k, although no Parish Share contributions have yet been paid. £3k will be paid monthly to the Diocese although an initial amount of £9k will be paid at the end of March. The Food Share and Pantry Club account is owed £10k from grants received last year and now that their bank account has now been set up, this money can be transferred. Direct Giving is holding up well with approximately three-quarters of the congregation giving regularly via the bank. A Gift

Aid claim will be submitted at the beginning of the new financial year and a VAT reclaim will be submitted by the end of March. A Safeguarding report was submitted by Karen MacDonald, Parish Safeguarding Officer. She is currently awaiting the new Safeguarding dashboard from the diocese, which will allow us to record centrally our training records, policy and procedures and details of those requiring DBS checks and renewal dates.

Peter Lavine submitted a report on **Fabric, Health & Safety**. Repainting of the bell frame is due to start on 12 April and is estimated to last for two weeks.

Work on the South Nave roof is due to start on 8 April although scaffolding will arrive prior to this. The work is estimated to take four weeks, depending on the weather. Decorating in church is ongoing but is nearing completion for this year.

The Health & Safety Policy was circulated to the PCC prior to the meeting as it is due for review. All members of the PCC accepted the policy. The PAT inspection is due to take place on Monday, 22 March and will include items from the Food Share and Pantry Club. The Lightning Conductor was recently tested and, once again, we have a satisfactory report. Alarm problems continue due to a problem with pigeons on the roof. When they take off as a flock, this can cause the alarm to be triggered. Canon June thanked Peter for all the work he does behind the scenes.

Some room lettings will be starting again in the **St Giles' Centre** in due course and hopefully we may see more changes in the next few months.

The **Food Share and Pantry Club** have received an award of £500 from the Wakefield Recovery Grant as well as an additional grant of £2k from a central government fund. Once lockdown restrictions ease, it is hoped that volunteers will be able to return. Canon June gave her thanks to Paul and Ann Harris for all the time they dedicate to this project.

A **Deanery Synod Report** was submitted by Maureen Gummerson.

The **APCM** has been set for Sunday, 25<sup>th</sup> April following the morning service. Three members of the PCC are due to step down (Ulric Murray, Linda Atkins and Barbara Sessford), however, they are all able to reapply for election. Two representatives from St Mary's are also due to stand down (Ann Harris and Frank Ward), but again they are able to reapply for election. Forms for re-election would need to be proposed and seconded by members of St Mary's.

One member would be expected to be the Pro-Warden for St Mary's. Any members not wishing to stand for re-election were asked to let Canon June know. A list of those nominated as sides people would need to be received prior to the APCM in order that they can be approved and appointed at the first meeting of the PCC following the APCM. This PCC meeting will be held after the closing of the APCM on 25<sup>th</sup> April and will also include appointment of the

Secretary, Treasurer and Vice-Chair. Churchwardens have to be elected each year but are no longer required to stand down after 6 years following the rescinding of the 6-year rule at the APCM last year.

**Notes from the Chair** included: Public worship resumes on Passion Sunday, 21<sup>st</sup> March. A programme has been put together for Holy Week and Easter, although there is some scaling back as not all things are permissible under the current lockdown regulations, ie no washing of feet, no Palm Sunday procession, singing etc.

The **Date of the Next Meeting** was set as Sunday, 25<sup>th</sup> April following the APCM and this will be to appoint officers and then the PCC will meet again on Tuesday, 11<sup>th</sup> May at 7.00pm.

The meeting finished with a closing prayer from Canon June.

## *23<sup>rd</sup> April: St George—our patron saint who isn't English*

The English have a patron saint who isn't English, about whom next to nothing is known for sure, and who, just possibly, may not have existed at all. But that didn't stop St George being patriotically invoked in many battles, notably at Agincourt and in the Crusades, and of course it is his cross that adorns the flags of English football fans to this day.

It's most likely that St George was a soldier, a Christian who was martyred for his faith somewhere in Palestine, possibly at Lydda, in the early fourth century. At some point in the early centuries of the Church he became associated with wider military concerns, being regarded as the patron saint of the Byzantine armies. There is no doubt that St George was held as an example of the 'godly soldier', one who served Christ as bravely and truly as he served his king and country.

The story of George and the dragon is of much later date and no one seems to know where it comes from. By the Middle Ages, when George was being honoured in stained glass, the dragon had become an invaluable and invariable visual element, so that for most people the two are inseparable. Pub signs have a lot to answer for here: 'The George and Dragon'.

However, it's probably more profitable to concentrate on his role as a man who witnessed to his faith in the difficult setting of military service, and in the end was martyred for his faithfulness to Christ. The idea of the 'Christian soldier' was, of course, much loved by the Victorian hymn-

writers - 'Onward, Christian soldiers!' The soldier needs discipline. The heart of his commitment is to obedience. The battle cannot be avoided nor the enemy appeased. He marches and fights alongside others, and he is loyal to his comrades. In the end, if the battle is won, he receives the garlands of victory, the final reward of those who overcome evil.

