

May 2026

# Parish News

 THE CHURCH  
OF ENGLAND  
Diocese of Leeds



## CHRIST CHURCH NEW MILL

*a place to worship, question & grow*

**7 days** to make a difference

Join us this  
**Christian  
Aid Week**  
10-16 May

Together, we can  
beat extreme poverty.



# Pastoral letter...

## Fancy Hats

Have you ever wondered why our bishops wear those funny shaped fancy hats? Mitres (from the Greek for a headdress), are known to have been worn by bishops from the 11<sup>th</sup> century. They fell out of favour in the Church of England after the Reformation but returned from the late 19<sup>th</sup> century when the Oxford Movement reintroduced some Roman practices into Anglicanism. In the Eastern Church the bishop's mitre resembles a crown, but in the West the pointed shape is regarded as symbolising the divided tongues of fire that rested on the disciples' heads at Pentecost – which we celebrate on May 24 this year.

While retaining the basic shape, mitres can vary in design depending on the occasion and in size according to the individual bishop's wishes. I once worked with a bishop whose mitre was enormous. It had the effect of making his head seem unnaturally small. The result was vaguely comical and always made me smile – especially as he was a very serious person. However, on reflection it perhaps had an intent that matched his general seriousness. Regrettably, I never asked him why he'd ordered such a large hat, though he was a kindly person and one to whom I could have addressed such a question. It certainly wasn't chosen for personal aggrandisement as he was a modest individual. Perhaps that added to the strangeness of his choice. But if we consider the mitre as a reminder of the gift of the Holy Spirit, then perhaps his choice makes sense. What was being emphasised and 'bigged up' was not the importance of the person under the hat, but of the Holy Spirit for the leadership of the Church.

The apparent 'shrinking' of my bishop's head could also be seen as cutting the importance of the intellect down to size. This particular bishop's intellect was prodigious. He was a scholar of ancient middle eastern languages, but he wore his learning lightly. He would not have dismissed the intellect entirely – after all, we are bidden to love God with heart *and* mind – but perhaps he could acknowledge its limitations. It can be a means of exploring and enriching our spiritual intuitions, but sometimes it can be a barrier. When

the mind tries to make sense of spiritual experiences, particularly by trying to represent them pictorially it can reduce them to seeming absurdity – as in some pictures of Pentecost in which the disciples sit with little flames on their heads, looking like so many birthday candles. Although, since Pentecost is regarded as the 'birthday of the Church', that might not be entirely inappropriate – maybe we could also see the mitre as a party hat!

The account of Pentecost in Acts (2:1–42), written decades after the event by someone (Luke) who was not there, could be seen as an attempt to make intellectual sense of what had been told him about an extraordinary experience. Those who *were* there at the birth of the Church, when a very frightened and confused band suddenly found the courage and inspiration to face a potentially hostile city and win it over, may well have struggled themselves to make intellectual sense of what had happened and explain it in words – the currency of the mind. But as the mitre sits above the bishop's head, so intellect sits below spiritual experience. The disciples may not have had the linguistic ability of my bishop friend, but thanks to the gift of the Spirit, they were able to communicate something that could speak to the heart, captivate the imagination and reshape the life of the world.

**Steve**

## ***Parish Directory***

Vicar	There is no vicar in post at the moment. Please contact one of the Churchwardens in the first instance	
Churchwarden	Allison Coventry	07761 418877
Churchwarden	Judy Taber	01484 687001
Assist. Churchwarden	Kirsty Milller	01484 684729
PCC Chair	Dr. Geoffrey Lockwood	01484 688487
PCC Secretary	Kirsty Miller	01484 684729
Treasurer	Mr Stephen Howes, 17 Bellgreave Ave, New Mill	01484 684734
Priests	Revd. Ailsa Brooke Revd. Lorna Allies Revd. Dr. Steve Dixon Revd Di Ellerton Revd Bill Henderson Revd. Canon Peter Ingram	
Planned giving	Mr Stephen Howes, 17 Bellgreave Ave, New Mill	01484 684734
Pastoral Worker	Mrs Jill Allsopp, 1 Lingwood Close, New Mill	01484 688105
Fundraising Sec	Mrs J. Rodgers, 37 Sheffield Road, New Mill	01484 684745
Organ/ Choir	Dr. Geoffrey Lockwood, 14 Moorcroft Park Drive, New Mill	01484 688487
Safeguarding	Kate Gaunt	07910 564223
Room Letting	Kirsty Miller	01484 684729
Cleaner		claire@idcleaning.com
Baptisms	Mrs Janet Abbott	01484 682539
Garden of Rest	Kathryn Kenyon	
Bell Ringing	Mr Wynford Carter 12 Orchard Road, Kirkheaton	07739 369332
Flowers	Revd. Ailsa Brooke	01484 883278
Parish News Editor	David Lunn	editor@newmillpc.org.uk



## Key to Sunday Services

**Said Communion** uses modern words, but has no hymns or other music.

**Family Communion** (usually the 1st Sunday of the month) will aim to have activities or interest for children in addition to adults; the choir and music group will usually lead the singing.

