

# Cross Talk



March 2025

Cross Talk is published monthly by email. To receive a copy please contact [kitnorris@live.co.uk](mailto:kitnorris@live.co.uk)

Cross Talk contains the weekly Collect and Readings together with details of Church services in the Benefice and news and items of interest supplied by our readers. The magazine will also be available on the web sites: [www.achurchnearyou.com/church/3447](http://www.achurchnearyou.com/church/3447) and [baldersbychurch.com](http://baldersbychurch.com).

## CHURCH SERVICES

### St. James' Church, Baldersby St. James with Dishforth, Rainton and Skipton on Swale

|                                        |                                                     |
|----------------------------------------|-----------------------------------------------------|
| Sunday 2 <sup>nd</sup> March, 10.45am  | Holy Communion <i>with refreshments</i>             |
| Sunday 9 <sup>th</sup> March, 9.30am   | Breakfast Service <i>with croissants and coffee</i> |
| Sunday 16 <sup>th</sup> March, 10.45am | Holy Communion <i>with refreshments</i>             |
| Sunday 23 <sup>rd</sup> March, 9.30am  | Morning Service <i>with refreshments</i>            |



### St John the Evangelist Church, Dalton

|                                     |                                                |
|-------------------------------------|------------------------------------------------|
| Sunday 2 <sup>nd</sup> March, 11am  | Holy Communion <i>followed by refreshments</i> |
| Sunday 16 <sup>th</sup> March, 11am | Family Service <i>followed by refreshments</i> |



### St. Columba's Church, Topcliffe

*Corporate Member of the Prayer Book Society*

|                                        |                                                                                          |
|----------------------------------------|------------------------------------------------------------------------------------------|
| Sunday 2 <sup>nd</sup> March, 6.30pm   | Choral Evensong <i>followed by pre-supper refreshments and wine</i>                      |
| Wednesday 5 <sup>th</sup> March, 7pm   | Compline                                                                                 |
| Sunday 9 <sup>th</sup> March, 10.45am  | Holy Communion<br><i>led by Revd Robert Williamson</i>                                   |
| Wednesday 12 <sup>th</sup> March, 7pm  | Compline                                                                                 |
| Sunday 16 <sup>th</sup> March, 10.45am | Sung Matins<br><i>followed by refreshments</i>                                           |
| Wednesday 19 <sup>th</sup> March, 7pm  | Compline                                                                                 |
| Sunday 23 <sup>rd</sup> March, 10.45am | Holy Communion <i>led by Revd Robert Williamson</i>                                      |
| Wednesday 26 <sup>th</sup> March, 7pm  | Compline                                                                                 |
| Sunday 30 <sup>th</sup> March, 10.45   | Mothering Sunday Service <i>led by Revd Dawn Ward</i><br><i>followed by refreshments</i> |



**Wednesday 2<sup>nd</sup> April, 7pm Compline**

**March Reflection** - *Richard Byas p.5*

**Saint Cuthbert** - *Richard Byas p.7*

**Village News** – *p.8*

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**Readings for the Sunday Next before Lent to Mothering Sunday, (4<sup>th</sup> of Lent)**

*(Page numbers refer to the Common Worship Lectionary.)*

**Sunday 2<sup>nd</sup> March, Sunday Next before Lent**

**Collect**

Almighty Father,  
whose Son was revealed in majesty  
before he suffered death upon the cross:  
give us grace to perceive his glory,  
that we may be strengthened to suffer with him  
and be changed into his likeness, from glory to glory;  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Readings (p807)**

Exodus 34.29-35

Psalm 99

2 Corinthians 3.12-4.2

Gospel: Luke 9.28-36, [37-43]

**Ash Wednesday 5<sup>th</sup> March**

**Collect**

Almighty and everlasting God,  
you hate nothing that you have made  
and forgive the sins of all those who are penitent:  
create and make in us new and contrite hearts  
that we, worthily lamenting our sins  
and acknowledging our wretchedness,  
may receive from you, the God of all mercy,  
perfect remission and forgiveness;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Readings (p810)**

Joel 2.1-2, 12-17 or Isaiah 58.1-12

Psalm 51.1-18

2 Corinthians 5.20b-6.10

Gospel: Matthew 6.1-6, 16-21 or John 8.2-11



## Sunday 9<sup>th</sup> March, The First Sunday of Lent

### Collect

Almighty God,  
whose Son Jesus Christ fasted forty days in the wilderness,  
and was tempted as we are, yet without sin:  
give us grace to discipline ourselves  
in obedience to your Spirit;  
and, as you know our weakness,  
so may we know your power to save;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.