St George's Day presents a challenge and an opportunity. The challenge is to distance the message of his life from the militarism and triumphalism that can easily attach itself to anything connected to soldiers and fighting. The opportunity is to celebrate the ideal of the 'Christian soldier' - one who submits to discipline, sets out to obey God truly, does not avoid the inevitable battle with all that is unjust, wrong and hateful in our world, and marches alongside others fighting the same noble cause.

Discipline, obedience, courage, fellowship and loyalty - they're not the most popular virtues today, but that doesn't mean that they don't deserve our admiration.

In Zagreb, Croatia, there are two statues depicting St George slaying the dragon; in Finland there are over twenty; in Sweden some thirty statues. In fact England shares St George with Venice, Genoa, Portugal, Ethiopia and Catalonia among others as their patron saint and many of these places have their own celebrations and ceremonies in his honour.

*St George and the Dragon in Storkyrkan, the Cathedral of St Nicolas in Stockholm.  
Courtesy of Bruce Dalglish.*



## *URGENT APPEAL*

If anyone has any carrier bags that they can spare, please could you bring them into church as soon as possible. We are desperately short of them in the Food Share and Pantry Club.

With grateful thanks  
Ann Harris

*26<sup>th</sup> April: Mark, disciple, apostle, writer of the second gospel*

Mark, whose home in Jerusalem became a place of rest for Jesus and His 12 apostles, is considered the traditional author of the second gospel. He is also usually identified as the young man, described in Mark 14:51, who followed Christ after his arrest and then escaped capture by leaving his clothes behind.

Papias, in 130, said that in later years Mark became Peter's interpreter. If so, then this close friendship would have been how Mark gathered so much information about Jesus' life. Peter referred to him affectionately as his 'son'.

Mark was also a companion to Paul on his journeys. When Paul was held captive at Rome, Mark was with him, helping him. Mark's Gospel, most likely written in Italy, perhaps in Rome, is the earliest account we have of the life of Jesus. Mark died about 74 AD.

Early in the 9th century Mark's body was brought to Venice, whose patron he became, and there it has remained to this day. The symbol of Mark as an evangelist is the lion, and is much in evidence in Venice.

## Y.M.C.A. Charity Shop

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# A Stitch in Time



*Alterations for all occasions*

*Sarah Brightmore*  
Owner

sarahsbright1996@gmail.com

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money for a  
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and for the  
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# Tiddlywinks

Service and Fun for the  
**'Under 5s'**

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## Thursdays

(during term time)

At St Giles' Church

**10.30 a.m. till 11.45a.m.**

Refreshments available - small donation

COME AND JOIN US



Andrew J. Peaker

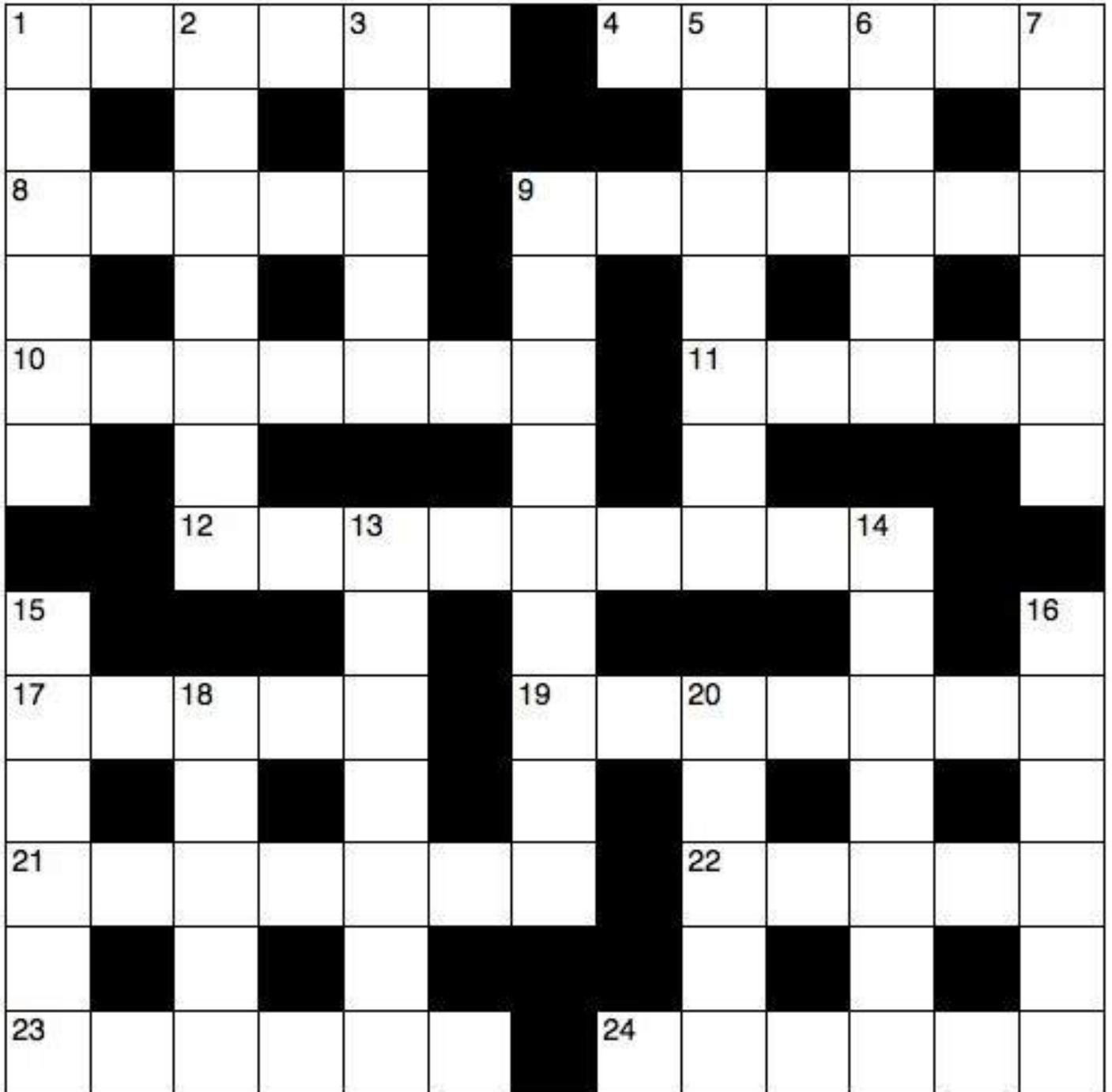
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## Crossword Clues