**Family Service** (usually the 3rd Sunday of the month) is similar to Family Eucharist but does not include Holy Communion.

**Matins** is a traditional service using the words of the Book of Common Prayer (1662).

**Holy Communion** uses modern words with traditional music led by the choir.

**Morning Prayer** is normally said in church every Monday at 9.00am.

**Informal Communion** takes place weekly at 10.00am on Wednesdays in the Gallery Room and is followed by coffee.

**All are welcome at any of the services - just come along and try one. Refreshments are served after most services.**

## Readers and Intercession Leaders for May 2026

3rd May: Fifth Sunday of Easter 11.00: Family Communion	Acts 7:55-60 1 Peter 2:2-10 John 14:1-14	Reader: Allison Coventry Intercessor: David Kaye
10th May: Sixth Sunday of Easter 11.00: Matins	Acts 2:14a, 22-32 1 Peter 1:3-9 John 20:19-31	Readers: Dave Barnett, Adam Nelson Intercessor: Geoffrey Lockwood
17th May: Ascension 11:00 : Family Service		
24th May: Pentecost 10.00: Inauguration of new Benefice at Thurstonland		
31 May: Trinity Sunday 11.00: Sung Eucharist	Genesis 1:1-2.4a <b>OR</b> Isaiah 40:12-17,27-31 2 Corinthians 13:11-13 Matthew 28:16-20	Reader: Elaine Lunn Intercessor: Peter Allies

## May Services at St Thomas', Thurstonland

Sunday 3 May	10am Family Service
Sunday 10 May	9.30am BCP Holy Communion
Sunday 17 May	9.30am Family Holy Communion
Sunday 24 May	10.0am Inauguration of new Benefice
Sunday 31 May	9.30am Family Holy Communion

## Calendar for May 2026

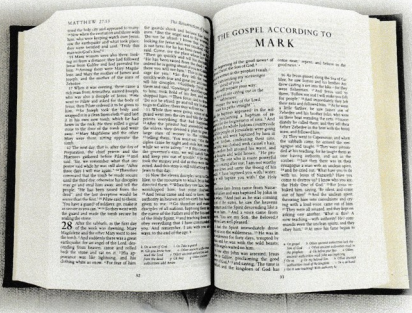
<b>3 May</b> <b>Fifth Sunday of Easter</b> 11am Family Communion	Wed 6 10am Informal Communion
<b>10 May</b> <b>Sixth Sunday of Easter</b> 11am Matins	Wed 13 10am Informal Communion 10am To 12 Noon. Coffee Morning supporting the village of Kagwa, Tanzania. In Hepworth Village Hall.  Thur 14 2.30pm Afternoon Tea at New Mill Club  Sat 16 10am Coffee morning for <b>Christian Aid</b> at St Thomas', Thurstonland
<b>17 May</b> <b>Sunday after Ascension</b> 11am Family Service	Wed 20 10am Informal Communion 12.30pm Welcome Lunch for <b>Christian Aid</b> in the Gallery Room 7.00pm Bible Study group meets at 2 Bellgreave Ave.
<b>24 May</b> <b>Pentecost</b> 10am Inauguration of new Benefice at St Thomas', Thurstonland	Tues 26 8.00pm Mothers' Union meeting at Hepworth Church.  Wed 27 10.00am Informal Communion
<b>31 May</b> <b>Trinity Sunday</b> 11am Sung Eucharist	Wed 3 10am Informal Communion June
<p><b>Regular weekly meetings</b></p> <p>Monday 7.30pm: Choir Practice</p> <p>Wednesday 10am: Gardening Group in the Community Garden</p> <p>Friday 7.30pm: Bell Ringing in the Tower</p> <p><b>All services and events are at Christ Church, New Mill, unless otherwise stated</b></p>	

## Christian Aid Week

10<sup>th</sup> to 16<sup>th</sup> May

### BIBLE STUDY

Mark - the final chapters



**WHEN** Wednesday 20<sup>th</sup> May

**TIME** 7pm

**WHERE** 2 Bellgreave Avenue, New Mill  
Holmfirth, HD9 7DP

**Everyone welcome**

Mark Chapter 11 this week  
(read it if you have time)

Contact: Revd Lorna Allies 07706482284

It's that time of year again – when Christians across the country raise funds for Christian Aid's programmes, which help those suffering poverty and injustice worldwide.