### Readings (p816)

Deuteronomy 26.1-11

Psalm 91.1-2, 9-16 or Psalm 91.1-11

Romans 10.8b-13

Gospel: Luke 4.1-13

## Sunday 16<sup>th</sup> March, The Second Sunday of Lent

### Collect

Almighty God,  
you show to those who are in error the light of your truth,  
that they may return to the way of righteousness:  
grant to all those who are admitted  
into the fellowship of Christ's religion,  
that they may reject those things  
that are contrary to their profession,  
and follow all such things as are agreeable to the same;  
through our Lord Jesus Christ,  
who is alive and reigns with you.  
in the unity of the Holy Spirit,  
one God, now and for ever.

### Readings (p820)

Genesis 15.1-12, 17-18

Psalm 27

Philippians 3.17-4.1

Gospel: Luke 13.31-35

## Sunday 23<sup>rd</sup> March, The Third Sunday of Lent

### Collect

Almighty God,  
whose most dear Son went not up to joy  
but first he suffered pain,  
and entered not into glory before he was crucified:  
mercifully grant that we, walking in the way of the cross,  
may find it none other than the way of life and peace;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.



**Readings (p823)**

Isaiah 55.1-9

Psalm 63.1-8

1 Corinthians 10.1-13

Gospel: Luke 13.1-9

**Sunday 30<sup>th</sup> March, The Fourth Sunday of Lent****Collect**

Merciful Lord,  
absolve your people from their offences,  
that through your bountiful goodness  
we may all be delivered from the chains of those sins  
which by our frailty we have committed:  
grant this, heavenly Father,  
for Jesus Christ's sake, our blessed Lord and Saviour,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Readings (p827)**

Joshua 5.9-12

Psalm 32

2 Corinthians 5.16-21

Gospel: Luke 15.1-3, 11b-32

**Sunday 30<sup>th</sup> March, Mothering Sunday (The Fourth Sunday of Lent)****Collect**

God of compassion,  
whose Son Jesus Christ, the child of Mary,  
shared the life of a home in Nazareth,  
and on the cross drew the whole human family to himself:  
strengthen us in our daily living  
that in joy and in sorrow  
we may know the power of your presence  
to bind together and to heal;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Readings (p830)**

Exodus 2.1-10 or 1 Samuel 1.20-28

Psalm 34.11-20 or Psalm 127.1-5

2 Corinthians 1.3-7 or Colossians 3.12-17

Gospel: Luke 2.33-35 or John 19.25b-27

## Reflection March 2025

The season of Lent starts on Ash Wednesday which this year is on 5<sup>th</sup> March. Lent is the 40-day period leading up to Easter, (excluding Sundays) that starts on Ash Wednesday and ends on Holy Saturday, the day before Easter.

Virtually every Christian denomination marks the period of Lent with different rules, particularly the rules on fasting, but generally the period involves fasting, prayer, and almsgiving as a way to connect deeper with God and many use the 40 days of Lent as a time of personal reflection.

Shrove Tuesday is the day before Ash Wednesday. Traditionally, it's a time for confession, repentance, and feasting before the fasting season. The name "Shrove" comes from the Old English word *shriven*, meaning to confess sins and receive absolution whilst the word "Lent" comes from the Old English term "*lencten*", meaning "spring".



During Ash Wednesday services, people may receive a cross of ashes on their foreheads. These ashes are a reminder of our need for repentance and the ash marks symbolize sorrow and mourning over sin. This has its origin in verses from the Old Testament:

'Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes'. (Daniel 9:3).

'There was great mourning among the Jews, with fasting and weeping and lamenting, and many of them lay in sackcloth and ashes'. (Esther 4:3).



Christians approach Lent in numerous ways depending on their church tradition and often their own personal inclinations. Some are set on following a series of rules whilst others see it as a time of more personal spiritual growth. However the season is approached, the origins of Lent seem to be rooted in Christians giving up food or money in order to emulate Christ's obedience to the Father.

So, the three main ways people engage in Lent are through fasting (abstaining from something to focus on God), prayer, and almsgiving (giving to charity) which may be viewed in terms of justice: as fasting (justice toward self), prayer (justice toward God) and almsgiving (justice toward neighbours).

Fasting during Lent typically involves abstaining from certain foods or luxuries as a form of self-discipline and solidarity with the sufferings of Christ. Whilst some people will abstain from all animal products, others will abstain from just from meat and for others may be a luxury such as chocolate or alcohol.