### Across

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 'Unless I see the nail marks — — hands, I will not believe it' (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah's message (Jeremiah 36:25) (7)
- 10 Baptist minister and controversial founder of America's Moral

- Majority, Jerry — (7)
- 11 'Look, here is — .Why shouldn't I be baptized?' (Acts 8:36) (5)
- 12 Repossessed (Gen 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3–4) (5)
- 19 'Moses was not aware that his face was — because he had spoken with the Lord' (Ex 34:29) (7)
- 21 Roonwit, C.S. Lewis's half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 'The lot fell to Matthias; so he was added to the — apostles' (Acts 1:26) (6)
- 24 'I was sick and you looked after me, I was in — and you came to visit me' (Matthew 25:36) (6)

## Down

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

Answers can be found on page 41



# AJK Legal Services

## Wills and Lasting Power of Attorneys

AJK Legal Services are specialists in the preparation and writing of Wills and Lasting Power of Attorneys.

We pride ourselves on a quality service provided in the comfort of your own home.

Alison Knox, our founder member, is a Chartered Legal Executive with over 30 years Legal experience in a local Solicitors practice.

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Alison Knox

Tel: 07812-700301

Email: [AJKlegalservices@gmail.com](mailto:AJKlegalservices@gmail.com)



AJK Legal Services  
4 Fairways Court  
Darrington  
WF8 3DH



**Citizens Advice Wakefield District continue to offer a full range of advice and help during the lockdown period.**

**We can help with benefits claims including advice and support on setting up claims for Universal Credit; we can help you deal with debts and give advice if your employment has been affected.**

**We are free, confidential, independent and impartial**

**We are able to offer advice & assistance via telephone, email or webchat**

**(Debt/Benefits/Housing/Employment/Family)**

**Telephone 03444 111 444**

**(Universal Credit – Help to Claim)**

**Telephone 0800 144 8 444**

**(Consumer goods, services, digital, events, travel etc.)**

**Telephone 0808 223 1133**

**Email us via**

**[www.wakefielddistrictcab.co.uk](http://www.wakefielddistrictcab.co.uk)**

**Web chat with us at**

**[www.citizensadvice.org.uk/about-us/contact-us/contact-us/contact-us/](http://www.citizensadvice.org.uk/about-us/contact-us/contact-us/contact-us/)**

**Citizens Advice Wakefield District is a registered charity. Although part of the national Citizens Advice network we are independent and run locally for the residents of Wakefield District.**

## *God in the Arts*

*Editor: The Rev Michael Burgess continues his series on God and the Arts with a look at 'The Supper at Emmaus' by Caravaggio. It now hangs in the National Gallery.*



### **Come, risen Lord, and deign to be our guest**

I like the story of the vestry noticeboard of a church in Hampshire: after a Holy Week performance of Stainer's 'Crucifixion', the choirmaster wrote: "The Crucifixion" – well done, everyone! Later that day, someone had added, 'The Resurrection – well done, God!'