Since 1957, Christian Aid Week has brought faith and action together to help families survive poverty and violence, and communities rebuild after crisis.

It says: "This is all thanks to the amazing support of churches, communities and individuals who choose to walk, run, bake, dance, make, and do whatever it takes to help make lasting change.

"Through our locally led work with partners around the world who are rooted in their communities to lead change, your valuable support will help communities ravaged by poverty and the effects of the climate crisis.

Christian Aid welcomes anyone who would like to be involved this year in raising support. And there are various ways to take part:

- ◆ Give online or through collections.
- ◆ Fundraise with friends, family, colleagues or your community.
- ◆ Take part through your church with worship, prayer and events.
- ◆ Volunteer locally to support Christian Aid Week activities.

Our special effort and opportunity to contribute at Christ Church will be through the Lunch on Wednesday 20<sup>th</sup> May in the Gallery Room. Please ask the Churchwardens for details or sign up on the sheet at the back of church.

**Mothers' UNION**   
150 years

Hepworth Branch

Tuesday 26<sup>th</sup> May

at

8pm

in Holy Trinity Church, Hepworth

**Guest Speaker: Revd. Graham Taylor**

**"Being a policeman and a priest"**

Refreshments

Everyone welcome



# Rogation Sunday

In the Anglican Church, Rogation is celebrated on the fifth Sunday after Easter (the Sunday before Ascension Day, this year the 10th May). Rogation means an asking of God - for blessing on the seed and land for the year ahead.

The practice began with the Romans, who invoked the help of the gods Terminus and Ambarvalia. In those days a crowd moved in procession around the cornfields, singing and dancing, sacrificing animals, and driving away Winter with sticks. They wanted to rid the cornfields of evil.

In about 465 the Western world was suffering from earthquake, storm and epidemic. So Mamertus, Bishop of Vienne, aware of the popular pagan custom, ordered that prayers should be said in the ruined or neglected fields on the days leading up to Ascension. With his decision, 'beating the bounds' became a Christian ceremonial.

Rogation-tide arrived in England early in the eighth century and became a fixed and perennial asking for help of the Christian God. On Rogation-tide, a little party would set out to trace the boundaries of the parish. At the head marched the bishop or the priest, with a minor official bearing a Cross, and after them the people of the parish, with schoolboys and their master trailing along. Most of them held slender wands of willow.

At certain points along the route - at well-known landmarks like a bridge or stile or ancient tree, the Cross halted, the party gathered about the priest, and a litany or rogation was said, imploring God to send seasonable wealth, keep the corn and roots and boughs in good health, and bring them to an ample harvest. At some point beer and cheese would be waiting.

In the days when maps were neither common nor accurate, there was much to be said for 'beating the bounds.' Young boys learned the limits of their parish from their elders, sometimes by beating the boundary marker with their stick, sometimes by a painful experience such as being ducked in a stream or dropped into a bed of nettles, In this way they came to know the boundaries of parish lands to ensure they were not encroached upon by people from a neighbouring parish. Beating the bounds was still very common as late as the reign of Queen Victoria. Certainly, parish boundaries rarely came into dispute, for everyone knew them.

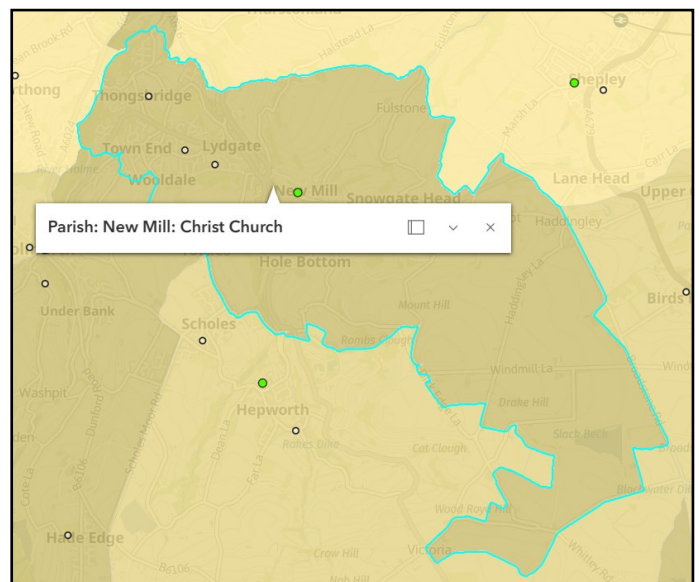


A knarled old tree serves as a boundary marker for a parish in Kent.