**LENT**  
Pray + Fast + Give it

Fasting is not to prove our own willpower. It's important to remember the primary purpose of Lent is meant to be a time of repentance however we mark the season. Lent should always lead us toward gratitude for Jesus' sacrifice on Good Friday and his resurrection at Easter.

Prayer during Lent is time set aside to praise and worship God and to read and contemplate the Bible more, and to pray more often.

Almsgiving, either giving money or time for the benefit of others, can be undertaken by everyone but for people whose lives are generally easy, Lent is a time to empathize better with those who genuinely go without luxuries or even simple needs. Lent can help establish a stronger sense of one's need of God minute by minute and to develop a more disciplined, intimate, and authentic prayer life.

It is important to check one's motives for observing Lent. Christ told the disciples "When you fast, do not look gloomy like the hypocrites, for they disfigure their faces that others may see their fasting. Truly, I say to you, they have received their reward" (Matthew 6:16). A small personal sacrifice should not be "a badge of pride." The intent of a Lenten observance is to recognize our need for repentance and to draw closer to God, and to prepare our hearts for the celebration of Easter.

We need to ask ourselves, is Lent a matter of obedience to tradition or obedience to God? Is it a means of achieving works-based salvation or of giving praise and thanks to Christ that He finished that work for eternity. Undertaking something difficult (giving to charity, serving the poor, abstaining from certain foods, memorizing Scripture) should make one feel needy and weak; humble: the perfect posture from which to approach God.

Throughout the history of the Church, the season of Lent has been a time for Christians to manifest a sincere desire for conversion by examining their lives, repenting from sin, and striving to conform themselves more perfectly to Jesus. Lent offers us a time to pause, reflect, and deepen our connection with Jesus.

Fasting and feasting are often integral practices of Lent. Fasting, traditionally associated with sacrifice, or giving something up, creates space for us to detach from worldly distractions and focus our attention on God. But Lent can be a time for feasting as well – perhaps not in the traditional sense of eating indulgently, rather, celebrating God's abundant blessings. As we fast from indulgences or unhealthy behaviours, we feast on the richness of God's Word, the nourishment of community, and the boundless love of Christ. Feasting can include acts of kindness, generosity, and compassion towards others, or feasting on Christ's attributes of love, grace, forgiveness, and connection.

This Lenten season, we can embrace both fasting and feasting as spiritual practices. Setting aside time each day for prayer and reflection, seeking God's guidance and wisdom in our lives. Hopefully we can fast from those things that distract us from God's presence, allowing ourselves to be transformed by Christ's love.

To help with getting closer to God this Lent, The Church of England will be publishing a set of reflections, starting on 5 March. The Church of England's Lent theme for 2025 is Living Hope.

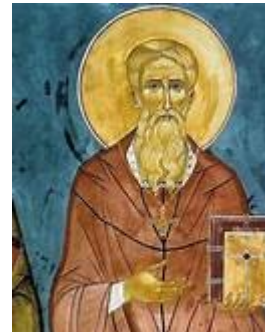
'This Lent we are encouraged to put down deep roots of hope by connecting with God who is with us at all times. In Lent we journey with Jesus on the difficult and thorny road that leads all the way to the cross on Good Friday – and beyond, to the transformation of Easter Day.' 'God invites us to bring to him our own journey through everyday life. In the disappointment of daily setbacks and the pain of deeper hurts, we discover that God is present with us. And God promises a future where all things are healed and made new.'

Go to the Church of England website to sign up to receive the reflections.

**Richard Byas**

## St Cuthbert

St. Cuthbert (c. 634AD – 20th March 687AD) was a saint of the early Celtic Northumbrian church. After his death he became a popular medieval saint of Northern England, with a cult centred on his tomb at Durham Cathedral.

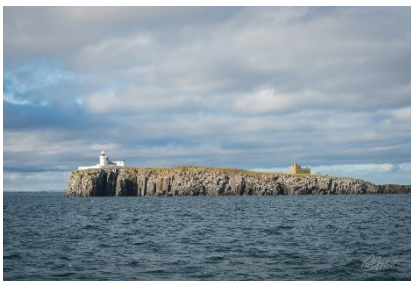


Cuthbert was born in North Northumbria and grew up in or around Lauderdale, near Old Melrose Abbey at a time when the Kingdom of Northumbria extended into what we now think of as southern Scotland. He was a monk, bishop and hermit, associated with the monasteries of Melrose and Lindisfarne.