For the two disciples treading the road to Emmaus, there was no such sense of victory and celebration. Their minds and hearts were numb with the sense of loss and failure. They had seen their Lord tried and crucified. As Luke recounts that walk in his Gospel, he shows how it began with absence and loss, but journeyed to presence. It was a road that took the disciples from blindness and despair to sight and insight. They talked over past events with the stranger who joined them, and Luke uses ten different Greek words to describe that conversation – all stages in their understanding. And when they share a meal with the stranger, who becomes the host, taking the bread and giving thanks, then the understanding becomes vision and insight.

That meal is the theme of Caravaggio's painting of 1601, 'The Supper at Emmaus.' Caravaggio had a reputation for being a violent, irrational artist, given to bouts of anger and forced to spend part of his life in exile in Naples and Sicily. His paintings as well as his lifestyle shocked and provoked

comment. This portrayal of Jesus with a plump, youthful face and his depiction of the apostles as ordinary labourers upset the church authorities. But by giving Jesus a beardless face, Caravaggio was trying to show Him in the new likeness of Resurrection – an Easter image of our Lord. The light from that Easter Jesus fills the scene as the two disciples look on, astonished and finally understanding.

When we read the Gospel, we are drawn into the scene. For Caravaggio the movement is the other way: the scene reaches out to us from the canvas. Look at the outstretched hand of Jesus, the elbow of one disciple and the left hand of the other: they are being projected into our world. And that basket of fruit, full of apples and figs and grapes, symbols of the fall and the eucharist: it is about to topple off the table and into our laps. It is an Easter encounter two thousand years ago, reaching out to us through light and shade and the skill of the artist.

In many ways the Gospel story in Luke is of an ordinary encounter between travellers and a stranger. But it is made extraordinary by the transforming power of the risen Lord, talking with the disciples in the open air and then going inside for a meal. However, the doors are not shut to us. For Caravaggio shows how that special moment of encounter for the two disciples can reach out to enter our world. And he shows the hand of the risen Lord beckoning us to step into that Easter world of sacrament and new life.

## *God in the Sciences*

*This series is written by Dr Ruth M Bancewicz, who is Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge. Ruth writes on the positive relationship between Science and Christian faith.*

### **Science and Society: How Can We Approach New Ethical Issues?**

Science tells us how the world works, and technology offers applications of that knowledge, but neither can tell us what we *ought* to do. All scientific discoveries or new technologies can be used to either help or harm others. For example, a smartphone can be used to stay in touch but also enables bullying.

It is important to get past our initial reactions: the 'yuk!' or 'wow!' These feelings may well change once we learn more about the science and other factors behind a new development.

Ethical thinking can be divided into three main categories. The **consequentialist** approach is demonstrated in Proverbs, when Wisdom calls young men to consider the outcome of their actions. Utilitarianism is a form of consequentialist ethic that tries to maximise the greatest good for the largest number of people affected, but unchecked it leaves minorities out in the cold.

**Duty or law-based** ethics start with intrinsic values, asking what is the correct course of action, or our duty? These values might be God-given, such as the ten commandments, or worked out by human reason. It is possible, however, to do harm while obeying the law, especially if someone asks 'What can I get away with?' Also, what happens when rules collide? For example, who should be treated first when resources are limited?

**Virtue ethics** are about building character, growing in wisdom and the fruit of the Spirit. There are plenty of biblical principles to guide virtuous living, such as the idea that we are 'made in the image of God' which supports the value of every human life (e.g., Genesis 1:26–27, Genesis 9:6, James 3:9–10), but the right decision can vary depending on circumstances

So how can we make ethical decisions about new technologies? **The five Cs** bring together a number of different types of ethical thinking into a helpful framework for decision-making.

**Clarify** the facts and key questions.

**Consider** our choices: what could we achieve?

**Constraints:** External - what must we do? ; Internal - how should we behave?

**Compare** the pros and cons of each approach.

**Choose** what is best, with all parties in mind.

Finally, we have to recognise that the information available to us will change over time, our knowledge of God and His word will keep growing, and we cannot avoid making mistakes - so our ethical decisions will need to be revisited and revised from time to time.

# Priory Gardens

**Nestled in the popular town of Pontefract in West Yorkshire, Priory Gardens is a lovely, purpose-built care home offering residential, nursing and residential memory care for those living with dementia.**

Our welcoming care home offers a home-from-home where older people receive the care they need and the support they want to continue to live their life with dignity and choice.