Do we have bounds to beat in New Mill? The answer seems to be yes. One reference tells us New Mill is an Ecclesiastical Parish in the county of Yorkshire, created in 1843 from Kirkburton Ancient Parish.

It took me just a few minutes to find the map below. With a little more research, perhaps we could clarify it to show just where the parish bounds are and walk part or even all the way round.

A Faith on Friday project perhaps. Beer and cheese anyone?





# Music Scene

## April 2026



Easter was as usual a busy time for our church choir. On Palm Sunday we gave a performance of Stainer's "The Crucifixion" to a very appreciative audience. Although there was a time when many churches, including ours, performed this piece regularly (often biennially in alternation with Maunder's "Olivet to Calvary"), we hadn't sung it since 2017. We were unfortunately hit by unforeseen absences in the choir, so a special thanks to the soloists who were able to cover rather more than they were originally preparing. The performance was uploaded to YouTube (at <https://www.youtube.com/watch?v=dM4wi6Vbqxl>), and as I write, it's had 63 views.

We offered a meditation in music, words and art on Good Friday, illustrating the story of Christ's Passion and Crucifixion with music ranging from the late 15th century to the present, and works of art projected on our screen. This was an act of worship, and again was appreciated by a sizeable congregation, and this is also viewable via our church website.

Coming up, June 14th is designated as Music Sunday by the Royal School of Church Music, an international organisation to which we have been affiliated for some 70 years. Many churches all over the world will be marking this with special services or other events, and at Christ Church, our choir will sing a full Choral Matins. Music planned includes responses by the late John Sanders, the Te Deum setting that Herbert Howells composed for King's College, Cambridge, the joyful Jubilate by Benjamin Britten, and an anthem by John Rutter.

- Saturday July 11th, here at Christ Church, the Kyiv Classic Accordion Duo are again planning to regale us with an evening of musical expertise and virtuosity.
- Saturday July 18th, also here at Christ Church, Holmfirth Choral Society present their summer concert. Again, more details next month.

Finally, can I again appeal for singers (and instrumentalists) to join our dwindling group of church musicians, either the choir or the worship group. I know we sing some "difficult" music sometimes, but we sing easier songs too, and it would be really useful to have a few more who may not be able to commit to singing regularly, but would be able to sing occasionally. Do please have a word with me if you might be interested.

**Geoffrey**

Other musical dates for your diaries include:

- Saturday July 4th - Holme Valley Orchestra present their summer concert. Unusually, perhaps, this is planned to take place at the Huntsman Inn, Greenfield Road, but check this column next month for more details.



# Holme Valley Rambles

## A Coast-to-Coast Walk

The bluebells should still be in full bloom at the start of May, so I am taking a break from my themed monthly column!

Wainwright wrote his book about his famous Coast-to-Coast Walk in 1973. He had found the Pennine Way to lack variety, and, at 270 miles, too long. His Coast-to-Coast walk is 190 miles long, and can be completed by many walkers in a fortnight. This year, fifty-three years after its conception, it has been recognised as one of our National Trails. I'm not sure how I feel about that, and, indeed, Wainwright would almost certainly not approve: he actively encouraged people to deviate from his blueprint.

The walk goes from St Bees (on the Cumbrian Coast) to Robin Hood's Bay (on the Yorkshire Coast). Around 75% of the route falls within one of three visited national parks. The route is remarkably varied, passing through six distinct landscapes: the Cumbrian Coastal plain; the Lake District; the Westmorland limestone plateau; the Yorkshire Dales; the Vale of Mowbray; and the North York Moors. There are many interesting places visited along the way, even at Danby Wiske, the lowest point between the coasts: the church here is one of very few in England that is not dedicated (for example, to a saint).

Over the last four years, I have been completing the route in three-day chunks. I have broken my journey at Grasmere, Kirkby Stephen and Ingleby Cross (near Northallerton), all of which are easily accessible using public transport. I've been accompanied by one of my sons for three of the chunks. It only rained once (albeit biblically, all day long!). The trail definitely has international appeal, and we have met many people from Australia, the US, Canada and continental Europe. It's been an absolute joy: all 383,000 steps of it! The photos here capture some of the many highlights of the journey.

1



2

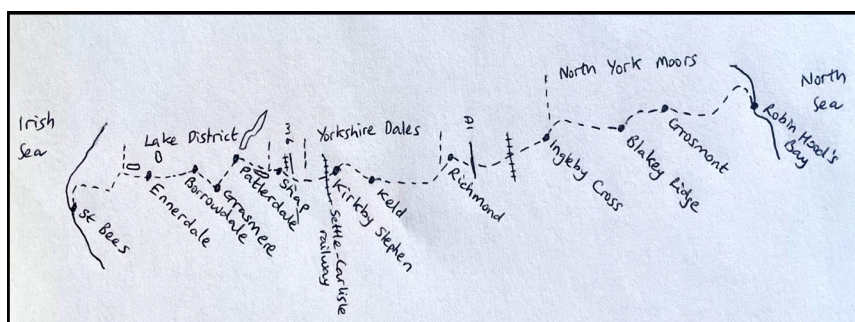


3



- 1: The cliffs at St Bees
- 2: Pastures in Patterdale
- 3: Crossing the Pennines at Nine Standards Rigg
- 4: The hamlet of Littlebeck.