From stories told about his childhood, it is likely that he was brought up as a Christian. Coming from a well-to-do family, there is evidence that in his mid-teens he was involved in at least one battle, which would have been quite normal for a boy of his social background. When he was about 17 years old it is recorded that he was looking after some neighbour's sheep on the hills when he saw a light descend to Earth from the night sky and then return, escorting, he believed, a human soul to Heaven. The date was August 31st 651AD - the night that Aidan, the founder and first bishop of the Lindisfarne Island monastery, died. Cuthbert went to the monastery at Melrose and asked to be admitted as a Novice under Abbot St. Eata. In 661AD Melrose was struck by the plague. Cuthbert survived, but the plague killed the prior, whom he succeeded.

When in 663/664AD, at the Synod of Whitby, the Northumbrians decided to adopt Roman rather than Celtic church customs, the Celtic Abbot-Bishop of Lindisfarne resigned his see in opposition to Whitby and Eata and Cuthbert (who, although trained in the Celtic tradition, firmly supported the synod's decisions) were transferred to Lindisfarne, Eata as bishop and Cuthbert as prior.

Cuthbert moved to Lindisfarne at about the age of 30 and he lived there for the next 10 years. Whilst there he ran the monastery, was an active missionary and he was much in demand as a spiritual guide. It is reported that he was an outgoing, cheerful, compassionate person but after 10 years he believed that he was being called to be a hermit and to do the hermit's job of fighting the spiritual forces of evil in a life of solitude.



After a short trial period on a tiny island adjoining Lindisfarne, he moved to the more remote and larger island known as 'Inner Farne' and built a hermitage where he lived for 10 years. People still went out in their boats to consult him or ask for healing but with the seas around the islands often being too rough to make the crossing safely, Cuthbert was able to have extended periods of peace.

After ten years in his hermitage, he was asked by both Church and King to leave and become a bishop. He reluctantly agreed and for two years he was an active, travelling bishop and he seems to have journeyed extensively.



In 684AD King Ecgrith of Northumbria made him bishop of Hexham, a see that he exchanged with Eata in 685AD for that of Lindisfarne. Feeling the approach of death, in early 687AD he again retired to the hermitage on the Inner Farne where, in the company of Lindisfarne monks, he died on 20th March. His fame for holiness grew. His successful efforts to protect birds such as St. Cuthbert's (eider) duck made him one of the earliest wildlife conservationists and he was posthumously hailed as a miracle-worker. A small 14th-century chapel stands on the site of his final hermitage.

He was buried on Lindisfarne, but his body was removed in 875AD to protect it from Viking raids; after many moves in northeastern England, it was finally deposited in Durham Cathedral, which, until its destruction by King Henry VIII in 1538, was a great pilgrimage site.

Numerous churches and monuments are dedicated to him.

### **Richard Byas**

A man was trying to understand the nature of God and asked him 'God how long is a million years to you?'

God answered, 'a million years is like a minute'.

Then the man asked, 'God how much is a million pounds to you'.

And God replied, 'a million pounds is like a penny'.

Finally, the man asked, 'God could you give me a penny?'.

And God said, 'in a minute'.



### **Baldersby St. James Church Events**

**Coffee and Chat** 10.00am until 12 noon Tuesdays in church. Everyone welcome.

Last Tuesday in the month we have a Jig Saw Swop – so a chance to update your jig saws.

**Church Repairs** – Hopefully during the first week in Marcyh our Tower will be pointed and the ladders removed. We are pleased to have completed another maintenance job!

### **St Columba's Church, Topcliffe**

**Wednesday 5<sup>th</sup> March at 7pm - Compline for Ash Wednesday;** and at 7pm each Wednesday in Lent we will be holding a Compline service.

### **Dalton Church and Village Events**

**Ceilidh with pie and pea supper.** Saturday 1<sup>st</sup> March at 7pm in Dalton village hall. Tickets are £13, available from Eleanor on 07841 036340.

**Village Lunch of Cottage Pie and Puddings** in Dalton village hall on Sunday 9<sup>th</sup> March, 12 noon for 12.30pm . Tickets are £12.50 for adults, £5 for children, available from Judy on 01845 577607. Proceeds for St. John's Church.

#### **PARISH DIRECTORY**

**The Parishes of Topcliffe, Baldersby with Dishforth and Skipton on Swale, and Dalton.**

There is currently no Vicar of the parishes. Until one is appointed, please contact our Area Dean,

Rev'd Mary Rolls, mob: 07877 213327 email: [mary.rolls@mowbraydeanery.org.uk](mailto:mary.rolls@mowbraydeanery.org.uk)

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