- Comfortable day rooms
- 9.6 carehome.co.uk user rating
- Beauty salon
- Little break – Short term care
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- Overall 'Good' CQC rating

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**T** 0333 999 8603  
**E** [careline@hc-one.co.uk](mailto:careline@hc-one.co.uk)  
**A** Ladybalk Lane, Pontefract,  
West Yorkshire, WF8 1JQ



# Pontefract Events 2021



PONTEFRACT  
CIVIC SOCIETY

For more information, please visit  
[www.pontefractcivicsociety.org.uk/events](http://www.pontefractcivicsociety.org.uk/events)



## VOTES FOR WOMEN

Eric A Jackson, JP a local historian & genealogist wrote his talk, 'Votes for Women' after completing a dissertation which examined the effects of the First World War on the social fabric of England.

The story of the Suffragettes and the Suffragists including the death of Emily Wilding Davison under the hooves of the King's horse at the 1913 Epsom Derby.

Tickets **must** be booked via Eventbrite at: [www.eventbrite.co.uk](http://www.eventbrite.co.uk)  
Search: **Votes for Women**



PONTEFRACT  
CIVIC SOCIETY

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

## You can only laugh

### Notices found in church newsletters - that didn't quite come out right! (Not in ours, we hope!)

- \* This being Easter Sunday, we will ask Mrs Brown, our churchwarden, to come forward and lay an egg on the altar.
- \* Ladies are requested not to have children in the church kitchen.
- \* For those who have children and don't know it, we have a crèche in the crypt.
- \* Bring & share church supper: Prayer and medication will follow.
- \* Don't let worry kill you. Let the Church help!
- \* The organist invites anyone who enjoys sinning to volunteer for the choir.
- \* At the church meeting last week the rector spoke briefly and delighted the audience.
- \* Remember in prayer the many who are sick both of our church and the community.
- \* Smile at someone who you find hard to love. Say 'hell' to someone who doesn't much care about you.

If you have a contribution for the Parish Magazine, whether it be a photograph, a notice, a report or a reminisce, please just write it down and hand it to Vivienne or Bruce, or email it to **both** in case one or other is on holiday etc.

What three things would you like to do when covid is over? Let us know and we'll see if there is a common theme!

[brucedalgleish0@gmail.com](mailto:brucedalgleish0@gmail.com) and [stgileschurchpontefract@gmail.com](mailto:stgileschurchpontefract@gmail.com)

**The last date** for items for May's magazine is **Sunday April 25<sup>th</sup>**.

This is a strict deadline for all submissions. Anything received after this date will appear in June's magazine.

## Funerals in March

John Edward Green

**“May they rest in peace and rise in glory.”**

**Year's mind. We give thanks for the lives of:- April 3** Ruby Alexandra Rogers **4** Marion Cook **7** Mabel Hemmingway; Alan Netherwood **8** Hilda Winifred Mercer **10** Frank Whitney **13** George Campling **14** Eileen Whitney **19** Edwin Illidge **23** Michael William Gummerson; Roy Jones; Frances Lund; Mabel Richards; Alice Roberts **27** Mary Belford **28** Joseph Trevorrow

*Commemorations begin on the Sunday **before** the date given or on the date if this is a Sunday. If you would like to add a name to the Years' Mind List please write it in the diary in Reception or e-mail to Vivienne using -*

*stgileschurchpontefract@gmail.com*

## Rota of Sidespersons

	Warden					
1	Barbara Sessford	Janet Colvill	Margaret Hopwood	Maureen Milnes	Betty Carter	
2	Peter Lavine	Bill Bradley	Peter Spurr	Geoff Walsh	Linda Atkins	Barbara Lavine
3	Bruce Dagleish	Ian Knox	Barbara Chessman	Ian Wood	Margaret Coverdale	
4	Pam Mercer	Ann Grice	Sandra Barker	John Barber	Vicki Chappell	Gavin Thorpe

Date	Service	Warden	Crucifer	Acolyte	Acolyte	Thurifer
04/04/2021 Easter Sunday	10.15 am. Eucharist	<p style="text-align: center;"><b>PLEASE NOTE</b></p> <p style="text-align: center;">These services will be taking place in St Giles', with congregation, and will be live streamed on <a href="https://www.facebook.com/stgilespontefract/">https://www.facebook.com/stgilespontefract/</a></p> <p style="text-align: center;">Please view the church's website for up to date information <a href="http://www.stgilespontefract.org.uk/">http://www.stgilespontefract.org.uk/</a></p>				
11/04/2021 Easter 2	10.15 am. Eucharist					
18/04/2021 Easter 3	10.15 am. Eucharist					
25/04/2021 Easter 4	10.15 am. Eucharist					

Date	Eucharistic Minister	Eucharistic Minister	Intercessor	Lector	Readings
04/04/2021 Easter Sunday	<p>Here are the readings for the Sunday services in April</p>				Acts 10.34-43 John 20.1-18
11/04/2021 Easter 2					Acts 4.32-35 John 20.19 to end
18/04/2021 Easter 3					Acts 3.12-19 Luke 24.36b-48
25/04/2021 Easter 4					Acts 4.5-12 John 10.11-18

## Private Prayer and Lighting of Candles

St Giles' Church is currently open for Private prayer and lighting of candles on Wednesday mornings between 10.00am and 11.30am.