4



# Steve's Book Review

## Jesus A Short Life: The historical evidence

John Dickson. [2008] 2012. Oxford: Lion Hudson

American Bishop John Shelby Spong and public atheist Richard Dawkins both question the historicity of the gospels, but for different reasons – Dawkins seeking to destroy Christianity and Spong to salvage it for the modern mind. John Dickson, an academic historian of the ancient world, takes issue with both writers repeatedly in this book. He is also an Anglican cleric and acknowledges that, as such, he holds beliefs about Jesus that cannot be proved. However, in *Jesus a Short Life*, he restricts himself to things he can, with academic integrity, claim to know with certainty or acceptable probability about the teacher from Galilee.

A tiny proportion of everything written in the ancient world has survived. It is therefore unsurprising that little concrete independent evidence of the life of Jesus, 'a marginal Jew' (p17), should be available. However, Dickson reminds us of the maxim that 'absence of evidence does not equal evidence of absence' (p16) and states that despite some extreme suggestions to the contrary there is no serious doubt that Jesus of Nazareth existed. The biblical gospels and letters of Paul provide our key information about his life. The gospels are considered to fall within the Greco-Roman genre of biography – works that do not aim at objectivity but despite having their own agenda are nonetheless based on fact. Dickson outlines the scholarly consensus on the independent sources behind the gospels which allow historians to claim that events found in more than one gospel or source therefore have the 'multiple attestation' which lends historical credibility.

The existence of John the Baptist, like that of Jesus, is attested independently of the gospels and Dickson is confident that Jesus had had some association with John and had been influenced by him in his teaching about the need for repentance and in the adoption of baptism as a 'one-off' event marking a fundamental change of life. Certain elements of Jesus's teaching mirror existing Jewish concerns and Dickson sees this as demonstrating their historicity: the coming 'kingdom of God' when all would be restored, which was Jesus's 'good news', was a standard hope of the Jews; and love for God and neighbour are Old Testament requirements. Where the Jesus of the gospels differed was in his extension of 'neighbour' beyond Israel and by including enemies in the requirement to love.

Incidents in the gospel accounts that reflect behaviour typical of a prophet command scholarly credibility, Dickson tells us, as do those that accord with known facts about 1<sup>st</sup> century Judea. Such atypical behaviour as the prominence given by Jesus to women and his 'table fellowship' with sinners can also be seen as indicating reliability according to the 'embarrassment criterion'. This holds that a fictitious account would be unlikely to include things so off-putting to traditionalists.

Miracles are problematic for a modern sensibility, but Dickson points out they are attested across a range of gospel sources, which at least indicates their writers *believed* Jesus performed them. Dickson claims it is the philosophical assumption that only the laws of nature can rule the universe, rather than historical evidence that entirely rules them out. Regarding the Resurrection, Dickson tells us that secular study generally concludes 'something very strange happened: we just don't quite know what!' (p110) and that it concedes there were people who had 'resurrection experiences' (p116). However, what reality lay behind these 'experiences' historians are unable to say. Dickson concludes 'History cannot prove Christianity' (p126) and reminds us that he has placed the mysteries of faith beyond the scope of his book.

**Steve Dixon**

## Caroline Chisholm - The Emigrant's Friend

If you want an example of someone who can show you their faith through their works, Caroline Chisholm is a prime candidate. This doughty little 19th century English woman had such a compassionate heart that she helped tens of thousands of people, from India to Australia.

Caroline was born in Northamptonshire in May 1808. Her father William was a pig dealer, and already had 15 children, by four wives. When Caroline was about five, her father brought a poor maimed soldier into the family home and urged his children to look after the wretched man well, as he had fought for their freedom. This disinterested compassion for a poor struggling 'outsider' would become the lodestar of Caroline's life.

In 1830, when Caroline was 22, she married Captain Archibald Chisholm, of the East India Company Army. Out in Madras, Caroline grew alarmed for the young girls growing up in the barracks. She founded the Female School of Industry for the 'Daughters of European Soldiers', to provide a practical education for the daughters of rank and file soldiers. The daughters of officers were already well provided for.