## **REVISION OF CHURCH ELECTORAL ROLL**

Notice is hereby given

that the Church Electoral Roll of the above parish will be revised by the Parochial Church Council, beginning on Sunday the 28th day of March 2021, and ending on Sunday the 3rd day of April 2021.

After the revision, a copy of the Roll will be published by the Parochial Church Council by display on the church notice board for at least 14 days and a copy of the Roll will be available for inspection on a reasonable request being made to the Council.

Under the Church Representation Rules any lay persons are entitled to have their names entered on the roll if the person is—

- (a) is baptised,
- (b) is aged 16 or over, and
- (c) has made one of the following three declarations and duly applied for enrolment.

The first declaration is that the person is a member of the Church of England or of a Church in communion with it and is resident in the parish.

The second declaration is that the person is a member of the Church of England or of a Church in communion with it, is not resident in the parish, but has habitually attended public worship in the parish during the preceding six months.

The third declaration is that the person is a member in good standing of a Church which is not in communion with the Church of England but subscribes to the doctrine of the Holy Trinity and is also a member of the Church of England and has habitually attended public worship in the parish during the preceding six months.

Application Forms for enrolment can be obtained from the Church Electoral Roll Officer. In order for a person to be entitled to attend the annual parochial church meeting and to take part in its proceedings, an Application Form for enrolment must be returned by the date shown above for the ending of the revision of the Church Electoral Roll by the Parochial Church Council.

Any error discovered in the Roll should at once be reported to the Church Electoral Roll Officer.

Dated this 7th day of March 2021

Signed: Bevil Edwards  
*Church Electoral Roll Officer*

Address: 2 Sandhill Lawn,  
Pontefract, WF8 4JB

Email: [beviledwards@tiscali.co.uk](mailto:beviledwards@tiscali.co.uk)

**NOTICE OF A MEETING FOR  
THE ELECTION OF CHURCHWARDENS**

**Parish of St Giles' with St Mary's, Pontefract**

A meeting for the election of churchwardens will be held in St Giles' Church on the 25th day of April 2021 at 11.15am following the morning service.

This meeting may be attended by:

- All persons whose names are entered on the church electoral roll of the parish and
- All persons resident in the parish whose names are entered on a register of local government electors by reason of such residence



Signed

Minister

Dated 21<sup>st</sup> March 2021

*In this Notice "parish" means an ecclesiastical parish.*

May your Easter celebrations  
be filled with the joy of the  
resurrection!

God's peace,

Andrew & Andrea  
CMS Missionaries





# NOTICE OF ANNUAL PAROCHIAL CHURCH MEETING

Parish of St Giles' with St Mary's, Pontefract

The Annual Parochial Church Meeting will be held in St Giles on the **25th day of April 2021** following the morning service.

For election of parochial representatives of the laity as follows –

To the Parochial Church Council **three** representatives.

For the appointment of the Independent Examiner or Auditor.

For the consideration of:

- (a) a report on changes to the Roll since the last annual parochial church meeting;
- (b) an Annual Report on the proceedings of the parochial church council and the activities of the parish generally;
- (c) the financial statements of the council for the year ending on the 31st December preceding the meeting;
- (d) the annual report on the fabric, goods and ornaments of the church or churches of the parish;
- (e) a report of the proceedings of the deanery synod; and
- (f) other matters of parochial or general Church interest.

In this Notice, 'parish' means an ecclesiastical parish.

Signed:

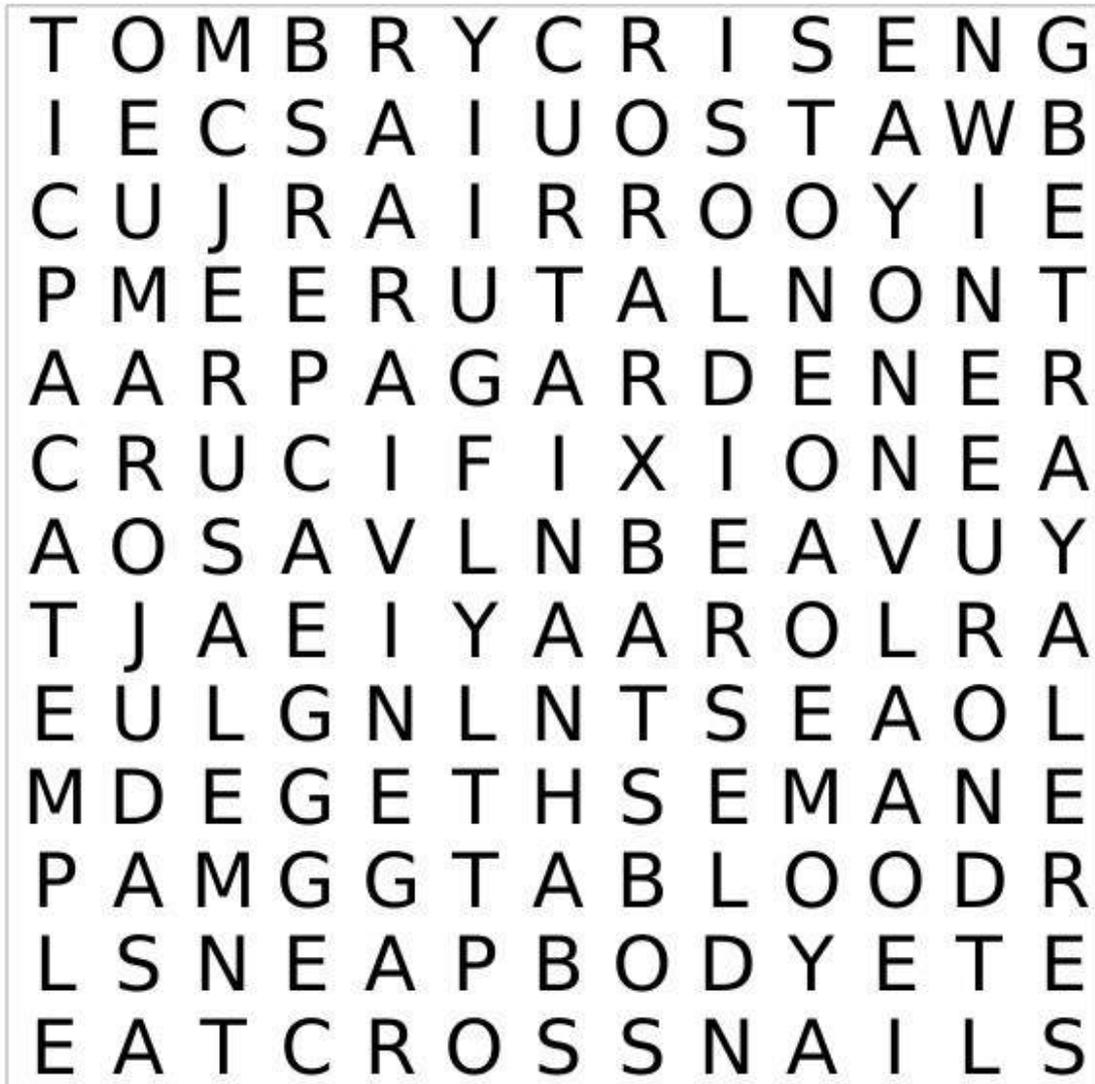
Minister of the parish

## Notes

- 1 Every lay person whose name is entered on the Church Electoral Roll of the parish (and no other person) is entitled to vote at the election of parochial representatives of the laity.
- 2 A person is qualified to be elected a parochial representative of the laity if –
  - (a) his or her name is entered on the Church Electoral Roll of the parish and, unless he or is under 18, has been entered there for at least the preceding six months;
  - (b) he or she is an actual communicant (which means that he has received Communion according to the use of the Church of England or of a Church in communion with the Church of England at least three times during the twelve months preceding the date of the election);
  - (c) he or she is at least 16; and
  - (d) he or she is not disqualified as referred to in paragraph 3 of these Notes.
- 3
  - (1) A person is disqualified from being nominated, chosen or elected or from serving as a churchwarden or a member of a parochial church council, a district church council or a joint council if the person is disqualified from being a trustee of a charity (and the disqualification is not subject to a waiver which permits membership of a parochial church council, district church council or joint council).
  - (2) A person is disqualified from being nominated, chosen or elected or from serving as a member of a parochial church council, a district church council, a joint council or a deanery synod if the person is included in a barred list (within the meaning of the Safeguarding Vulnerable Groups Act 2006).
  - (3) A person is disqualified from being nominated, chosen or elected or from serving as a member of a parochial church council, a district church council, a joint council or a deanery synod if the person has been convicted of an offence mentioned in Schedule 1 to the Children and Young Persons Act 1933 (with that expression being construed in accordance with Rule 71(2) of the Church Representation Rules).
  - (4) A person's disqualification under sub-paragraph (3) may be waived by the bishop of the diocese by giving the person notice in writing.
  - (5) A person is disqualified from being nominated, chosen or elected or from serving as a member of a parochial church council if the person has been disqualified from holding office under section 10(6) of the Incumbent (Vacation of Benefices) Measure 1977.
- 4 To be included in a year when a new Church Electoral Roll is prepared.