After having two sons and working on the Indian subcontinent for a number of years, Captain Chisholm was granted a two-year furlough in 1838 on grounds of ill health. The family moved to the sunshine of Australia, near Sydney. Here Caroline was appalled at the conditions that faced emigrants, especially female, arriving in the colony. Many ended up working the streets, just to survive.

Caroline stayed for seven years in Australia, placing more than 11,000 people in homes and jobs, and in all, her Female Immigrant Home helped more than 40,000 people. Highly respected by the government, she gave evidence before Legislative Council Committees, but accepted money from no one. When Archibald left the army in 1845 he and Caroline toured Australia at their own expense, collecting more than 600 statements from emigrants that detailed the truth about the problems of emigration.

Back in England, the statements caught the attention and respect of Charles Dickens, the House of Lords Select Committees, Lord Shaftesbury, Sir Sydney Herbert, Wyndham Harding FRS and even Pope Pius IX. Caroline and Archibald went on to help more than 3,000 people safely emigrate to Australia from Britain.

Having returned to England, Caroline died in poverty and obscurity on 25 March 1877, while her work in Australia earned her continued fame.

She is buried in Billing Road Cemetery, Northampton, alongside her husband, Archibald. The inscription reads "Caroline Chisholm, the Emigrant's Friend".

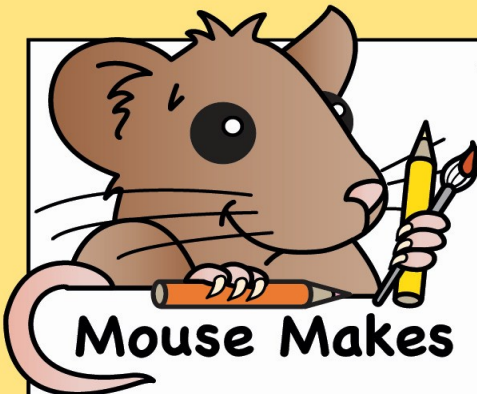
Although she became a devout Roman Catholic, Caroline is remembered in the Anglican calendar with her special day being May 16th.

Caroline's portrait adorned an Australian bank note for more than 20 years and also the 5c stamp.

In his novel *Bleak House*, Charles Dickens is said to have partly based the character of Mrs Jellyby on Caroline Chisholm.



Children's Page  
(for all ages)



**Mouse Makes**

WHO IS THE HOLY SPIRIT?

The Spirit of  
\_\_\_\_\_  
Genesis 1:2

The  
\_\_\_\_\_  
of the Father.  
Acts 1:4

The Spirit of  
A \_\_\_\_\_  
Romans 8:15

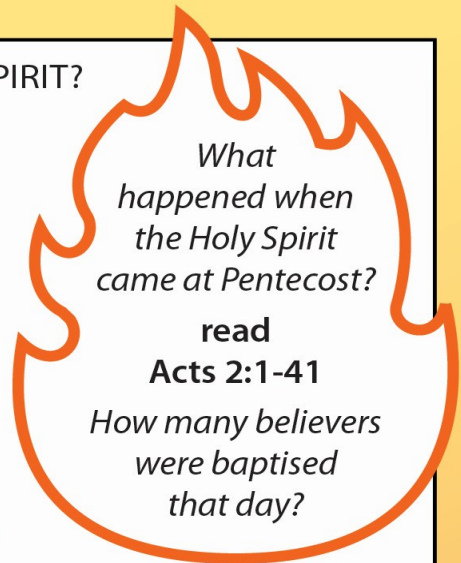
H \_\_\_\_\_  
John 14:26

The Spirit of  
\_\_\_\_\_  
John 16:13

The Spirit of  
\_\_\_\_\_  
Acts 16:7

The Fruit of the Spirit  
Galatians 5:22-23

\_\_\_ O \_\_\_  
\_\_\_ Y \_\_\_  
\_\_\_ C \_\_\_  
\_\_\_ T \_\_\_  
\_\_\_ I \_\_\_  
\_\_\_ N \_\_\_  
\_\_\_ S \_\_\_  
\_\_\_ N \_\_\_



What happened when the Holy Spirit came at Pentecost?  
read Acts 2:1-41  
How many believers were baptised that day?

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

Look up the Bible verses and fill in the missing words. Look for them in the word search then look for these words below.

HOLY • SPIRIT • COUNSELLOR • COMFORTER  
ADVOCATE • TEACHER • LORD • PROMISE  
GLORY • GRACE • FAITH • DOVE • FIRE • WIND

## May Day and unbridled merriment

May is the month when the ancient pagans used to get up to 'all sorts'! The Romans held their festival to honour the mother-goddess Maia, goddess of nature and growth. (May is named after her.) The early Celts celebrated the feast of Beltane, in honour of the sun god, Beli.