# WORD SEARCH

Christ is risen! He is risen indeed! Hallelujah! April brings us to Easter – the crucifixion, death and resurrection of Jesus Christ - the triumphant highlight of the Christian year. As St Paul pointed out, unless Jesus really did rise again, our faith is useless, and we may as well forget any hope of heaven or eternal life.



Passover  
blood  
Judas  
soldiers  
temple  
stone

bread  
betrayal  
Gethsemane  
cross  
curtain  
risen

wine  
Jerusalem  
trial  
nails  
tomb  
gardener

body  
Pilate  
crucifixion  
vinegar  
angel  
Mary

# SUDOKU

	5	7		8	9	2	1	
3			7			9		6
	4	9	2					
	6		1				3	
	1						8	
	9				3		5	
					1	8	2	
9		1			4			5
	3	4	5	6		7	9	

Easy

Medium

				5	7		3	
3			2					
	8	5						
1				6	2	3		7
		3				5		
6		7	5	3				4
						7	4	
					8			3
	4		6	1				

## Crossword Answers:

**ACROSS:** 1, Cosmic. 4, Thomas. 8, In his. 9, Delilah. 10, Falwell. 11, Water. 12, Recovered. 17, Sidon. 19, Radiant. 21, Centaur. 22, Broil. 23, Eleven. 24, Prison.

**DOWN:** 1, Cliffs. 2, Scholar. 3, Issue. 5, Holy war. 6, Moist. 7, Sphere. 9, Deliverer. 13, Candace. 14, Deacons. 15, Psyche. 16, Stolen. 18, Dance. 20, Debar.

# THE BENEFICE OF PONTEFRACT

## St. Giles' with St. Mary

St Giles' Church, Market Place, Pontefract  
St Mary's Church, The Circle, Chequerfield

Tel: 01977 790448

Canon June Lawson  
Fr Michael Taylor (Honorary Priest)  
Fr Rod Walker  
Fr Mark Watkins

Tel: 01977 706803  
Tel: 01977 702824  
Tel: 07746 980727  
Tel: 01977 600207

### Sunday Services

For service times during the present restrictions please visit our website and view the latest Newsletter

<http://www.stgilespontefract.org.uk/weekly-notice-2/>

**Baptisms, Weddings, Banns** Call in at St Giles' Church on Saturdays from 10:30am—11:30am

Please check the calendar on St Giles' website or the Order of Service for any alterations.

<b>Reader (Hon)</b> David Brooks	798599	<b>Mothers' Union Leader/Secretary</b> Janet Colvill/Marjorie Laidlaw	704864/795748
<b>PCC Vice Chairman</b> Barbara Sessford	699058	<b>Children's Society Box Secretary</b> Angela Bradley	613643
<b>Churchwardens</b> Bruce Dalgleish Barbara Sessford Peter Lavine Pam Mercer	07809 760993 699058 799929 780804	<b>Missions Committee Secretary</b> Edith Barber	277226
<b>PCC Secretary/Parish Administrator</b> Vivienne Smales stgileschurchpontefract@gmail.com	790448	<b>Pro-Wardens at St Mary's</b> Frank Ward	
<b>PCC Treasurer</b> David Leigh	706526	<b>St Mary's Church Secretary</b> Ann Harris	707056
<b>Organist and Choir Director</b> James MacDonald	790448	<b>St Mary's Church Treasurer</b> Delia Perrett David Leigh	796223 706526
<b>Tower Captain</b> Adrian Garner	690154	<b>St Mary's Church Meeting Chair</b> David Brooks	798599
<b>Parish Magazine Editor</b> Bruce Dalgleish	690216	<b>St Mary's Community Centre</b> Manager: Denise Pallett	705341
<b>St Giles' Altar Flowers</b> Barbara Chessman	700559	<b>St Giles' Church School (aided)</b> Head teacher: Richard Grace	794175
		<b>St Giles' Pantomime Society Chair</b> Andy Weston	07791 656820
		<b>St Giles' Tiddlywinks (pre school)</b> Barbara Lavine Sheila Roydhouse	799929 793045

# An Easter Prayer

Dear generous, loving Father,

How can we thank you for the precious gift of your Son Jesus, for His life of obedience and servanthood, for His choosing to die that agonising death on a cruel cross, so that we can be forgiven, and most of all for His death-defeating resurrection on the first Easter morning and the gift of His Spirit to those who put their trust in Him?

We can't possibly thank you adequately Lord, but we want to try! Thank you, thank you Father, that Jesus, our Servant-King is alive, Lord of heaven and earth - and yet still serving us, so that we too can live and serve.

Help us to be your Easter people and live lives of faithful witness to the living Lord, empowered by your Holy Spirit, building in all that we think, say or do for your kingdom to come. Hallelujah!

Amen.

*By Daphne Kitching*

# St Giles' Guide Book



On sale now  
only £3