For centuries in 'Olde England' the people went mad in May. After the hardship of winter, and hunger of early Spring, May was a time of indulgence. One Philip Stubbes, writing in 1583, was scandalised: 'for what kissing and bussing, what smooching and slabbering one of another, is not practised?' Henry VIII went 'maying' on many occasions. Then folk would stay out all night in the dark rain-warm thickets and return in the morning for dancing on the green around the May pole, archery, vaulting, wrestling, and evening bonfires.

The Protestant reformers took a strong stand against May Day, and in 1644 May Day was abolished altogether. Many May poles came down - only to go up again at the Restoration, when the first May Day of King Charles's reign was 'the happiest Mayday that hath been many a year in England', according to Pepys.

May Day to most people today brings vague folk memories of a young Queen of the May decorated with garlands and streamers and flowers, a May Pole to weave, Morris dancing, and the intricacies of well dressing at Tissington in Derbyshire.

May Day is a medley of natural themes such as sunrise, the advent of summer, growth in nature, and - since 1833 - Robert Owen's vision of a millennium in the future, beginning on May Day, when there would be no more poverty, injustice or cruelty, but harmony and friendship. This is why, in modern times, May Day has become Labour Day, which honours the dignity of workers. And until recently, in communist countries May Day processions were in honour of the achievement of Marxism.

There has never been a Christian content to May Day, but nevertheless there is the well-known 6am service on the top of Magdalen Tower at Oxford where a choir sings in the dawn of May Day.

An old May carol includes the lines:

*The life of man is but a span, it flourishes  
like a flower*

*We are here today and gone tomorrow -  
we are dead within an hour.*

There is something of a sadness about it, both in words and tune, as there is about all purely sensuous joy. For May Day is not Easter, and the joys it represents have always been earth-bound and fleeting.

**Wakefield Cathedral**

**Messy Cathedral**

**The Way, the Truth and the Life**

Join us for family activities, stories and singing, arts and crafts and a free meal.

**Sunday 03 May**  
**16:00-17:30**

**FREE TO ATTEND, BOOKING ENCOURAGED**  
For more information or to register your place please  
call 01924 373923 or email [gillian.bunn@wakefield-cathedral.org.uk](mailto:gillian.bunn@wakefield-cathedral.org.uk)

## National Biscuit Day – 29<sup>th</sup> May

Did you know that Britain is the country with the highest biscuit consumption in the world?

According to industry research, we each eat about 500 biscuits a year. And the great biscuit dunking debate - over which biscuit holds up best when dipped in tea – can spark surprisingly passionate discussion.

Biscuits have been part of our daily lives for centuries. Their dose of sweet, tasty comfort is loved by 2-year-olds and 90-year-olds, and every age in between.

And so National Biscuit Day is held each year to honour this beloved snack. Our national favourite seems to be the chocolate digestive, followed by shortbread and chocolate fingers. But don't underestimate the appeal of custard creams, hobnobs, chocolate chip and oatmeal cookies!

It's not very politically correct these days, I know. But have a happy National Biscuit Day!

THE UPPER HOLME VALLEY TEAM TANZANIA LINK GROUP

# COFFEE MORNING



**Wednesday 13<sup>th</sup> May**

**10 am -12 midday**

at Hepworth Village Hall

In aid of support to  
the village of Kagwa in Tanzania

'Coffee' & Biscuits

Cake and bric-a-brac stalls (donations welcome);

Raffle



Join us for crafts, stories  
activities and fun in the  
Treacy Hall at  
Wakefield Cathedral.

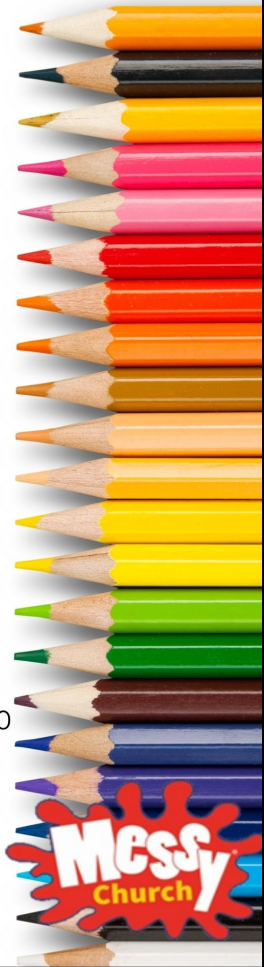
Upcoming Messy Cathedral  
sessions for 2026:

Sunday 03 May 16:00-17:30

Sunday 05 July 16:00-17:30

Saturday 06 September 16:00-17:30

For more information please email  
gillian.bunn@wakefield-cathedral.org.uk  
or call 01924 373923



## Christchurch Craft Group



The Craft Group meets on Monday afternoons at 1.30pm in the Gallery Room  
Everyone welcome.

For further information, please contact Joanna or Sandra.



## Stamps for the RNIB

**There is a box in church for used postage stamps**

**Please cut them from the envelope leaving a 1cm (1/2 inch) border all round.**

**Janet Abbott will send them to the RNIB**

**Greetings card stamps welcomed!**



## How to get rid of squirrels

A story is told of three churches in town which were overrun with squirrels.

After much prayer, the elders of the Baptist church decided that the animals were predestined to be there. Who were they to interfere with God's will? So, they did nothing, and the squirrels multiplied.

The elders of the Methodist church, deciding that they should not harm any of God's creatures, humanely trapped the squirrels and then set them free outside of town. Three days later the squirrels were back.

It was the Anglican church which succeeded in solving the squirrel problem. The curate baptised the squirrels and registered them as members of the church. Now, they only see the squirrels at Christmas and Easter.





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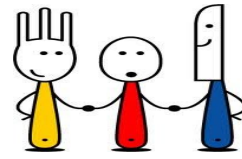
on the second Thursday  
of the month

**Thursday 14th May 2026**

All Welcome. Cost £4

Further information or to request a lift Jane Rodgers  
684745 or Rev Ailsa Brooke 883278

# Christian Aid Lunch



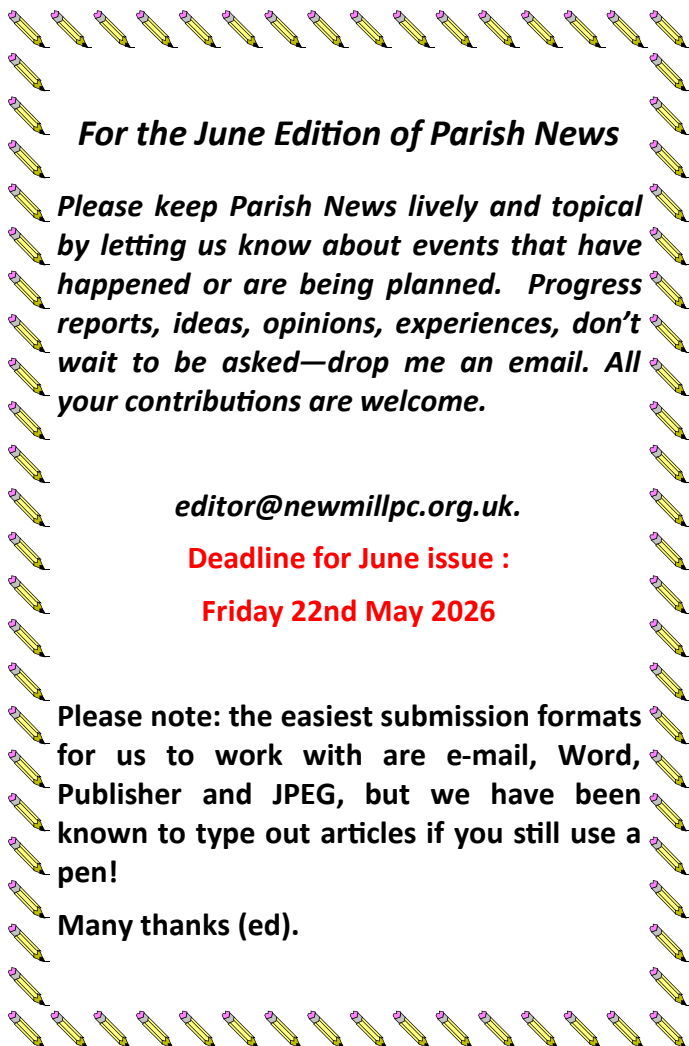
Wednesday 20th May

at 12.30pm

in

The Gallery Room

Please let a churchwarden know if  
you would like to attend or sign up  
at the back of church



## For the June Edition of Parish News

Please keep Parish News lively and topical  
by letting us know about events that have  
happened or are being planned. Progress  
reports, ideas, opinions, experiences, don't  
wait to be asked—drop me an email. All  
your contributions are welcome.

[editor@newmillpc.org.uk](mailto:editor@newmillpc.org.uk)

**Deadline for June issue :**

**Friday 22nd May 2026**

Please note: the easiest submission formats  
for us to work with are e-mail, Word,  
Publisher and JPEG, but we have been  
known to type out articles if you still use a  
pen!

Many thanks (ed).

Tail piece



A politician thinks of the next election; a  
statesman of the next generation. - Anon